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*Possem legem
possem*

M. Derings owne Preface to her Maiestie.

To the High and
Mighty Princessse, his dread Soueraigne
and most gracious Lady Elizabeth, by the grace
of God, Queene of England, Fraunce, and
Ireland, &c.

IF it had been sufficient charge of euery
mans duty for necessary causes to at-
tempt a good worke, then (most graci-
ous Princessse) haue I double boldnesse
and safetie to present thys my labour vn-
to your Highnesse. For to pretermitt the
value of this VVorke, which yet must commend it: as
I wil not strue therein least I should seeme foolish; so I
leauie it to euery mans conscience, beseeching all men for
truths sake, to giue no worde of praise vnto it aboute the
waight of profit which he shall finde in it. But touching
my most humble dutie in offering it to you, Highnesse,
if the causes be not such as constrain mee before GOD
and man, let this also be imputed vnto me, that I knowe
not my dutie, nor what becommeth my calling. Of long
time and by many meanes, your Highnesse hath bene
prouoked against mee to high displeasure, so that at the
last, I am hencefoorth forbidden to preach any more o-
penly within your Maiesties dominions. In this case
haue I long stode, which howe grieuous it hath bene
vnto mee, or how gladly I would be deliuered from it:

✱.

if

Maister Derings Preface

if I be a good man I cannot easily shew. Salomon sayth,
*The anger of the King, is like the messengers of death, but a
wise man will pacifie it.* VVhich word of truth, if it doe
moue the affections of our hart, it cannot be, but in the
dis-fauour of the Prince, wee must feele a great over-
throw of the happinesse of our life: and we cannot not
ought not but continually to labour to turne it from vs.
For what though some bee despisers, vnwoorthy of a
Kings protection, who being freed from care, haue no
care of loue, is therefore the bond betweene Prince and
subiect broken? or is the word of God of lesse truth, be-
cause the vicked doe disobey it? or is this to honor the
King in our soule, not to care a whit for his gracious fa-
uour? But what if our displeasure bee for a good cause,
and we suffer for righteousness? yet our feare and griefe
is the same it was: for Faith dooth overcome affliction,
but it taketh not away the sence & feeling of the sorow.
Seeing therefore this case is mine, if your Highnesse dis-
fauour and disliking be vnto me as it ought to be to eu-
rie true subiect, like as the feare is exceeding great, so the
sorrow of it is not willingly to be admitted, if possibly a-
ny good remedy can be sought. This is then one case of
my boldnes, for which I craue my lawfull pardon, most
humbly beseeching your Maiestie fauourably to accept
it, which dutie and necessity haue compelled me vnto.

The other is the cause it selfe, and the punishment
which I doe sustaine, beeing now long time forbidden
to preach: wherein, if I should rob my selfe of my righ-
teousnes, and finally by silence acknowledge the faultes
which neuer were: should I not be iniurious to the gra-
ces of God? should I not pul downe whatsoever I haue
built? should I not betray the truth of God to the slaun-
derous tongues of many enuious men? should I not sin
against

To the Queenes Maiestie.

against the Lord, Before who there is no man can pleade
my cause? and are not all these euils confuted and scatter-
ed, with this one dutiful and faythfull dooing, to offer
these my Lectures printed vnto your Highnesse. The
printing of which, shall confute the slaunderous, iustifie
the doctrine for which they were preached, discharge
my conscience before God, and being offered vnto your
Highnesse, be a perpetuall supplication till your gracious
fauour be reconciled. And thys is the second cause of
my dooing: which so much constrained me as the loue
of God did dwel within me. For vnder that couenaut
hath he comitted vnto vs his truth, and hath bound our
care, trauaile, counsel, abilitie, and all our life to the fur-
theraunce of it: Of which, the same God for his Chri-
stes sake make your Highnesse a long defender.

But I thinke it will be heere obiected, other meanes
might haue beene made to pacifie your Maiestie, and to
iustifie my cause; Surely whatsoever I had doone, thys
might still be obiected, although I haue not pretermi-
ted any way which hath seemed vnto me good and du-
tiful, and therefore all other meanes being frustrate, and
the thing necessary to be followed, who but the Lord a-
lone hath ledde me vnto this? Neither doe I speak thys
vnaduisedly, or without ground, for both I haue com-
mitted this matter vnto the Lord, and I doe nothing, but
what I haue heard and scene in his Saints. For was it not
common in all the primitive Church, when the Saints of
GOD suffered so many slaunders, that the Emperours
mindes were now alienated from them and they had no
helpers, that they became suters for themselves, and of-
fered vp to the Princes the confession of theyr fayth, &
theyr humble supplications to bee receiued to fauour.
Did not *Aristides* so to *Traianus*, *Iustinus* and *Melito* to

Maister Derings Preface

*Antonius, Miliades to Maximinus, Quadratus to Adri-
anus, Apollonius to Commodus, Zerubabel to Darius, and
finally, Paule himselfe a poore prisoner, when all other
refuge fayled him, dyd he not boldly call vpon Caesar to
haue his cause tryed before him? If thys refuge had not
bin giue of God, such men, such an Apostle would neuer
haue vsed it. VVhy then should it be reprocued in mee,
that hath so good a warrant of such a cloyde of VVit-
nesses? VVherefore againe, with all feare and dutie, I
most humbly beseech your Highnesse of your gracious
elemencie, accept it fauourably, which by so great neces-
sitie is offered vnto you. And thus farre of the cause of
my dooing.*

Nowe hauing thys confidence, because yet I speake
to your Highnesse: I must beseech you that no want in
my words may be imputed vnto mee: For the Lorde is
witness how hartlie I doe seale them with all humility,
though according to my rudenes, in titles and tearmes,
and phrases of speech I may often faile. I remember
once when I harkened to such things, that thys I haue
heard, He that will speake safely to a King, must speake
with silken words: but I thinke the meaning was of sil-
ken men. For ignoraunt people vnacquainted in the
Court, neuer shewe more folly then when they woulde
be finest in talke.

And Saint Paule, whose counsell was better, hath
shewed vs another example; For being before the king,
indeede hee gaue him his due title of honour, but grea-
ter humilitie of hart then gorgeousnesse of words. Hee
reposed the hope of his good cause, not in hys ovne
speech, but in the Kings wisdom, and reioyced to bee
iudged before him because hee was skilful of the Jewes
orders. So I before your Highnesse with true obedience
will

To the Queenes Maiestie.

will gladly also speake aswell as I can, but the hope I
haue of your gracious fauour, I let it rest, in the wisdom
which the Lorde shall giue you, in the true know-
ledge and earnest zeale of his Gospell, to which good
graces of God in your royall personage I appeale, and
most willingly put my iudgement into your hands.

It is now a great many yeeres as I account them, and
they haue passed exceeding flowlie, euen as the yeeres
of a VVard, or Prentice, since first I heard howe much
your Highnesse misliked of mee. The cause much more
greeuous then the tyme, hath beene my preaching, not
for any euill which was in it, (I must needs protest it,
for howe should I lay blame vpon the word of God?)
but for a great deale of ennie which followed after it, &
kindled flattering tongues to flander and speake euill:
vwho also at last haue brought to passe, whilst your high-
nesse beleued them, and thinketh none to be so euill as
to lie before theyr Prince and Soueraigne, that at theyr
pleasure I am forbidden to preach, whom yet God had
called, and whose labour he had blessed; which beeing
an iniurie to him that can recompence it, and hurt with-
out good, I shall be the more faithfull to GOD, in the
good defence of a righteous cause, and the more dutiful
vnto your Highnesse, in all humble sute to seeke your
gracious redresse of such an iniurie.

And first of all, for myne owne discharge, I offer vp
these my Lectures printed, for which I haue had so
much blame, vnto which I neyther craue any fauour
nor credite, but as they shall testifie for themselves, so let
them haue theyr reward; and for my part, I wish no-
thing but iust punishment for all that is doone amisse, or
fauourable release, if I be indeede innocent & vnblame-
able. Then most humbly I beseech your Highnesse,

Maister Derings Preface

even for the Lordes sake, whose cause it is, that according to your wisdom and faith toward GOD, you would well thinke of what Authour it is, for a Preacher so well knowne to be so euill reported.

More then thys I haue nothing to craue, but will daily pray, as I am most bound, that your Highnesse, your most honourable Counsellors, your whole estate, may haue long and blessed prosperitie, to the rooting out of all Idolatries, and perfecting of that pure and true Religion, which GOD of his mercy hath planted by your hands, so that the fruites of your Maiesties most gracious labour, may most plentifully abounde vppon your selfe.

Amen. Amen.

*Your Highnesse most humble,
faithfull and obedient subiect,*

Edward Dering.

Univer.

To m.
f. s.

11E



A Sermon preached before the
Queenes Maiestie the 25. day of February, by
Maister Edward Deringe.

1569.

O Lord open thou my lippes, and my mouth
shall shew forth thy prayse.

PSALME. 78. 70.

Hee chose David his seruant also, and tooke him from the sheepefoldes,
euen from behind the Ewes great with young tooke he him: to feed his
people in Iacob, and his inheritance in Iſracell. So he fedde them accor-
ding to the simplicitie of his bart, and guided them by the discretion of
his handes.



HE Prophet declareth in this Psalme, how
God of his iustice, for the great sinne of E-
phraim, tooke frō that Tribe both the Ta-
bernacle and the Scepter, and gaue them to
the Tribe of Iuda: whom then according
to his mercy hee had purposed to blesse with all perfect
happines. In which wee learne, not to abuse Gods mer-
cies, least they be taken away from vs, as from the Tribe
of Ephraim they were. And then what helpeth it vs that
in tymes past we haue beene happy? And least this should
happen also vnto the Tribe of Iuda, to fall from Gods
mercies, into his displeasure: the Prophet in thys place

A

stirreth

Unive

To

A Sermon preached by M. Deringe

stirreth them vp to thankfulness, that they may be found worthy to haue continued toward them so great blessings. And this hee dooth by the example of Dauid, in shewing both how mercifully God hath dealt with him, and how obediently Dauid walked before the Lord.

Three reasons.

And herein he vseth as it were 3. reasons to moue them with all: The first is of Gods mercy whence he had called Dauid. The seconde is of Gods intent and purpose vwhereunto he called him. The third of Dauids own person, how faithfully and how truly hee did execute that wherevnto he was called. The first argument or reason he comprehendeth in these wordes: *Hee chose Dauid his seruant, and tooke him from the sheepfold.* The second in these wordes, *He chose him to seede his people in Iacob, and his inheritance in Israell.* The third in these wordes: *So he fed them according to the simplicitie of his hart, and guided them with the discretion of his hands.* These argument wil I speake of, as God shall giue mee vtterance. And if they shall be now more effectuell to moue vs, then they were then to moue the people of Israell, then be we profitable and happy hearers. If not, it is good right and reason, that as we haue been in the fellowship of the same sinne & iniquitie, so we should be pertakers of the same reuward and punishment: that if God shall so deale with vs, that vve lose againe both the Tabernacle & Scepter, as they haue done before vs, vve can say no other but the Lord is righteous, and behold vve haue eaten the fruite of our ovne labours. Let vs therefore consider of these arguments, & stir vp as vve may the gift of GOD that is in vs, that at length we may learne by them more holy obedience.

the first argument.

The first Argument is the good consideration of Gods mercies vwhence he called Dauid. VWhich argument alone is so effectuell and strong to stirre vs vp to the obedience

before the Queenes Maiestie.

ence of our calling, that it is able enough to raise vs vp againe, though we vvere neuer so deepe sunken in rebellion. A sure prooffe of the efficacy of it, may be vnto vs the oft & continuall vse of it in the sacred Scriptures. For seeing that Gods spirit in his holy word doth so oft apply it, both as a helpe to confirme the godly, and as a present remedy to turne againe the most obdurate & wilful sinner from his obstinate purpose: surely, except all the dewes of Gods mercies be meruailously dried vp in our barren harts, the same argument if we can well thinke of it, vwill be effectuell in vs to vvorke our regeneration in the newnes of life. VWhen God vwould haue Abraham to forget hys Country and his fathers house, to goe that long and vweary iourney into the Land of Promise, where he and his posteritie should dwell after him, hee confirmed him with this saying: *I am the Lord thy God which brought thee out of Ur of the Chaldeans.* By this remembrance of his former benefits, hee perswaded Abraham to aduenture all that he presently enjoyed, vpon hope of a better promise which yet he had not scene, but which should bee fulfilled. VWhen God would moue the children of Abraham, that is the children of Israell, to turne againe from their great iniquities that they had so long practised in the hardnes of their hart, he vseth but this argument, to tell them of all the miseries that they were borne in: their Country to be a cursed Country: their fathers Idolaters, themselves giuen ouer to all voluptuousnes and pleasure, not regarding God, nor seeking his religion. In vvhich vvofull estate when the Lord God did behold them, hee pittied their misery, and sayd euen then vnto them: *You shall line.* By which promise their former vvoe vanished away: and in steed of nakednes they were clothed vvith broidred worke, they vvere couered vvith fine lilke, dec-

Gen. 15. 7.

Iosu. 24. 2.

Gen. 11. 31.

Exo. 3. 10.

Exo. 12. 37.

A Sermon preached by M. Dering.

which we also are written heires of merrie. VVee liued sometime in ignorance, and had no hope, now we haue receiued knowledge & are comforted. VVee were without God in the world, and could no where lay down the terrors of our finnes, but now we haue receiued the spirit of adoption, by which we cry, Abba Father. And what should I say more? VVee were subiect vnto sinne, hell, death, and condemnation; now Christ hath spoyled the principalities and powers, deliuered vs out of the power of darknes, translated vs into a kingdome of immortallitie and grace.

Except we haue set our hearts as an Adamant stone, or as the Prophet sayth, made our hearts and faces like the flint, it is impossible but that this cogitation should moue vs: Or if it doe not, surely, surely, though the Lord had not spoken it thus often vnto vs, or if the scripture were not written for our instruction, yet the Lawe of nature would condemne vs for most vnthankfull men. Day and night we should beare a witness in our owne conscience, how fearefull iudgement God hath reserved for so great iniquitie. VVho amongst vs could beare it, to be rewarded with vnthankfulness, where we haue well deserved? To be contemned of those, whom we haue raised vp to honour? To be spoyled of those, whom before wee had clothed? To be betrayed of those, whom we haue especially trusted? And how then are we blind & vnderstand nothing? How shall the Lord beare it at our hands, if we be vnthankfull vnto him, if we contemne him, & rob him of his honour, who alone hath made vs glorious. When we were couered ywith our owne shame and confusion? The lord grant vs his holy spirit, that we deceiue not our selues. There is nothing more effectuell to moue a son to obedience, then to know hee hath a louing father. No-

thing

thing maketh so trustie the bond-servant, as to remember hee hath a gentle Master. Nothing maketh the subiect more faithfull vnto his Prince, then to feeble by good experience his Princes clemencie. Nothing ioyneth man faster in the bonde of friendship, then to consider vwell what his friend hath done for him. And let nothing bind our obedience more carefully to the worde and will of God then that he hath so long continued mercifull vnto vs. As sure as the Lord doth liue, thys is his holy trueth: he that cannot be moued with this, hee hath not Gods holy Spirit: Poore or rich, bond or free, hie or low, noble or low degree, Prince or subiect, all is one. The remembrance of Gods mercie must make vs all thankfull, were we neuer so mighty. This cogitation must bannish far from vs the pride of a kingdome, to thinke how God hath raised vs from the shepolds. VVho soeuer can say thus; I haue been bond, but I am free: I haue bin in danger, but I am in safety: I haue been feareful & trembling, I am carelesse; I haue been full of sorrow, now my soule is at rest: I haue beene in miserie, I am in dignitie: I haue been a prisoner, I am a Princessse; belieue me, belieue me, if the great and goodly Citties which hee builded not: if the houses full of all maner of gold, which he filled not: if the vineyards and Oliue trees, which he planted not, dyd not make him forget the Lord, which brought hym out of the land of Egypt, out of the house of bondage, if prosperity haue not made him drunken, so that he hath banished far from him all sence & vnderstanding, the remembrance of this thing will make him thankfull vnto him that hath been the worker. Yea, euen you that are now a Princessse of maiestie, if you haue felt any such alteration, take heed, flye far away from all vnthankfulness. If you haue seene the dayes, in which you haue said, O Lord, I

A 4

haue

Math. 7, 26.

Ps. 105, 15

Ps. 115, 12

have no friend but thee alone, now that prosperity hath brought vnto you a great many of your countrey men, forget not that God, who was your onely friend in trouble. If in times past you have prayed that you might not build vpon the Sand, so that your house should be shaken with every blast of winde: now that you have choysed your owne ground, take heede, I beseech you, where you lay your foundation. Now that the Sterne and Helme is in your owne hand, guide your Ship so, that the waues do not ouer runne it. If you have prayed in times past that God to mollifie your enemies hearts, and to bring their cruell practises to nothing: now that you your selfe are set in safetie, be not cruell vnto Gods anoynted, and do his Prophets no harme. I neede not seeke farre for offences, whereat Gods people are grieued, euen round about this Chappell I see a great many, and God, in his good time shall roote them out. If you have sayde sometime of your selfe; *Tanquam ovis*, as a sheepe appoynted to be slayne, take heede you heare not now of the Prophet; *tanquam indomita Iuuenca*, as an vntamed and vnruly Heiifer. I will not with many words admonish your Maiestie that are wise enough: only I will say this, retorne vnto your owne hart, and search your raynes. And heere I set before you the Tribunall seate of Christ. If you know these things to be true, discharge the sayth you owe, grieue not your quiet conscience, least it begin to accuse you, and the burthen of it be greater, than you shall be able to beare. If God haue defended you mightily, as euer he did Dauid the Prophet: discharge your faith with the Prophet, and cry in spirit: *Quid retribuam Domino pro omnibus quae retribuit mihi?* VVhat shall I giue vnto the Lord, for all those benefites that he hath bestowed vpon me? And thus much as God hath given me utterance, I haue

haue noted vnto you out of the first part of this scripture, how God did choose Dauid from the sheep-fold. The Lord giue you grace to confesse his goodnes, and shew your selfe more thankfull for all his benefites. One other thing we may note here, that all that we haue of God, it is of his free mercy, it is not of our deseruing, euen as he gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, because he loued it. So God gaue vnto his people a land that flowed with milk and hony, but he gaue it not for their righteousness, for they were a froward people, but because he loued them. So God dealt fauorably with Sign, that is, with the children of Israel, not because of their obedience, for they were a rebellious Nation: but because he remembred his oath which he sware vnto their forefathers. So God fulfilled the prophecy of Iacob, and he blessed Iudah, but he fulfilled it in Dauid, whom he tooke from the sheep-folds. So Christ made his kingdom euerlasting in the house of Iacob, but he layd first the foundation of it. And now he hath builded it vp, neither by the wisdom of the wise, nor by the vnderstanding of the prudent, but to testifie vnto vs his free grace and mercy. He hath chosen the foolish things of this world to confound the wise, & the weake things of this world to confound the mighty: and vile things of the world which are despised, to bring to naught the things that are esteemed and had in reputation, for this cause alone (as the Scripture witnesseth) that no flesh should reioyce in his presence.

This he doth
to beat down
mans pride.

But vvhath neede vve so farre to seeke for examples? Let vs behold our selues howe plentifullic at thys day are Gods mercies and benefites powred out vpon vs, both vpon our Queene, and vpon her people. How mightilie doeth hee defend vs in so manie daungers?

A Sermon preached by M. Dering

How sitte we here in safety, when all the worlde is on an uproare? And is this thinke you, of our deseruing, or rather of Gods mercy? Nowe surely, surely, wee are very blind, if we wil not all confesse with the Prophet Jeremy, That it is Gods mercy that we be not consumed. So much disobedience both in Prince and subiect, so little care of dutie, so deepe forgetfulnes of God, what doth it els deserve, but heauie iudgement? And what can it testifie els, but that these good blessing of God, are signes of his great mercy?

VVell, well, the wisest way is to take heed in time. Let not our sinnes seporate between God and vs? If there be no vvhether examples that wee can looke vppon, let vs beware by the Tribe of Ephraim, that wee abuse not Gods mercies, for feare we loose them. Because we are now out of danger, and there is no perrill that is present, let vs not therfore say as proude Babilon said; *I sit like a Queene and shall see no euill, I shall be a Lady for euer, and shall see no losse of children. Hee that thinketh hee stands, saith Paul, let him take heed he fall not.*

It is no good argument that our estate is sure, because God hath deliuered vs out of a great many troubles. Nay let vs the rather feare, & be the more circumspect. Gods arme that hath beene stretched out for our safegarde in times past, is not now drawne in that hee cannot againe grieue vs. God deliuered the people of Israell out of the hands of many and grievous enemies: but yet vvhether the people of Israell woulde in no wise amende, God could rayse vp *Salmanaxer* to leade them away to perpetual captiuitie. Nay, we haue a great many more fearefull examples then this. VVee haue fearefull examples before our eyes, to take heed of Gods iudgements, when we abuse his graces. God defended *Senacherib* in the conquest of a great

before the *Queenes* Maiestie.

great many of Countries, in all which hee escaped harmlesse: yet when hee knewe not himselfe, but blasphemed the G O D of Israell, euen before the walls of Ierusalem: God could finde him out at home in his owne Country, and in the Temple of his Idols his own sonnes slewe him.

Agamemnon ten yeeres together in mortall and bloody warres could neuer be hurt: yet after, at home in his own house, by his own wife he was killed. *Bibulus* a noble Roman, gat many victories, and still escaped perril: yet afterward in the Citty of Rome, whē he should haue had the glory of all his valiant acts, and rode through the streetes in the pryde of his tryumph, a ryle falling from the house strooke so deep into his head, that it killed him presently. *Julius Caesar*, in winning the west part of the world, in 51, sette battayles neuer receiued dangerous stroke: yet after all his dangers so happily escaped, at home in the Senate house, in the midst of his Nobilitie, and in his Parliament robes, he receiued 24. wounds, and all of the deadlie. Many such examples are before our eyes, to make vs beware and take heed of security, when any daunger is past, and so take heed of forgetfulnes, when we haue receiued mercy. The Lord enrich vs with the graces of his spirit, that when we often behold from whence we haue been deliuered, we may seeke diligently, and be alwayes carfull how to be found thankfull.

The second argument which I said the Prophet vsed, to make the people thankful, was taken of Gods intent & purpose, to what end he chose David, & that he sheweth in these words; *To feede his people in Iacob, and his inheritance in Israell.* These words are very plaine, & containe so expressely what is the dutie of any Prince or Magistrate, that none can be ignorant, but hee that will not know.

For

A Sermon preached by M. Dering

For thys purpose they are chosen, *To feede Gods people in Jacob, and his inheritance in Israell.* VVhether he be Prince or Emperour, Duke, Earle, Lord, Counsellour, Magistrate whatsoeuer, for thys purpose he is called, discharge it as well as he vwill: He must feede Gods people in Jacob, and his inheritance in Israell. O if God had called them for some other purpose, how gladly would they haue executed it? If God had called them to dycing and carding, to swearing and lying, to pryde and vanity, the mighty men of our dayes, how busily had they done their duty? But alas, thys is not to feede Gods people in Jacob, nor his inheritance in Israell. Thys is to feede our selues. Euen as the Oxe is fed to the slaughter house, so we doe feede our selues to euermlasting confusion: *They that haue eares to heare, let them heare!* God hath chosen his Rulers, *To feede his people in Jacob, and his inheritance in Israell.* These are the plaine & expresse words of Gods Spirit; and then what outrageous spirit is that, or what Furie rather, that cryeth thus with an impudent face, that the Prince hath not to doe with Jacob, and may not meddle with Israell. But these are the steppes that the man of sinne should treade, to speake against the Lorde, and yet say that he cannot erre. These are the liuely markes of Antichrist, thus to fight against Christ, and yet say hee is his Vicar.

Such is all the Religion of Papestrie, examine the same if you vwill euen from poynt to poynt. VVhere God sayeth one thing, it sayth styll contrarie, and yet cryeth vwith shame enough, there is no errour in it. God in his holy Word sayth, It is the doctrine of deuils, to forbidde marriage and the layvfull vse of meates. The Pope very presumptuously forbiddeth both, and yet sayth still that hee hath the hōlye Ghost. Saint Paulo the Apostle sayth:

before the Royall Maestie.

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sayth: *If you obserue dayes and times, I am afraide that the Gospell is preached vnto you in vaine:* The Pope sayth, you shall obserue both. I can dispence vwith the Apostle, and yet he sayth, he is Apostolicall. Saint Peter sayth: *Beyon subiect to the Prince, as to the chiefest:* The Pope sayth, the King is not highest, but he is aboue both King and Keasar, and yet he sayth still hee is the successour of Peter. And vwhat should I say more? It greeueth me to reckon vp all that monstrous abominations. It would make a Christian hart to bleede, to see howe hee hath deceiued the simple. VVith his paper walls and paynted fires, he madethem so afrajd, that they beleueed all things whatsoever he had spoken. But hee is filthy, and let hym be filthy still.

VVe will returne to our purpose, & learne of a princelie Prophet what is a Princes dutie; *Hee must feede Jacob and Israell,* that is, Kings must be Nurce-fathers, and Queenes must be Nurces vnto the Church of God. Vnto thys end they must vse their authoritie, that Gods children may learne vertue and knowledg. For to seek onely worldly peace and securitie, or to make vs liue at ease heere in thys wayfaring Citty, that is, rather to feed flesh and blood, then to feed Jacob; rather to make happy thys worldly felowship, then to instruct Israell. The true Israelite is strong against the Lord, and commeth with violence to claime the kingdome of heauen. VVhat helpeth it in this respect to be rich or honorable? *If I had all the riches in the world, yet could I not pay the price of my brothers soule.* Or if I had neuer so much rule and authority, I am not therefore the neerer to make intercession vnto God. They are other weapons that must preuaile against sathan: and it is another attire that will be accepted for the marriage garment. If we will feede Jacob and Israell, let

let vs leade them to the house of wisdom, and bring
vp in the feare of God. The Lord open the Queens
iustices eyes, that she may looke to this charge,
if wee liued neuer so peaceably vnder her, yet when the
Lord shall come to aske account of her stewardship, how
she hath fed her fellow seruants with the wine appointed
them, then she will be found eating & drinking with
sinners.

But because we are so dull of hearing, that a little re-
aching of our dutie is not sufficient for vs, I will shew out
of the Scriptures some what more plainly if ought may
be plainer, what is the dutie of a Prince. The Prophet
say very effectually setteth it out in the person of our Sa-
uiour Christ, saying: *Righteousnes shall be the girdle of his
loynes, and faithfulness the buckler of his paines.* It is true that
the Prince must defend the fatherlesse and widdow, re-
lieue the oppressed, & haue no respect of persons in judg-
ment, seeke peace vnto his people, and gird himselfe with
righteousnes. But this is also his dutie, & his greatest du-
tie, to be carefull for religion, to maintayne the Gospells
to teach the people knowledge, and build his whole go-
uernment with faithfulness.

For this cause king Salomon, both the mightiest and
the wisest King that euer was, called himselfe a Preacher.
And the holy King David, to make manifest howe hee
knowledgeth his duty, spake openly to his people, saying:
*I will instruct thee and teach thee in the way that thou shalt go,
and I will guide thee with mine eye.* Thys generall rule king
Salomon gaue vnto other: *Be diligent to know the estate of
thy flocke, and take heede vnto thy heards. For riches remaine
not alwayes, neither the crowne from generation to generation.*
Hereby expressly shewing, that to increase riches, or to
sette forth the glory of a kingdome, that is not the great-
test

test dutie of a Magistrate. Thus the Prophet Hoseas, cry-
ing out against the people of Israll, hee reckoneth vp
thys as theyr greatest disorder, that lying and swearing,
and ignorance of GOD vvas not punished amongst
them. Hosea, 4. 2.

And alas (dearely beloued) if thys be the saying of the
Prophet, let vs looke vnto it. I dare not but speake the
truth, feeling God of his goodnes hath called me hether.
He hath raised me vp so hie when I was cast down, that I
cannot forget his benefits. If thys will not serue, I vwill
surely speake it more playnely, when the Lord shall open
my mouth againe. Surely if thys be the saying of the Pro-
phet, (as it is indeede) that lying, that swearing, that blind
and wilfull ignorance shall be punished, let not the Prin-
cesse deceiue her selfe, the spirit of God doth not possesse
her hart, if she heare daily lying, and blasphemous swea-
ring, and see the peoples ignorance, and yet leaue all vn-
punished. Look vnto these thinges better if you will
looke well vnto your selfe; you cannot pretend igno-
rance, this is plaine enough, if any thing be enough. And
yet least you should seeke too busily to be deceiued, I will
rehearse the playne Law of the Lord. That this doctrine
may be warranted with the surer witnesses, God sayth of
a King in the seauententh of Deuteronomie. *When hee
shall sitte vpon the thron of his Kingdome, then shall hee
write him this Law repeated in a booke, by the Priestes of the
Leuites. And it shall be with him, and he shall read therein all
the dayes of his life: that hee may learne to feare the Lorde his
God, and keepe all the words of his Law, and these conenants,
for to doe them. That his hart be not lifted up aboue his bre-
thren. That he turne not aside fro these comandements, neither
to the right hand nor to the left. But that hee may prolong his
dayes in his kingdome, he & his sonnes in the midst of Israll.*
This

Thys Lavy I know not how your Majestie shall
 pret, because I knowe not your spirit, but of this I am
 sure, it made David that hee woulde not suffer a wicked
 man in his house. It made Asa drive away the Sodomites
 out of Israell, put downe the Idols, depose his own mo-
 ther from her dignitie. It made Iosaphat, Ezechias, Io-
 sias, even in the beginning of theyr raigne, to make god-
 ly and zealous reformations in religion, & neuer consul-
 ted further with the high Priest. Nay it made Salomon
 to put downe Abiather that was the high Priest, and to
 put Sadoc a better in his roome. Thys made many god-
 ly Emperours in the Primitiue Church, to call generall
 Counsels, to reforme many misorders crept into the
 Church: to depose many ambitious and proud Popes, &
 place better in theyr roome. And hee that denieth this,
 denyeth the Sunne to shyne at noone dayes. And as thys
 Lavy hath thus wrought heretofore, so vwhen it lighteth
 in a good spirit, I am sure it will doe the like hereafter. It
 will mooue a godly Magistrate, to haue his chiefest care
 to maineaine religion, and to suppress superstition. And
 such is Gods righteous iudgement, that whosoever shall
 doe the contrary, I am sure his own conscience will con-
 demne him selfe. It is the law of nature, and it maketh
 the most wickedest Magistrate to sigh and say in his hart,
 in remembrance of his sinne: Sure this doing will not last
 alway, God hath appointed me for some other purpose.
 This was the greatest fault that proude Agamemnon
 could finde in all the glory of his kingdome, *To theon ouk
 orbothenda anetrepse ton bion*. VVhen Gods cause goeth
 not vpright, it layeth the glory of my kingdome in the
 dust, it turneth vpside downe all my life and happines.
 Thus it happeneth with the wicked vwho soeuer they
 are: they condemne theyr owne doing, when they seeke
 not

not to set out the glory of God. The lawe of God
 thus commaunded it, the godly Kings of Iuda and Ier-
 salem haue euermore practised it, the faithfull Em-
 perours in the primitiue church made it their chiefest study, the
 law of nature hath engrauen it in the hart of every man,
 what godly Prince can now sleepe in security, what
 no care vnto it? Especially seeing God is God of all Ma-
 gistrates, and they are his creatures. This is their greatest
 study, to shew obedience vnto him to feede his people,
 and set forth his religion.

But heere I thinke some will easily say: If this be so as
 you teach it, then the case is cleare, the Prince is a spiritu-
 all Magistrate: It belongeth vnto him to reforme religi-
 on: he is the highest Iudge in the church of God, to esta-
 blish that by law, which the law of God hath appoynted.
 How is it then that the Pope seeth not this? VVhy doe
 not others see it, that reade and know the Scriptures?
 Th'Emperors themselves, why haue not they seene it?
 How grew the Pope vp to such vnbrideled authority?
 How the Pope should come to so great authority, I know
 no cause but this, that it was the will of God, and such
 was the depth of his secret iudgments. The purple whore
 should make all the Princes of the earth to drinke of the
 cups of her fornications. But for the Popes seeing or not
 seeing of his owne abominations. I know not his eye-
 sight, I cannot tell whether he doth see them, or see them
 not, but I thinke he seeth them. For I see in all ages, how
 God hath raysted vp some that haue inueied bitterly a-
 gainst his intollerable pride. If he seeth it not, his eyes are
 very sicke, and himselfe is a verier beast then euer was
 Nabuchodonozer. And the Lord be praysed, that hath
 hardened his proud hart, and reuealed better knowledge
 vnto little ones. VVhy other should not see it that reade

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Scriptures as well as we, and are as well learned as we, assigne no other cause, but say with the Prophet, Judgements are like to a great depth. They are as deep, and what they are it skilleth nothing vnto vs. I know whether to compare with learning, who be He-
 10, 11, 36, 6, 13, 15, who be none. I am sure, if they did seek him with the simplicity of theyr heart, and call after him in the
 10, 11, 36, 6, 13, 15, not in their owne inuentions, that they shoulde find him. Now they seeke the liuing springs in vaine, because they seeke them in the puddles that they haue digged themselves. And they seeke for the Gospell of saluation in vaine, because they follow the doctrine that is but precepts of men. But what if many learned see it not? Is it not therefore the truth of GOD that is so plaine in the Scriptures?

Let me aske againe I beseech you thys question: why dyd not Pharaos see, that Moses and Aaron were sent of God? They turned all his waters into bloode: they brought vpon him Frogs that couered all his Land: they plagued him with great swarmes of Lice and Flies: they feared him with thunder and lightnings, and with great tempests: they made darknes thick and sensible vpon the face of the earth: they slew the first borne of all that was in the Land. VVhy knew not Pharaos that they were sent of God? They deuided the red sea, and went thorow on dry Land: what madnes made him venter to goe so desperately after? VVhy would he not be taught till the water couered him and all his host? shoulde the age that came after him reason thus against Israel: If your GOD be the Lord of heauen and earth, why dyd not our Fathers know him; VVhy did not the Scribes and Phariseys know Christ to bee the Messias? They heard Iohn Baptist gyue him plaine testimonie: why did they not
 believe

before the Queenes Maiestie.

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believe him? The same Christ fulfilled al that was spoken by the prophets, why could they not see that he was the sauiour of the world? He made the blind to see, the deafe to hear, the dumb to speake, the lame to go. Hee made the sick and diseased whole. He raysed vp the dead. Hee told vnto them euen theyr thoughts and cogitations. How were they so dull of vnderstanding, that yet they coulde not know him? If this may bee sufficient to reprove a truth (why do not others see it,) then the Phariseis reason well against Christ, when they said vnto the people: VVhy do none of the Princes & Rulers believe in hym? But see I beseech you, how great is our madnes that thus reason of other men, why they see or see not. VVhy haue we our selues so great beames in our eyes, that we cannot see our own estate and condition? VVhy doe we not see the shortnesse of our life, but thus liue in the worlde as though we shold liue euer? Seeing we haue a righteous God, that wil be a reuenger of his owne cause, & punish our transgressions, why do we sin yet daily more & more? Seing our life is but a vapour, & all our glory is but as the flower in the field, why be wee so bewitched with loue of so great vanity? Seeing our estate shalbe before God euerlasting, and these accounted dayes come so fast to an end, that we shall be speedily called: why be wee still so carelesse in what sort wee shall appeare? Seeing Gods threatnings are so neere vnto vs, & the dangers that hang ouer our heads are so many: seeing Gods iugements are so fearefull, and his wrath burning for euer, why are wee so carelesse? And why is it yet true that was spoken so long agoe? *Hec viuunt homines tanquam mors nulla sequatur: aut velut infernus fabula vana foret*: VVhy do we liue as though wee shoulde neuer die, and as though hell fire were an olde viues fable?

Mat. 11, 5.

Mat. 9, 4.

Iohn. 11, 34.

Iohn. 7, 48.

Mat. 7, 3.

Heb. 12, 1.

Rom. 8, 9.

Ro. 2, 3, 4.

James 4, 14.

Esa. 45, 7.

Iohn. 5, 24.

Iohn. 8, 15.

Belieue me, belieue mee, this is vntollerable blindnes, seeing we be so blear-eyed our selues, that we cannot see before vs neither heauen nor hell, yet that we will reason against Gods trueth, by any mans eye-sight whether hee see or not see. If we list to maruaile at the dulnes of mans eyes, vve cannot well meruaile at any thing so much as at our owne foolishnesse, that cannot see our selues. Let vs looke at the last to our owne estate, and as for other men, let vs leaue the vnto the Lord, he doth knowe most assuredly who be his. They are not the wise and prudent of this worlde that hee hath chosen. There are not many Princes and noble men in the face of his Church. If Princes and Magistrates will be still rebellious, what is that to vs? If the Pope and his hirelings wil be blind still, yet the scripture is the scripture.

The vnthankfull Steward neuer liueth more riotously then when his Lord is euen at hand to call him to his accounts. The foolish virgins are neuer faster asleepe, then when the Bridegrome is ready to enter into his wedding chamber. The children of this worlde are neuer busilier occupied, then the night before theyr soules shall be taken from them. The sonne of perdition shall neuer be more loftie, then in these latter dayes, when he shall be reuealed. But for these that are so blinde let them be blinde still; let vs approach vnto the throne of grace with fayth, that the secrets of the Lord may be reuealed vnto vs. As for Kings & Emperours, if you will aske why could they not see it, but commit themselves vnto so great slauerie: alas, poore creatures, how could they see in the midst of so great darknes? How could they read when the booke was fast sealed? How could they discern the voyce, when they heard no sound, but of tynkling Cymbals? But this was the great subtiltie and craft of sathan. Hee knoweth how

how willinglie we be carried to worldly studies, & whether we did incline, whether he thrust vs headlong. Hee knoweth what corruption he hath sowne in our nature, & how vnwillingly we meddle with the things of God: and therefore it was an easie practise for the Pope his minister, to pull away heauenly cares from all Princes governments. They are grieuous vnto flesh and blood, and such as Kings loue not to meddle withall. This was one meane why Princes did not their dutie. Another was as great as this: they heard the Pope so magnified, that they thought him halfe a God, when they were once perswaded the Popes pardons should be no smal discharge, who would not willingly submit himselfe with all humilitie to receiue it? If we may liue all our life in riot, & yet after thorowe the Popes blessing rest in the peace of the church: who wold refuse any Popish subiection? Make men once drunke with this opinion, and they are at your commaundement to doe what you will: Barefoote and bareleg they will wait at your gate, set your foote (if you will) in the Emperours necke, hee will refuse no villanie. VVell, nowe that GOD hath deliuered vs out of that kingdome of darknes, novv wee know the Pope to bee Antichrist, his prayers to be euill, his pardons to be worse then the sinne of witchcraft: Let vs looke at the last to our ovvne dutie, and trust no more to such a broken staffe. If GOD hath made vs Princes and Magistrates, let vs feede his people in Iacob, and his inheritance in Israell.

This is our dutie, let vs harken vnto it, & that we may doe it the better, let vs enquire howe it may be best discharged. And I beseech your Maiestie to harken, I will speake nothing according to man, which may easilie bee contemned: but that which I will speake, shall be out of

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the mouth of the Lord, in obeying whereof shall consist your safe-gard, and the health of your kingdome. Especially and about all thinges looke vnto your Ministerie. There is no commandement giuen oftner in the old Testament, none giuen oftner in the newe.

VVhen God would specially blesse the people of Israel, he scattered the Leuits among the other Tribes, that the law might be taught in all the coasts of Iurie. VVhen Christ would bring into the world the light of the Gospell, he sent forth his Apostles to preach vnto euery creature. In the old Law God signified by many outward tokens, how necessary the Priest-hood was for the instruction of his people, and what Priests hee required. The staues were alwaies in the rings of the Arke, the lampe euer burning, to shew that the Priests should alwaies declare the will of GOD vnto his people, and offer vp the sweet incense of continuall prayer. On the nether end of the robe of the Ephod, were bells alwaies sounding, to teach that the Priests should be euer heard where-soeuer he did goe, and shew himselfe a messenger of the Lord of Hosts. In the breast-plate he had *Vrim* and *Thumim*, two liuely representations of Gods presence, to bee witnesses vnto the Priest of his knowledge & righteousness. In the plate of gold vpon his foreheade was engrauen in great golden Letters, *Holines vnto the Lord*. To testifie his vp-right life and conuersation. God forbade any stranger to enter in among them, except he were circumcised in hart. And of the chylde of Aaron, if any had faulted in the ministerie, hee should by no repentance bee receiued againe to the priesthood, that he might keepe in holinesse all the children of Israel. This is the care that wee must haue of our Ministerie, if wee will haue the Gospell of Christ to grow. This care was greatest vnto the godlie Rulers

Rulers and Princes of Israel, to the end they might keepe the Sanctuarie vndefiled. This care must bee greatest in those that are Christian Magistrates, if they loue Gods glory, and the increase of his Gospell. Thus did king Salomon in the beginning of his raigne, when he put down Abiathar, and made Sadoc high Priest. Thus did Iehosaphat, when to reforme Religion he sent forth Leuits into the coasts of Israel. Thus did Ezechias at the entrance of his kingdome, when thys was his first care, how the Leuits might be prouided for. But of all other, Moyses who had receiued the commandement from God himselfe, as appeareth, did especially see what was the necessitie of the Minister. In the 33. of Deuteronomie, a little before his death, thus he maketh his prayer; *Let thy Vrim & Thumim be with thy holy one, whom thou diddest prone in Masah, and diddest cause to serue at the waters of Meribah, who sayd vnto his father and to his mother: I haue not seene them, neither knoweth he his bretheren, nor yet his owne children, but they obserued thy word and kept thy covenant. They shall touch Iacob thy iudgements, and Israels thy lawe. They shall put incense before thy face, and burne offering vppon thine Altar. Blesse O Lord his substance, & accept the worke of his hands. Smite through the loynes of them that rise vp against him, & of them that hate him, that they rise not up againe.*

Marke (I beseech you) both his great care how the Leuites might prosper, & his notable describing of them, what manner of men they shall be. First, he prayeth that true knowledge and vnderstanding might neuer bee removed from them: thei affection towards Gods holie sanctuary might be such, that neither father nor mother, wife nor chylde do keepe them back fro obedience to the law and couenant. O that our Ministers were such as Moyses prayed for. Then no doubt God would blesse them.

according to theyr request, & confound their aduersaries that rise vp against them. And heere also marke his great zeale for theyr prosperitie. He was the patientest man, & had the mildest nature of all the people of Israell: yet could he not suppress his good and great affection, but brake out into these wordes: *Smite through the loynes of them that rise up against him, and of them that hate him, that they rise not up againe.* O Lord, if Moyses had lyued in our dayes, and seene this adulterous generation, that so spoyleth the Levites, how would his zeale haue bene inflamed against them? Hee woulde haue cryed out as good Nehemias cryed; *Plague them, O Lord, that defile thy priesthood.* And good were it for these sinful men, that GOD would send his plagues vpon them, while yet they haue time to repent. Now we want a Moyses to pray for theyr punishment, for they sleepe in theyr sinnes: and God (I feare) hath reserued them to a greater punishment. The Lord graunt vs grace to remember the latter end, & now looke while it is yet tyme, to the good order of the Ministerie. VVhen God promised to establishe his mercies with his Church, he promised thys, as the greatest token of his loue; *I will giue you Pastors according to my hart, that shall feede you with knowledge and vnderstanding.* VVhen hee would haue them haue sure hope that he was their God, and they were his people, he sayd; hee would gyue them Levites that should teach his people, the difference between the holy and prophane, betweene the vncleane & the cleane; He promised them this as a perpetuall coneuant: *The lips of the Priest shall keepe knowledge, and they shall seeke the Law from his mouth: For he is the Messenger of the Lord of hostes.* And thys was the charge that God gaue straightly vnto the Priest-hood: *That they should tell his people of their sinnes, and the house of Iacob their offences.*

A miserable Common-wealth it must needs be, and farre seperated from God and his mercies, that hath blind leaders, who cannot lead themselues. VVho so seareth the Lord, will surely looke vnto it, that he maintaine no such offences within his kingdom, nor nourish any such sores within the body of his Countrie. If a man be once called to the ministerie, let him attend vpon his flock, and feede them as his dutie bindeth him, with the foode of life, or let hym bee remooued. Christ sayde: *Pasce, pasce, pasce,* Feed, feed, feed: This charge he hath giuen, euen as vve loue him, so to see it executed. Say what we will say, and the more we say it, the more impudently wee shall lye, if we say we loue him, while we keepe not his commaundements. VVould to God we were wise to vnderstand it. Christ sayd, *They are the salt of the earth,* and what shall be done with them, if they can season nothing? Christ said, *they are the light of the world,* and what heape of miseries shall they bring with them, if they themselues be darke? Christ said, *they be the watchmen:* and what case shall the Citty be in, if they doe nothing but sleepe, and delight in sleeping? VVho seeth not these incurable sicknesses, that can see any thing? They are the Pastors, and howe hungry must the flock be, when they haue no foode to giue them? They are the Teachers, and howe great is the ignorance, where they themselues know nothing? They are the Euangelists or messengers of glad tydings: howe little hope haue they, and what slender faith, whose messengers cannot tell what the Lord sayth?

The Lord enlarge within your Maiestie, the bowels of mercie, that you may once haue pittie vpon your pore subiects. This cogitation made Paule the Apostle say to Timothie, (a painefull father vnto a carefull childe;) *I charge thee before God, and before the Lorde Iesus Christ, that*

shall iudge the quicke and dead at his appearance, and in his kingdome: preach the word, be instant in season, and out of season: reprove, rebuke, exhort, &c. Of all miseries wherewith the Church is grieved, none is greater than this: that her

13, 33 Ministers be ignorant, and can say nothing. VVhat could Ieroboam doe more than this, to strengthen all his Idolatry, then to make him Priests of the lowest of the people?

2, Cro. 15, 8 VVhat could haue made Asa (being otherwise religious) so soone to haue turned away from the seruice of God, sauing only he suffered his people to be without a Priest, which could teach the word of God? VVhat plague did God threaten greater against a rebellious people, than that he would take from them their true Prophets? VVhen were the peoples sinnes so ripe to procure vengeance, as when their Preachers were dumbe dogs, and could not bark? And what I beseech you is our condition better?

13, 9 Or what be many Ministers of our time and Country, other then dumb dogs? Surely, as Ahijah said of the people of Israell, so we may say of our Ministers: Haue wee not made vs Priests like the people of our Country? vvhofocuer commeth to consecrate with a yong Bullock, and seauen Rams, the same may be a Priest for them that are no Gods. And so surely, if we serued Baal, a great number of our Priests at this day were tollerable. But if we serue the Lord, what doe they with that function they can not skill of? Let them returne againe to their old occupation. And yet this is but one euill: and if it were reformed, yet much still were amisse. If I would declare vnto your Maiesty all the great abuses that are in our Ministerie, I should leade you along in the spirit, as God did the Prophet Ezechiell: and after many intollerable euils, yet I shall say still vnto you, behold you shall see more abominations then these.

Ezech 8, 3.
45. &c.

I would

I would first leade you to your Benefices, and behold some are defiled with impropriations, some with sequestrations, some loaden with pensions, some robbed of their commodities. And yet behold more abominations then these. Looke after this vpon your Patrons, and loe, some are selling their Benefices, some farming them, some keepe them for their children, some giue them to Boyes, some to Seruingmen, a very few seeke after learned Pastors. And yet you shall see more abominations then these. Looke vpon your Ministry, and there are some of one occupation, some of another: some shake Bucklers, some Ruffians, some Hawkers and Hunters, some Dicers and Carders, some blind guides, and can not see, some dumb dogs and will not barke. And yet a thousand more iniquities haue now couered the Priesthood. And yet you in the meane while that all these whordoms are committed, you at whose hands God will require it, you sit still and are carelesse, let men doe as they list. It toucheth not belike your common wealth, and therefore you are so well contented to let all alone. The Lord increase the gifts of his holy spirit in you, that from faith to faith you may grow continually, till that you be zealous as good King Dauid, to worke his will. If you know not how to reforme this, or haue so little counsel (as mans hart is blinded) that you can devise no way, aske counsaile at the mouth of the Lord, and his holy will shall be reuealed vnto you.

To reforme euill Patrones, your Maiesty must strengthen your lawes, that they may rule as well high as low. For as Esdras sayd once, so may I boldly say now: The hands of the Princes and Rulers, are chiefe in this trespass. If you vwill haue it amended, you must provide so, that the highest may bee afrayde to offende.

Esdr. 9, 2.

To

To keepe back the ignorant from the Ministerie, who God of his goodnesse hath not called to such a function, take away your authoritie from the Bishops, let them not thus at theyr pleasure make Ministers in their Closser, whom soeuer it pleaseth them. To stop the inconueniences that grow in the Ministerie by other, who say they are learned and can preach, and yet doe not, that are (as I sayd) dumbe dogs, and will not barke, bridle at the least theyr greedy appetites, pull out of their mouthes those poysoned bones, that they so greedily gnaw vpon. Take away dispensations, Pluralities, Totquots, Non residences, and such other sinnes. Pull downe the Court of Faculties, the mother and nurse of all abominations. I tell you this before God, that quickeneth all things, and before our Lord Iesus Christ, that shall iudge the quick and the dead, in his appearance, and in his kingdome: amend these horrible abuses, and the Lord is on your right hand you shall not be remoued for euer. Let these things alone, and God is a righteous God, hee will one day call you to your reckoning. The God of all glory open your eyes to see his high kingdome, and enflame your hart to desire it.

The third argument.

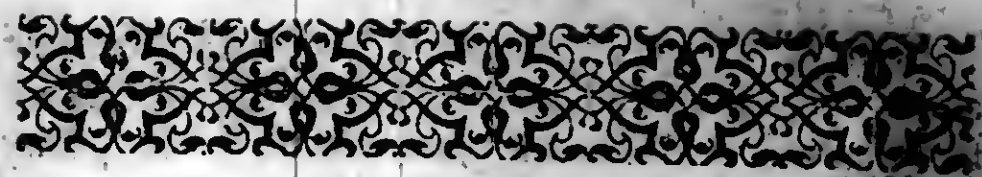
The third thing that I sayd in this place was to be noted, was of Dauid himselfe, how faithfully hee executed that vvhether-vnto he was called. The Prophet sayth: *He fedde them in the sinceritie of his hart, and guided them with the discretion of his hands.* An excellent vertue, and meet for King Dauid, that was a man according to the hart of God. He knew that obedience was better then sacrifice, and that Gods people were neuer better ruled, then when theyr Princes brought into captiuitie their owne vnderstanding, and in simplicitie of hart were obedient onely to the wisedome of almighty GOD.

Hee

He had too good experience of his owne wisedome, and had tryed it often how it made him to rebell: therefore to please God effectually, he walked in his simplicity. O that our Christian Princes had so great measure of Gods holy Spirit: howe many and grieuous burthens should then be taken from vs, that now Christian eyes & eares can hardly beholde and heare? howe many sinnes should be extinct and buried, that now vaine policy doth maintaine and strengthen? The tyme is past, and I wil say no more.

The God of all mercy, and Father of all consolation, inspire our harts with wisedome, that we may walke before GOD in our ovne simplicitie. That vvhether his holy vvord hath spoken, vve may humbly heare, and not reason against it, because of our Common-wealth. Then shall vve end these short and euill dayes with gladnesse. And when Christ shall appeare in glory and maiestie to iudge the quick and the dead, vve shall stand on the right hand, in the number of his Elect, and heare that last and happiest sentence that neuer shall be called backe againe: *Come yee blessed of my Father, and possesse the kingdom which is prepared for you, from the beginning of the worlde.* The vvhich time the Lord bring hastily vpon vs, euen for his

Sonnes sake Iesus Christ our Sauour: to whom vvith the holy Ghost, three persons and one God, be all honor and glory, both now and euer. Amen.



A Sermon preached at the Tower of
London, by M. Edward Dering, the 11. of
December. 1569.

(...)

IOHN. 6. 34.

Then they sayd vnto him. Lord, giue vs euermore of this bread.
And Iesus said vnto them. I am the bread of life: Hee that com-
meth vnto me shall not hunger: and he that beleeueth in me, shall
neuer thirst.



We haue (deerely beloued in our Lorde and
Saviour Christ) we haue in this portion of
Scripture to consider; First, this petition
or request which the Iewes make vnto
our Saviour Christ in these wordes: *Lorde
giue vs euermore of this bread.* Then the answer that our
Saviour Christ maketh againe; *I am the bread of life, &c.*
Theyr request riseth of certaine words, spoken immedi-
ately before, where Christ sayth; *My Father giueth vnto
you from heauen the true bread. For the bread of God is he that
commeth downe from heauen, and giueth life vnto the world.*
Through which words they brake out straight into thys
prayer: *O Lord giue vs alwayes this bread.* These vvordes
they do not vtter with any good affection or longing de-
sires to be pertakers of the mercies, which are offered vn-
to all in Christ Iesu; but rather of a distempered minde,
drawne into contrarie desires, seeking by all meanes to
fill themselves with happines, and yet to iest and scoffe at
the doctrine of Christ.

The

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The thoughts of their minds are made manifest, both
by these words of Christ: *Ye seeke mee because you eate of* ^{Ioh, 6, 26,}
the lawes & were filled: and also by their own words to the
same effect, where they say, *Our Fathers did eate Manna* ^{Ioh, 6, 31,}
in the wildernesse. Likewise requiring that Christ would
so feed them still by miracle, and then they would follow
him. And afterward also, when Christ had further taught
them, that he would in no such sort feed them daintily on
earth, but if they would eate of the bread that he would
giue, they must renounce such fleshly cōcupiscence, cru-
cifie themselves vnto the world, & be with a liuely fayth
incorporate into his body, then they shoulde eate of ly-
uing bread: as soone as they hearde this, they murmured
at him, shewing that he was not the bread that they dyd
seeke for, and then declared what was theyr scoffing spi-
rit, and saide openly: *Is not this Iesus the sonne of Ioseph,* ^{Iohn, 6, 42,}
*whose father and mother we know? how came hee downe from
heauen?* Thus deerely beloued, we learn what minds these
men had that would so faine haue bin fed with the bread
of life. They would liue for euer, but they would liue as ^{Ioh, 6, 26,}
they list. They would follow Christ, but they would nei-
ther hunger nor thirst. They would doe the wil of God,
but they would not crucifie their affections. They wold
come vnto heauen, but they would not be ledde by Iesus
the poore Carpenters sonne. Their carnall fancies begui-
led thē. Their scoffing at Iesus made their harts so blind:
and their desire of happines was nothing but the shew of
their owne folly. Nowe let vs beware by other mens
harmes. Let vs not fall after the same example of dis- ^{Heb, 4, 11,}
obedience. If we bring our carnall fancies to the word of
G O D, vve shall neuer vnderstand it. The naturall man ^{1, Cor, 2, 14}
perceiueh not the things that are of God. Such grosse
imaginations deceiued Nicodemus, that hee vnderstood
not

Ioh, 3, 4, not vvhhat it was to be borne a newe. Such fancies made
 Iohn, 4, 15, blind the woman of Samaria, that she knew not how to
 Mar, 16, 38, aske for the vvater of life. Such carnal imaginations made
 Luk, 18, 38, the chyl dren of Zebedy to aske of our Sauour Christ, they
 knew not what. Yea all the Disciples of our Sauour
 Christ, by such fleshly desires oftentimes vnderstood him
 not. And how much more ought wee to take heede that
 haue so barren harts, not vvatered so plentifully with the
 spirit of God? VVhether shall vve be led, if we bring vn-
 to Gods vvord our sensuall appetires? Sure euen therer,
 vvwhether these Iewes are gone before vs, to murmur a-
 gainst Christ, & despise his Crosse. Let vs then take heed
 vvwhile it is yet time, and in obedience of Gods worde ba-
 nish farre from vs our ovvne vnderstanding, and if we wil
 be taught of the Lorde, let vs leade into captiuitie all our
 19, 5 ovvne cogitations, and seeke no better estate for the gos-
 pel of God, then hee himselfe hath appointed by his holy
 wisdom. Otherwise, it vvill surely come vpon vs, that
 came so long agoe vpon these carnall Iewes, & vve shall
 haue so good lyking of our owne delight, that vvee shall
 contemne the poore Galilean, and vvith a proud counte-
 nance vve shal thinke much scorne, that the Carpenters
 son should be our Maister. Thijs is the fruite that grow-
 eth out of mans vvisedome. Here it is plainly testified in
 thys sixt of Iohn. It is testified in the Scribes and Phari-
 ses, that so often scoffed at our Sauour Christ; in the sol-
 Math, 2, 7, diers that vpon the Crosse had him in such derision: in
 the vvhole multitude of the Iewes that strooke hym and
 spit on him, and bad him aread vvho had hurt him. Thus
 after that by carnall reason they would needes iudge of
 Christ, they grew more and more in hardnes of hart, tyll
 they thought it good vvisedome to speake so great blas-
 phemie. Such Gospellers there vv ere many in the Primi-
 tiue

sial Church, that thought themselves wise in making
 of Christ. So Iulianus the Apostata, vvhen the chri-
 stians asked help against all their iniuries, vvith mocks
 and scoffes he would aske vvhy they did cōplaine, vvhen
 the Galilean theyr maister bad them doe good for euill:
 vvwhy would he take away theyr coate, that then they
 subild giue him also their cloak. So many vvicked Ma-
 gistrates spoyled the Christians of their mony, & would
 taunt them merrily vvith the saying of their God: *Quod*
Cæsaris scilicet, Cæsari da. Giue that vnto Cæsar, that thou
 knowest is Cæsars.

Such Gospellers at this day vvee haue a great manie
 in England, that laugh smoothly in their sleeves, at their
 madnesse (as they thinke) that followe so earnestly the
 Gospell. So Saint Peter hath borne vvitness generally of
 the vvicked of all ages, that they shall thinke it much
 2, Pet, 4, 4, madnes, that other vvill not runne to like effusion of
 riot. But let them alone, that seeke willingly to goe so
 farre astray. This is the tyme of their reioycing. The
 dayes of repentance are not yet come. VVhen they haue
 done vvith their mocking, themselves shal be then moc-
 ked at, and for all their pleasant sporting, they shal bee
 called to iudgement. Another thing I noted vnto you
 in the petition of these Iewes, and that was a desire of
 happines, vvich they vvished to come vnto: And in the
 midst of their malice, yet an inward sighing of spyrre,
 that they might once eate of the bread of life. They
 pleased themselves exceedingly in fighting against our
 sauour Christ, and yet againe in remorse of conscience,
 they vvished to be partakers of euermore life. And this
 is that sparkling of the grace of God, vvich is kindled
 in the harts of all men, of vvich Saint Iohn saith: *That*

C.

Christ

John, 1, 9, *Christ lighteth all men that come into this world.* Caine
 Gen, 4, 13, had this light, when the burden of his sinne seemed so
 Gen, 27, 38, heauie vnto him that it could not bee pardoned. Esau
 had this light, when for losse of his fathers blessing, hee
 Exo, 9, 27, lifted vp his voyce and wept. Pharao had this light, when
 in remembrance of all his plagues, boeried at the last,
 8, 19, *The Lord is righteous, but I and my people are wicked.* The
 Sorcerers of Egypt had this light, when God confound-
 ed their wisdom, in a most vile creature, and they con-
 fessed before Pharao: *This is the finger of God.* Pilate had
 Mat, 27, 24, this light, when he washed his hands, and cryed before
 all the Iewes: *That he was innocent from the blood of Christ.*
 Simon Magus had this light, when he wondred at the
 8, 13, signes and miracles that were wrought by the Apostles,
 and would haue given money for the holy Ghost. The
 Gentiles themselves, they had all this light. Antiochus,
 6, 12, when he wept for all the euill that hee had done at Je-
 rusalem. Iulianus when he cryed, *Veni Galilee.* O man
 of Galile, thou hast gotten the victorie. Adrian at
 his death, when he spake vnto himselfe, *Animula vagula,
 blandula, hospes comesque corporis, que nunc abibis in la-
 ca, nec vis soles dabis iocos, palidula, regida, nudula?* Brutus
 had this light, when the night before he was slaine, he
 thought he saw a spirit that cryed thus vnto him, *Ego
 sum tuus malus genius. Brute: hodie me in Philippis vide-
 bis.*

But what need I (deerely beloued) to make this long
 by examples? You your selues (I am sure) can witness
 with this truth. There is none of you so farre giuen o-
 uer to vncleanness, but I am sure some time you say
 with these vncleane Iewes: *O Lord giue us one day the
 bread of life.* This is the triumph that vertue hath ouer
 vice,

vice, that wheresoeuer she is most hated; there shee is
 often wished for. And this is the great punishment that
 God bringeth vpon the wicked; euen as the Poet sayd:
Fortis est vitio, in laqueumque relatus. That though
 they loue not Vertue, nor cannot like to follow her, yet
 they should pine away with a longing desire after her.
 And this I am sure it striketh deepe, and woundeth the
 conscience of the wicked. Though they haue set their
 hart as an Adamant stone, and made theyr face as hard
 as flint, yet grace pierceth throughout their concupi-
 scence, and they say sometime, the way of Vertue is bet-
 ter. There was neuer so impure and dissolute an adul-
 terer, but he hath sayd sometime, the chaste body is best.
 There was neuer so blasphemous & vile a swearer, but
 sometime hee hath trembled at Gods Maiestie. There
 was neuer man so proude and ambitious; but sometime
 he remembreth he is but earth and ashes. There was ne-
 uer such an vsurer, nor couetous wretch, but sometime
 he thinketh his gold and siluer shall canker, and the rust
 of it shall be a witness against him. There was neuer so
 riotous a person, sumptuous and prodigall, but sometime
 he condemneth his owne doing, & sayth with the Pro-
 phet: *The vnrightheous man borroweth and payeth not a-
 gaine.* And what should I say more? There was neuer
 so high minded nor vaine-glorious a King, but hee hath
 some time thought his Crowne woulde fall from his
 head, & the crowne of righteousness was better, which
 was in the kingdome of heauen. And this deerely belo-
 ued, as it is in a wicked life, so likewise it is in corrupt re-
 ligion. Truth that is strongest, and ouercommeth all, in
 religion forceth the enemy oftentimes to confesse her.
 There was neuer Papist that so magnified merrius, and
 talked

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Mat. 17, 16.

John 4, 23.

Phil. 2, 5.

talked of his works of Supererogation, but oftentimes in his conscience he would surely confesse: *That when he had done all, yet he was unprofitable.* There was neuer any so great an enemy to Faith, but when his conscience was touched with the griefe of sinne, he would crie a loude: *Faith alone doth iustifie.* There was neuer (I am sure) Papist yet so drunken, that made so much of all his fleshly worshippings, of Organes, and singing, of Altars and Altar cloathes, of Frankensence, and sweet smelling fauours: of banners and streamers: of goodly tunes and melody: of silver crosses and chalice, but hee hath sayd sometime: *Who required these things at our hands?* The true worshippers doe worship in spirit and veritie. There was neuer Papist in so deepe a sleepe of Pardons and Purgatorie, but he hath surely sayde it, such weake engines can breake downe but paper walls, and such cold water can quench but paynted fires. There was neuer Pope nor generall Councell so desperately bent, to set vp worshipping of Images, but their owne hearts haue often cryed within them: *They haue mouthes and speake not, they haue eyes and see not, they haue eares and heare not, they haue noses and smell not, they haue hands and touch not, they haue feete and walke not: Thou shalt not bow downe to them, nor worship them.* There was neuer Papist so blinded with the great absurdity of Transubstantiation, but sometime seeing the wine in the Chalice, he hath beene afraide to say: by this and by nothing else, let my sinnes be washed, and seeing the Cake in the Priests hands: thou alone hast redeemed me, and alone by thee I looke to be saued. This doubt ye not (dearely beloued) is the working of the Lord, in the hearts of all his enemies. Refuse him how ye

perish in life or in religion, you shall beary day and night a wound in your breast against your schies, and your hearts will cōdemne you, that cry euermore against you, the way into true happines, is neither by sinne nor superstition neither by open rebellion, nor yet by accursed Idolatrie. And thus farre cometh of this petition of the sroward leyses, I haue noied vnto you, what I haue thought best for our common instructions. The Lord graunt vs that we make the like request, but with a better spirit, and pray euermore vnto him, *O Lord giue vs alwayes the bread of life.* And thus I find no more to say. And now let vs consider the other party which (I sayd) is the answer of our sauour Christ, in these words, *I am the bread of life, he that cometh to me shall neuer hunger,* and he that belieueth in me shall neuer thirst. Out of this place (abundantly declared) I will note vnto you, as the true guide, hme occasion, these three poynts. First, who is the bread of life, thereby what meanes he is eaten, and thirdly, what fruite cometh of such fastoring. Who is this breade, Christ sheweth in these words, *I am the bread of life.* By what meanes hee is eaten, it is shewed in these words: *He that cometh vnto me, He shall beate in him.* What fruite cometh of it, it is shewed in these wordes, *He shall neuer hunger, Hee shall neuer thirst.* I am the bread of life. These words they signifie thus much, that in Christ alone we haue life, and confidence of saluation must be grounded on him, and on none else. Christ crucified is a continuall sacrifice of reconciliation standing betwene God and vs, for that what soeuer grace, mercy, and peace is powred vpon vs by God the father, it cometh down through the body of Christ vpon the Godly, and vnto all

John, 6, 34.

John, 6, 35.

John, 6, 35.

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joy or comfort we can haue in being vessels of mercy, thus it is made perfect: when with a liuely faith we looke through Christ crucified, and so goe with boldnesse vnto the throne of grace. Thus Christ is called the bread of life: the foode of our soule, and nourisher vp of our consciences to a perpetuall quietnesse. This the Scriptures testifie most plentifully in all places, witnessing, that when-soeuer we feelee our selues hungry, that is, *labouring and heauie laden with the burthen of our sinnes, we must come vnto Christ: and hee will refresh vs.* From our first Father Adam, vntill the last man that shall be borne vpon earth, neuer was nor shall be one that shall find other food of lyfe. Adam, by whose sinne we were all condemned, when he was cast out of Paradise, that is, out of Gods fauour and the place of rest, he could not feede his soule neyther with the labour of his hand, nor with the sweete of his browes, but the first foode of life he found in his promise, *That the seed of the woman should tread downe the head of the serpent.* Abraham, Isaac, and Iacob, or all theyr wandering iourneies, they lyued not by this, *That theyr posteritie should be multiplied, and they a Land that should flowe with milke and honnye.* But this was the bread of life that made theyr hart glad, euen the sight of Christ, and by this promise every one of them liued, *in aby feeding all the daye of the earth shall be blessed.* And so the Lawe that came after and taught vnto obedience, we learned nothing by it, but the knowledge of our sinne, nor it wrought nothing in vs, but the multiplying of our iniquitie. The lawes and ordinaunces, which were in meates and drinckes, and carnall rites and ceremonies, they could not feede the conscience as Christ did the seruice;

seruice; the sacrifices & offerings were not such as they could giue vnto vs the food of life. *It was altogether impossible that the blood of Bulls and Goates should take away sinnes, but so farre the Law did feede our soules, as it shut vs up in the faith that should be reuealed, & led vs as a schoole-master vnto Christ.* The Prophets that came after, ray-fed vp of G O D to teach his people, they shewed no other marke to looke on, nor other hope to liue by, but that child that should be borne vnto them, *And that same that should be giuen them, whose name was wonderful, counsellour, the mighty G O D, the everlasting Father, the Prince of peace.* The Apostles and Euangelists nowe sent in these latter dayes for the worke of the Ministerie, *To gather together the Saints, and build up the body of Christ.* They feed vs not with the food of our owne works or wel doing, but to make our faith strong, and the promise of God sure, they tell vs: *Christ is our peace, and there is no other name vnder heauen giuen vnto men, by which we shall liue, save onely the name of Iesus Christ.* Thus Christ is our bread of life, and if we will build our selues vpon Abraham, Isaac, or Iacob, to be of theyr posteritie, if vye wil be led by the Law & the Prophets, by the Apostles & Euangelists, to find the food of life, if we hear Christ him selfe, or wil be his disciples, the this is our religion: *Christ is the bread of life.* Too too wretched haue the Preachers bin that haue called you fro this bread, to feede you with their corrupt leauen, from this fountain & wellspring, to their own puddles that can hold no water. Thus they haue all done, that haue led you any whether sauing to Christ alone, that haue taught you to pray vnto Saints, Angels, or Archangels, to be your Mediators, that haue told you of iustification in your owne vworkes, that haue solde

Gal. 3, 24

Esa. 9, 6

Eph. 1, 22

Rom. 4, 26

Eph. 2, 14

Acts 4, 22

C 4

vnto

unto you theyr Masses, as sacrifices propitiatorie for the quick and dead, that haue bid you trust in pardon, and indulgences for remission of sinnes, that haue brought you vnto the Pope, a sicke head of an ill disposed Simgogue, to hang your faith vpon his sleue, that hath told you of general Councils, they could not erre, but what soeuer they should decree, you should so receiue it as the holy Euangelists. Thus haue these monsters spoken; & thus they haue deluded you, and yet they say ill, wherein haue we offended? But the Lord be praised, that hath delivered vs out of the kingdom of such darknesse, and brought vs againe into the light of his Gospel. Let vs now walke in it accordingly, & confesse Christ about to be the bread of life. The second thing that I noted vnto you in this answer of our sauour Christ, is: how we do eat of this bread, and that (I saide) was shewed in these words; *He that cometh vnto me, He shall beleeue in me.* To come vnto Christ, to beleeue in Christ, that is to eat Christ, so that we may wel say, as *St. Austin* said: *Quid pel- res dentes et ventrem, crede et manducasti.* It is no need to prepare tooth or bolly, beleeue and thou hast eaten. But here (decreely beloued) I must first admonish you, that this place, nor this sixt chap. of Iohn, is not meant of the Sacrament, as some Popish interpreters haue ignorantly told you. The Sacrament was not yet instituted, nor any now present knew whether he would euer ordaine any such Sacrament of his body and blood, or no: so that if he had spoken thereof, hee had told them that which they could nor vnderstand. But thus Christ doth, without all consideration, either of Sacrament or no Sacrament. Hee telleth them howe and by what meanes his body can be eaten, whether it be in your inward

ward sayth, when secretly and with your selfe you feed vpon his body, or whether it be in outward signe or Sacrament, which is a helpe of our infirmities, the more liuely to tast of his mercies. There is but one & the same way, neither to eat his flesh, nor to drinke his blood: the which way, plainlie & expressly here is deliuered vs by Christ, that we neede not to erre except we will. And this was Christs great mercy, to prepare the hearts of his children, that they should not be offended with any manner of vnderstanding, when they should heare in the institution of the Sacrament, *Take, eat, this is my body.* They are before well instructed, and they know what to beleeue. The grosse and carnall fancies of transubstantiation, coulde not disquiet them. They knewe there was no way to eat Christ, but to come vnto him, nor to drinke his blood, but to beleeue in him. And this sayth was the more precious, the further of his bodily presence was remooued from them: *They knewe sayth was the taking hold and substance of things we hoped for, and the sure apprehension and proofe of things that were not seene.* So that they knewe how to feede of the body of our Sauour with great boldnes, to lyft vp theyr soule; and to take hold of the mercy of Christ, who sitteth in heauen at the right hand of his Father. Whence vndoubtedly all the merits of his Passion doe presently flow vppon his poore chyldren. His conflicts and agonies with sinne and condemnation, to set vs free from Gods wrath and displeasure, and all his obedience showed heere in flesh, from his corporall, reall, and substantiall body, cometh downe vpon vs, to clothe vs with righteousness, that we may be founde blameable before his Father.

Heb. 13.

Thus much the Disciples well vnderstood, and they murmured not at these words, *This is my body*. Thus much let vs learne out of this place against we come vnto the Sacrament, *That to come vnto Christ, and to beleue in Christ that is truly to eate Christ*. This being prooued true vnto you, you will soone set your selues free from all Popish idolatry. And how true it is, mark well, I beseech you, what are the words. *I am* saith Christ *the bread of life. He that cometh vnto me, shall not hunger*. If Christ had spoken still properly, according to the metaphor, he had said thus: *I am the bread of life, he that eateth me, shall not hunger*. Now he himselfe hath saide: He that cometh, in stead of this, He that eateth, if you will beleue him, you must needs confesse it. To eate Christ, is to come vnto him. So in this other sentence, *He that beleueth in him, shall not thirst*. If he had kept the property of speech, he had said thus: he that drinketh of me, shall not thirst. In stead of, *drinketh*, he sayeth, *beleueth*, and therefore it is most certaine, to drinke of Christ, is to beleue in Christ. So that this is now an vndoubted truth, to eate Christ, to drinke Christ, to come vnto Christ, to beleue in Christ, these are all one. And who hath eares to heare and heareth not this? Or whose iudgement is so blind that he cannot perceiue it? Compare the sayings of Christ in this chap, you cannot (if you will not) be deceived, *He that beleueth in me hath everlasting life*. And after: *He that eateth of this bread, hath everlasting life*. Except ye eate the flesh of the Sonne of man, and drink his blood, you haue no life in you. *He that beleueth on him that sent me, hath life everlasting*. You will not come vnto mee that you may liue. VVho seeth is not here, to eate, to come, to beleue, is all one. Againe: He

John, 5, 24.

John, 5, 10.

John, 6, 53.

He that believeth in me, I will raise him at the last day. And he that eateth my flesh, and drinketh my blood, I will raise him up at the last day. After all those sayings of eating his flesh in deede, and drinking his blood in deede, at which the Capharnaites were offended, and diuers of his Disciples forsooke him, Christ saith then vnto his Apostles, *Will you also goe away*? As if he should haue said: are these words so strange, that you also will be driven away? Vnto which Peter answered: *Lord to whom shall we goe, thou hast the words of eternall life, and wee beleue and know, that thou art Christ the Sonne of the liuing Lord*. Lo heere, how St Peter himselfe, of whose name the Pope braggeth so much, and yet vnto the renouement of his faith, Saint Peter (I say) vnderstandeth all these words of life, of the eating and drinking of Christs flesh and his blood, he expoundeth them thus: To beleue in Christ, and to know him to be the Sonne of the liuing God, such as Christ himselfe had before taught him: *The word that I speake is spirit and life, it is the spirit that quickneth, the flesh profiteth nothing*. If all this be not plaine enough, looke yet, and see. John expound himselfe: *Heere Christ sayeth: He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*. The same Anthonie that wrote this, saith thus againe: *Who so confesseth that Iesus is the Sonne of God, God dwelleth in him, and he in God*. VVho by it is plaine, he that confesseth thus of Christ, he eateth his flesh, and drinketh his blood. This (dearely beloved) is no new doctrine, but taught by Christ, received by his Apostles, written for all ages by his holy Euangelistes, now preached to the comfort of all Christians, and in the primitive Church beleued of all the holy Fathers.

I would alledge you their owne sayings, but that
 time passeth; and you haue them plentifully set out
 to you; you may read them when you will. The pla-
 ces alledged out of the Scriptures, one opposing
 another; they are the surest witnesses to know the mea-
 ning of the holy Ghost. And what if here I should rea-
 son out of our Christes owne words, to prooue, there
 can be no transubstantiation. He sayth for prooffe, that
 his naturall body is risen. See my hands, and my feete, touch
 me, and handle me; it is I. Seeing Christ will haue
 our senses to iudge of his body, to see, to touch,
 to taste, is it not to haue his body? This arguement
 thinketh is good, and well warranted by Christ him-
 self; and is somewhat better so only to see on hat. I haue
 thought to now declare this hundred years ago. Some
 do call a christiane, I say, but I say, and they say, I haue
 But the time passeth, and I will come vnto you, and
 think you look for; And which the Pope hath made
 the substance of his Masse. Christ sayth, Take
 this, this is my body. And what then is this? Is it
 rity in these words? Is it not plain, and plainly spoken;
 what it is to eat his body? And is not this? Is it not
 taught? I know they is not long before. As a plain
 said, this is my body; so is it plainly spoken. I haue
 said, and spirit and life. No man can see, or be offended
 but he that is full of feeling, and hath not beene
 before to the whel of the doctrine of truth. But you will
 say, why could not Christ say, well, this is a
 figure, or signe, or token of my body. I answer: First;
 these words are without doubt, that his Disciples should
 be aware of transubstantiation, they are so assuredly
 taught before to the whel of the doctrine of truth. Christ
 Then

Luk. 24, 33,

Mat. 26, 26.

John 6, 51.

Then I say, this our Sauour Christ did choose to speak,
 to shew his great and abundant loue towards vs, that
 we should be so fully perswaded that he were our head,
 and we his members, as if this naturall and reall body
 were substantially within vs, that wee should know,
 whatsoever we could wish from his mercy to comfort
 vs, by this Sacrament or covenant of his mercy wee
 should so assure our selues of it, as if wee eate his verie
 flesh, or drinke his naturall blood. The like phrases or
 speeches are plaine and often in the Scripture: Christ is
 our head, and we his members; he dwelleth in vs, and we in
 him. Hee is the corner stone, and we are the building vp.
 Hee the vine, and we the branches. His body is the meat,
 and we the eaters. VVhose hart is so dull that is not fir-
 red vp with these speeches? Or who vnderstandeth not
 by these speeches, that Christ would shew the aboun-
 dante of his loue towards vs, and the great boldnesse
 that Christ will haue vs to put in his mercy? As for tran-
 substantiation, it is so strange from the sence of the scrip-
 ture, that if the Pope had not beene, I thinke it neuer
 had beene thought of. And if the Councell of Lave-
 raine had not beene, it had neuer been named. But let
 vs weigh the words a little, and conferre them with
 these late Popish follies. Christ sayeth, Take, eate, this
 is my bodie. But the Pope sayeth, take not, eate not,
 sitte a farre off, and looke on, fall downe and worship.
 This is my bodie. VVas not this their manner of prea-
 ching? Howe else could this haue beene your man-
 ner of practise, when you came to the Sacrament, or
 as you rather called it, the sacring of your Masse; Christ
 sayeth: Drinke you all of this: this is my blood. The Pope
 vtterlie denieth it, and prooueth it by good reason.

Eph. 5, 24.

Eph. 2, 20.

John, 15, 5.

Mat. 26, 26.

Mat. 26, 27.

His

1. Cor. 11,
26.

His body (sayth he) cannot be with his blood; there is *Concomitantia*, the one followeth the other, and therefore you shall not drinke it, yet it is his blood. Christ sayth *Most assuredly, I say unto you, I will eat of the flesh of the Son of Man, and drink of his blood, and live in him, and he will live in me.* The Pope sayth, that is not necessary. If you say Masse daily, it skilleth little, though you preach not once in a yeere. What manner of Vicar call you this man, that dispenseth his Masters doctrine thus deceitfully? Or what hope can you haue of transubstantiation, when it hangeth vpon his credite that dealeth thus vnfaithfully?

O dearly beloued, be not deceiued. These thinges be so plaine to bee dissembled; It is his owne mouth that spake these things; which (sayth hee) cannot erre. We know that there is no truth in him, and whatsoever he doth, it is against Christ, and his eternall Gospel. For the words, *This is my body* (I trust) I haue proued it, they be not words of error, to make you believe the thing that is not; the meaning is plaine. The bread is a vvarrant and pledge vnto you, that as sure as you take it, which is the signe, so sure your faith feedeth on all the fruites of his passion; and the righteousness and true holinesse of his humane body, couereth all your finnes before God his Father, and cloatheth them round about with ioy and gladnesse. These are the riches of Gods abundant graces, which make the poore penitent sinner to seeme more glorious then all the worldly treasure. Thys is the secrete Manna with which God feedeth his Elect, that maketh the hungry hart more glad and ioyfull then all the bread of Princes. These riches they haue spoyled you off, that haue solde vnto you so deere their Transubstantiation.

This

you. This foode they haue taken from you, that haue fed you so long with a fante of Christs naturall body. For the words, *This is my body*, are not strange. Such phrases in the Scripture, are eueryed vpon like occasion. In the 33. chapter of Genesis, Iacob calleth his Altar, *The mighty God of Israel*; yet the Altar was not God, but set vp in memory how mightily God had preserved him. In the 12. chapter of Exodus, God speaking to Moses of the Pasche Lamb, sayth, *This is the Lords Passouer*, and yet it was not the Pascheuer, but the sacrifice of the Lords Passouer, when in killing the first borne in the Land of Egypt, hee passed ouer the houses of the children of Israel. In the seauenth chapter of Leviticus, where God giueth to Aaron the shoulder and brest of the sacrifices for his portion, hee saith thus, *This is the anoynting of Aaron*, yet the brest and shoulders of the beastes, were not the oyle where with Aaron was anoynted, but a signe or token of his anoynting. In the sixt of Numbers, when God setteth forth the law of the Nazarites, *He forbiddeth them to defile themselves with the death of their father, mother, brother, sister*, & addeth this clause: *because the consecration of his God is upon his head*. Yet the haire vpon his head was not his consecration, but the signe of his consecration. In the fift chapter of Numerie, where God setteth forth the law of reauersie, The water wherby the woman is tryed, is called often *the cursed water*, and yet the water was not cursed, but shewed the woman to be accursed and detestable. In the nineteenth chap. of Deut. speaking of a false witness: *Both parties are bid to stand before the Lord*. Yet hee meaneth before the Priest, in whose brest was *Prim & Solum*, a liuely representation of the Lord.

Gen. 33, 20.

Exo. 12, 1.

Leuit. 7, 31.

Numb. 6, 7.

Num. 5, 11.

Deut. 19, 17.

In

In the 26. of Deuteronomie, teaching what they shall doe that offer their first fruites, it is written: *Thou shalt lay this before the Lord.* Yet he meaneth, before the Altar, a present signe of the Lord. Ofentimes in the Lawe the Arke is called the Lord G O D: yet the Arke was not God, but a lively representation of the Lord God. In the seventeenth chapter of Genesis, God speaketh of Circumcision: *This is my Covenant.* Which yet God himselfe expoundeth in the verse following, *This is the token of my Covenant.* And what can be more plaine then this? So St. Paul the Apostle sayth *1 Cor. 10. 3.* *The Rock was Christ,* yet Christ was not the Rock that was in Horeb: but the water of the Rock was the signe of Christs blood, which quencheth the thirst of all his elect and chosen. So Saint Paule calleth Baptisme, *Quod est regnerationis.* The washing of the newe byrth: yet the water doth not regenerate; but the holy Ghost. An hundred such speeches you have in the Scripture, where the signe hath the name of the thing signified. And how are you bewitched, that in this one Sacrament of the body & blood of Christ, you cannot beare that phrase which is so usuall in Scriptures? But so it is, Saint Pauls prayer hath taken effect in the popish kingdome: *He that is ignorant, let him be ignorant still.* But I hope (dearely beloved) better of you. God I trust, hath lightened you, and you doe understand this holy Scripture. You will come in spirit and thirst to these holie Misteries, and you have forsaken your old leaven of all Romish Idolatrie. Now a word or two of the fruit of eating and drinking Christ, and so I will make an end.

To eat and drinke Christ, is as I have said, to come vnto Christ, to believe in Christ, and the fruite of this is:

is: *Hee that commeth vnto him, he shall not hunger.* Again: *And he that beleueth in him, shall not thirst any more.* This (dearely beloved) is the great fruite, that vnspeakeable benefite, that endlesse mercy, which they tast and eate of that labour and are loaden, and come vnto Christ. My tongue cannot expresse it: your eares cannot heare it: our hearts can not imagine it, what is the fulnesse of ioy that springeth out of this fountaine. To thirst no more, to be no more an hungred, is to see God as he is, and to contemne the world, to haue all teares wiped away from our eyes, and be no more sorrowfull, to haue the glory of God to shine vpon vs, and no more to regard the light of the Sunne or Moone. This shall be then perfect, when Christ shall appeare in glory and Maiesty, and we shall be cloathed with righteousness and immortality. Now in this body of sinne, this happinesse is tasted of, when we feelee the spirit of adoption to cry vnto our spirit, *Abba, Father.* VVhen the mercies of Iesus Christ doe so compasse the inner man, that wee see and feelee the kingdome of heauen pictured in our consciences, when with a great and longing desire, *Euen as the Hart longeth after the water brookes:* VVee crye with Saint Paule, *Cupio dissolui.* VVhen wee be touched inwardly, and say with the Saints in the Reuelation: *Come Lord Iesu, come quickly.* These are the beginnings of those euerlasting ioyes, that can neuer be made full, *Till this mortality haue put on immortality, and this corruptible incorruption.* And we haue giuen into our mouthes, the songs of our triumph: *O death, where is thy sting? O hell, where is thy victory?* The songs of our ioy, *Such as none can understand, save the hundreth and foure and forty thousand, that are bought from*

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Gala. 4. 6.

Psal. 42. 1.

Phil. 1. 21.

Apoc. 22.

1. Cor. 15.

from the earth. He that eateth of Christ to this purpose, he is nourished, and he that drinketh of Christ to this hope, he is quickened. VVith this meate and drinke, Abraham was filled, *when he forsooke his fathers house, his kindred, his country, to goe into a land that God would shew him.* VVith this meate and drinke, Moses was filled: *when he rather chose to be a miserable servant among his brethren of Israell, then to be a mighty Prince in the Court of Pharaoh.* VVith this meate and drinke was Dauid filled, *when he wished rather to be a doore keeper in the house of God, then to dwell in the Pallaces of Princes.* VVith this meate and drinke was Paule filled, when hee sayeth, *Hee accounted all the world as dung, that hee might winne Christ.* VVith this meate and drinke who-soeuer is filled, *Hee will forsake Father and Mother, Brother and Sister, wife and children, house and lands, yea euen his owne life, and take up his crosse and follow Christ.* The remembrance of immortality that Christ shall gine vnto him, will make him hartily to confesse, that this life is but a moment. The length of his dayes that lyueth for euer, will make him behold his owne body, and say: *All flesh is grasse.* The glory of his Maieslie that shineth world without ende, *will proue the glory of man to be but as a flower in the fielde.* It will make his heart to crie often within him: *Lord feede vs euer with this bread.* And sure (dearely beloued) the cause is soone espyed, why the world is so drunken, with these transitorie vanities: they neuer felt what the things are that abide for euer. He neuer tasted of Christ, that hungreth and thirsteth after vaine glory, to become honourable in this world. He neuer tasted of Christ, that heapeth vp siluer and gold, and can not tell for whom he gathereth it.

it. He neuer tasted of Christ, that spendeth his dayes in wantonnesse, and hearkneth not to the sentence that shall be spoken vnto him: *Come, giue account of thy Stewardship.* He neuer tasted of Christ, that hath his eyes open to behold vanity, and seeth not Christ crucified for his sinnes. He neuer tasted of Christ, that hath his eares open to all vngodly sounds, and heareth not the Trumpet that one day shall blow aloude: *Arise ye dead, and come vnto iudgement.* To be short, he neuer tasted of Christ, that is not crucified vnto the world, and the world vnto him, so farre that sinne raigne not in his mortall body. The Prince neuer tasted of Christ, that putteth the glory of his Court in concupiscence, in pride, in blasphemy. The noble man neuer tasted of Christ, that braggeth and boasteth of his parentage, and knoweth not that he is but dust. The Magistrate neuer tasted of Christ, that suffereth this great carding and dicing, that leaueth sinne vnpunished, and vertue vnrewarded. The Man or VVoman neuer tasted of Christ, that cryeth not in spirit: *O Lord, thou art mine inheritance.* The Father of all mercy, and God of all consolation, strengthen vs with his grace, that wee may taste of Christ,
Amen.

XXVII. LECTVRES,

or readings, vpon
part of the Epistle
written to the
Hebrues.
Made by Maister Edward
Deering, Bachelour of
Dunelm.
AT LONDON,
Printed for Thomas
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ANNO. 1590.

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*To the Christian Reader increase
of faith and knowledge, with an ear-
nest zeale in Christ Iesus
the Lord.*



*He Epistle to the Hebrewes conteineth
such doctrine as the holy Apostle knew
most necessarie for the Iewes, who (a
few excepted) in the blindnes of their
hearts, acknowledged not Christ Iesus
for their Messias: albeit all things
long before prophesied of the Messias,
by the holy Patriarches and Prophees,
were in him clearely and fully accom-
plished, and that in the eyes and eares of all Israell. This their
great blindnes caused the excellent light of this Epistle to be set
forth to the whole world: for as their other wants and falling off
from the faith, and naturall Olive tree, caused the fulnesse and
grafting in of the Gentiles: so their doubtfulnes, as the doubtful-
nes of Thomas, occasioned such cleare doctrine, that we which
come afterward, cannot now without singular impietie, make any
doubt in the doctrine and Gospell of our Lord Iesus Christ, the
which long agoe hath not been both made, and fully answered.*

*Whereupon, all men ought to bee armed with this persuasion,
that whosoever againe doubteth, where the doubt is already ta-
ken away: and who so ever sinneth the sinne that hath been here-
tofore punished, is a double offender: for he is not guiltie of the in-
fidelitie alone, or of the sinne, but also of despising the example set
downe for us, that we tremble at the iust iudgements of God*

To the Reader.

gainst other, should annoyd the sinne in our selues: knowing that if we communicate with the wicked in their blindnes, we must also communicate with them in the danger: if in the prouocation, then in the punishment. Wherefore, concerning my first words, the Iewes acknowledged not Iesus Christ for the Messias and redeemer of the world: but we must acknowledge it, and the rather hauing amongst the unspeakeable treasures of the word of God this precious Epistle, wherein the doctrine of the person, and offices of Christ are most substantiallie prooued, and witnessed by the holie Ghost.

For, therein the Apostle chiefly prooueth Christ to be the annoynted of God, annoynted not with common oyle, but with the oyle of gladnes, that is, with all fulnesse of the spirit, into a Prophet, a Priest, and a King: so that in truth he alone is the Prophet that teacheth us the wisdom and love of the father: he alone the Priest that washeth away sinne, and maketh peace with his sacrifice, euen a high Priest after the order of Melchisedech; all other Priests after the order of Levi being for the time, but shadowes and figures of the light and life in Christ: he alone the King of Salem, whose kingdome is without unrighteousnes, and everlasting, not as other kingdomes, which are outward and bodily: but his kingdome frameth and ruleth the heart, by the spirit of God and the scepter of his lips: the throne thereof being established in truth and maiestie for euer and euer. Besides these chiefe parts, being the bodie of the Epistle, there be other branches, containing both vehement exhortations to the worthie receiving of the word, and present doctrine in faith, and also to the bringing forth of the plentifull fruit thereof in patience.

This excellent Epistle, about foure yeares past, was expounded in the Citie of London by two learned and godlie men, who made, I suppose, their choice of that Epistle, as containing vario necessarie doctrine for our times, wherein the enemies of the Gospel are too many, and preuaile too much against the peace of the Church: for they seeke righteousness in their owne workes and sacrifices, which is not found otherwise in heauen or earth, than in the righteousness and alone sacrifice of our Lord Iesus Christ:

who

To the Reader.

who not by the sacrifice of strange blood, but by the offering up of his owne blood, being himselfe the sacrifice and sacrificer, made an end of all sacrifices and oblations going before, and left no place for any newe sacrifice or oblation to be used afterward. Neither was this all, that the Apostle overthroweth all other sacrifices, establishing that as all sufficient, which was at the fulnes of them according to the eternall decree of God the father made upon the altar of the Crosse once for euer, and so consequentlie confuteth the Papists, maintaining, euen with bloudie sacrifices of men, their unbloudie sacrifice of the Masse: but moreouer, the doctrine is very profitable, and necessarie to stirre up the mindes and furnish the hearts of professors of the Gospel with knowledge concerning the person and offices of Christ Iesus the Lord.

For to leaue the Catholiques (as they vnrulie call themselves) either to the grace of God to be conuerted (which God graunt vs hartlie to pray for) or to the blindnes of their heart, to worship they knowe not what: concerning the professors of the truth, I beseech them in the mercies of Iesus Christ to knowe the height, the depth, the length and breadth, & all the measures of Christ preached in the Gospel, that as the foundation is most certaine, so it may be also certaine knowne, and bring forth certaine fruites to the glorie of God and their owne assured saluation in him. Otherwise, if the knowledge of our Lord Iesus Christ be weake, our faith cannot be strong: if the faith be not strong, then our hope is small, and the afflictions of the spirit many. But on the other side, daylie and effectuell exercises of the word bring increase of knowledge, increase of knowledge bringeth increase of faith, increase of faith bringeth increase of hope, hope bringeth patience, and in patience we hold the possession of our soules till the day of our full redemption.

But to returne to the two Interpreters of this Epistle, the one liueth, and may doo well (if the Lord so dispose of his heart) to publish in Print his Readings made to his great praise vpon the whole: the other is layd up in peace with the righteous: but before his death he painfullie gathered together the greatest part of his lectures, leauing them in writing, that thereby he might

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again profited the Church after his death: and now they are published in print, to the benefite of the Church, the zeale whereof greatlie exercised his godlie minde, and many times brought his watchfull head, and weak bodie neere to the graue. Of whom I might truelie speake much to his great praise, and yet nothing unknowne: but let God haue the praise: neuerthelesse, as I will say no more, in perswading men, so I can say no lesse in duectie than this: his goodnesse was by the grace of God verie much, and his harmelesnes more: his gifts notable, and his spirit more notable, accompanying him, for the measure of his bodilie strength, with daylie increase, till the last day and houre, wherein, for our punishment, the Lord translated him from mortalitie to immortalitie. Touching these his praelections, a goodlie patterne of his sweete spirit, thou hast them (gentle Reader) in thy hands, and I leaue them to thy iudgement, they need not my commendation. But be not thou deceived in iudging good things by the first tast: for they delight more the second time, than at the first: & more at the third time, than at the second. Tria my commendation, and giue thy sentence.

But of all other readers of these M. Ed. Deerings expositions, I haue namelie to exhort and beseech the Citizens of London, and others sometime his diligent auditors, that they would now repaire their understanding, and reuise their consolations, reaped at the first frutes of this present doctrine: that they would also examine, and take an accompt of their memorie, to see what is now set downe in writing here, that they haue utterlie forgotten long ago. So, they shall behold how easilie good things, and comfortable things, euen things of eternall life, how soone they perishe, and for want of true reuerence to the word, or diligent regard to our saluation, are by Satan made fruitlesse: Where-as in small matters, old men haue fresh memories, as to remember where their gold lieth, and how many obligations they haue, and of what conditions. And what is it (I pray you) that in them causeth so good memorie? euen the heart see thereon with diligent care: which heart more set upon that that is more pretious infinitelie, what iudgement, what comfort, what stedfastnesse would

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would it cause in the word of life? But how cometh so small heed in so mightie matters? Certainlie herenpon, that the worldlie man is of a worldlie minde: and a man without the spirit (as the Apostle Iude speaketh) hath no tast of the spirit, no delight in spirituall riches, they are to him foolishnes. But of memorie thus much may suffice: I would haue thought it too much, were it not that to learning and knowledge in man, I knowe nothing better. For thy memorie, though the voyce bee taken away, and the spirit with the Lord, yet the doctrine remaineth to thee in letters: remaine thou mindfull now to make that hereafter fruitfull to thee by diligence, which hethereto hath by negligence lien barren.

Let vs accompt it a blessing from God, that we haue thus manie of M. Deerings readings, the rest, which were to the tenth Chapter or there about, and the other three Chapters waite for; and desire some other mans faithfull labour. If any man hauing small hope to make the remainder like to that which wee haue; refuse therefore to attempt the matter; let him otherwise abounding with gifts and leisure, and hauing exercises in the Church, humble himselfe to bee in the second or third place, to finish the worke, and benefite the Church, whereunto all men are infinitelie indebted, and almost no man carefull to come out of debt.

But most of all, let vs continuallie pray, that our good God would, in these perilous ends of the world, put on vs all his whole complet armour to stand against the power and malice of Satan: that he would also illuminate our hearts with the bright beames of his wisdom and holie word, that wee may be freed from the darknes of ignorance and error: that the mouthes of the wicked may be stopped, and the lips of the children of God opened, and fulfilled with the praises of God.

Moreover, seeing the Lord hath laied sharpe rods, and long time executed great iudgements vpon our neighbours round about: giuing vs now, all these eigheteene yeres of our gracions Soveraigne, the Gospell in great peace: it is our duectie, to consider our duectie in this behalfe: first, that we in brotherlie compassion, and in an inward fellowship lament, and to our power redresse their

To the Reader.

their calamities: secondarie, that wee be thankfull to God for our peace, and careful to yeeld our selues in all singlenes and truth, every way obedient to the kingdom of our Lord Iesus Christ, the king of peace, in as large and the same manner, that is to vs offered in the word of life: in the third place, that all diligence be used, that the word may haue his free passage, and maine course to the overthrowe of all aduersarie power, especiallye of the open enemies, Papists and Atheists, and to the discoverie of other sects springing up of their owne accord, where the word is not planted: finally, to the cutting off of prophane and loose life, which now aduanceth it selfe against heauen, and prouoketh the Almighty, except by discipline it bee broken downe, that the kingdom of Iesus Christ may be most glorious on the earth, and that the sonnes of men may be safe, and reioyce under the shadow of his wings. For a further understanding hereof, and of manie other like exercises in the knowledge and practise of Christianitie, I referre thee (gentle Reader) to these Lectures, beseeching God to make thy labours fruitfull with his continuall blessings, especiallye in thy prayers: wherein as careful for the whole Church also, pray that the Lord in mercie would make the Churches beyond the seas, rather partakers of our peace, with fulnesse thereof, than in iustice to make vs companions of their punishment in the last place, and greatest measure.

Amen.

The xxiiij. of Nouem-
ber. 1576.

The Preface of Edward Deering
vpon certayne of the first chapters of
the Epistle to the Hebrewes.
The first Lecture vpon the first verse of the
first Chapter.



And first touching the cause of the writing, though well knowne and credible, it was cause sufficient to leave so excellent doctrine vnto the Church of God: yet a speciall occasion then giuen, was vndoubtedly this: The Iewes were stubborn to set to the maintenance and defence of the lawe of Moses, holding fast all the ceremonies of it, as things necessarie, neuer to bee abrogate, but perpetuallie to be vsed in the worship of God. Among the residue, they did especiallye stricke for Circumcision; next vnto it, for the observation of meates, and drinkes, and times, and seasons, and sundrie purifyinges, as these things are manifestly intollid in the Scripture: besides these, other ceremonies, which they embraced, and loued: And though manie thousands (as it is in the xxij. of the Actes) did beleue: yet were they

Illegible

A

Still

Why this
Epistle
was written.

Gal. 4. 10.
Col. 3. 16.
Act 21. 20.

still zealous for the Lawe, and would not be of the
abrogation of it. So much the more the fathers
had made this an article of their faith, and it is the ninth ar-
ticle of their Crede, and they holde it to this day. GOD
gaue his Lawe to his faithfull seruant Moses, and hee will
neuer alter it, nor change it for any other. And this their
opinion, as it was rooted in them, so they had verie manie,
and plausible perswasions for it: they stroue not for the in-
uentions of man, but for the Lawe of GOD; not holden by
traditions, but written by Moses; not in doubtfull testimo-
nie, but in manifest shewe of the glorie of GOD. And this
their opinion, they did not thinke was anye consistant ex-
position, but the manifest word, as it was often repeated,
that this should be an ordinance to them for euer. For this
cause, the Apostle having compassion vpon the brethren,
who beloued in Christ (but were also bound to the Lawe,) hee writeth vnto them this Epistle, by all
meanes perswading them, neuer to loyne
their Christ with the Ceremonies of the Lawe, which
is perfect in himselfe alone, and all things
before him. Hee created alone, and he will be redeemed alone;
He made alone, and he will save alone; and to be set in com-
parison with him, all the golde, silver, precious stones, and
all the ornaments of the Temple; they are but beggerly Ele-
ments. Nothing else in earth, nothing vnder heauen, nothing
in heauen, nor in the heauen of heauens; no name, no po-
wer, no strength, no name else that is named, in which, or
by which, wee can bee saued, but onely the name of Iesus
Christ. And for this cause, this Epistle was written. Where-
in it shall be good for vs, to marke howe from the beginning
Satan hath striven to obscure & darken the glory of Christ;
and how he hath holden still the same purpose vnder cha-
ngely, euen to our daies. First hee changed himselfe into an
Angell

Angell of light, with glorious names of Moses, Moses vnder
the presence of holines striving against truth, and malicious
practise, and in these daies enough to haue subuerted the
faith of manie. For who would haue thought, that such
men, so great louers of the Lawe, of the Temple, of Mo-
ses, should be enemies of the true Messiah; or be ignorant
of the saluation and spiritual worship, which he should teach
them. But here we learne, not to ground our faith, neither
upon the glorious words, nor vpon the glorious names, of
any man, for this doctine from the beginning; but the
word it selfe must be grafted in vs, if we will not erre. So
now in these our last times, (in which the diuell striueth as
at the first) we see how manie say vnto vs, The church, the
church, The pope, the pope, The fathers, the fathers; and
manie thousands are led with this sound of words; yet in
these words is no wisdom, onely they renew the old de-
ceipt, in which the diuell first troubled the Church of
GOD. For what is the church they speake of? who is the
pope? who are their fathers? Are they greater than the
Temple? than the Lawe? than Moses? If not, then their
names may be used for a cloake of falshood, as the others
were. Then we must trie them, and examine them, whe-
ther it be a true Church, or true Fathers they speake off.
To followe a church you knowe not what, is to trust to
the Temple you knowe not how. And knowe it well,
such words are but mockeries, and such spirites are of er-
roure and darknesse. The effect is proofe enough, for the
ende of their religion is, that ignorance is the mother of de-
uotion. Now touching the Author of this Epistle, who it was,
it skilleth not. For if the name had been heere, what had
it shewed, but that GOD vsed the ministerie of such a
man; and now the name is not knowne, it teacheth expresse-
ly,

the doctrine of God. And for this cause, in the books of holie Scripture names are sometimes added; sometimes not; that the doctrine of the Lord might be vnto vs, without respect of person. And for my part, who wrote this Epistle, I can not tell, how I see no cause, why I should seek for. For when the Spirit of God hath left it out, can I thinke it the better, if I should adde it? I remember, that I have said, that since the Gospel was first preached, this Epistle was ever thought to be Pauline. But Eusebius, as he holdeth on this other side, saith, that he darsh constantly affirme, as the sense is the Apostles; so the phrase and penning is some other mans, but whose God knoweth. And thus much of the Author, whom we will leave as wee finde him, a faithfull witness of Iesus Christ, euen to the endes of the world, but whose name we knowe not.

Now for the time in which it was written. It is certaine it was in the Apostles dayes. For if it had been after the destruction of Ierusalem, threatening for of the anger of God, and those who would despise his Sonne, no doubt he would have mentioned so singular an example. Besides this, he maketh mention of Timothy as his companion and fellowe, who was famous among the Apostles. And it is like that this Epistle was written about the latter endes of the Apostles age, because he saith, that this doctrine first preached by the Lord, hath now been confirmed vnto vs by them that heard it. And noting this time how long the Gospel had been preached afore, he saith, that the required time now is they should be able to be teachers of others. Againe, in the x. Chapter he putteth them in remembrance, that in times past they had suffered great and manifold afflictions for the Gospels sake. So that wee easily see this Epistle, as it is holie and apostolicall in the mouth of doctrine, so it hath also the honor of their time. And thus fare of the occasion, the

In Dialog. de S. Trini. fol. 11.

Li. 6. ca. 19.

at this Epistle writ.

author, and time of this Epistle.

Now as brieflie as I can, I will shewe you the Argument of the whole Epistle, and that is this: That onely in Iesus Christ is the forgiveness of our sinnes. Which argument he handleth thus: First setting out our Sauour Christ, who he is, in the ten first chapters: then, how saluation is thorough him, in the residue of the Epistle. In setting forth our Sauour Christ who he is, hee sheweth first the nature of his person, in the two first chapters: then what is his office, in the next eight. Touching his person, hee teacheth first that he is perfect God, in the first chapter: then, that he is perfect man, in the second chapter; of which wee will speake more particularly, in expounding of the text. Of his office, wherof we said he intreateth in the viij. next chapters, he teacheth this first, that hee is our Prophet, from the beginning of the iij. chapter, to the xiiij. verse of the iij. then, that he is our Priest, from thence to the xix. verse of the x. chapter. And though the Apostle, of purpose, and with great care, doo plainly teach, that Christ is our King; yet because this necessarily followeth of the other, & there was no doubt, but that Messias, their Priest and Prophet, should be also their Prince and King; therefore hee seemeth not to make any particular treatise of this, as of the other offices: but as he was a kingly Prophet, a kingly Priest, & the Sonne of God; so in prooffe of all these, hee maketh with them manifest prooues of his Kingdome, as in the text more plainly. (God willing) I will shewe, when I shall more particularly speake of them. Now of his Prophecie, in the iij. and fourth chapters he teacheth this, that he is our only Prophet; proouing it first, because the Sonne of God, tooke vpon him our nature, the excellencie of his person is warrant inough; that God ordeined him our onely Prophet. Secondly, he was faithfull in his ministerie, neither needeth any

The Argument of this Epistle.

Christes prophecies.

Christes
priest-
hood.

to be ioyned with him. Thirdlie, he was more honorable than Moses himselfe, and therefore much more should rule in the house of God alone. Fourthly, the Prophet saith, *To day if you wil hear his voice, &c.* Therefore by the Prophet commended to vs as our owne Prophet. Last of all, the nature of the word, agreeable onely to his person, maketh that he is our Prophet alone: and thus he endeth this treatie. Of his Priesthood he speaketh more at large, shewing first in the ende of the fourth chapter, what manner of Priest he is, euen such a one, as by his owne vertue hath entered into the heuens, and made a way for vs, that we might boldly through him, come vnto God. After this, he beginneth a comparison of the Priesthood of Christ with Aaron, and so more clearly sheweth, both his Priesthood and the excellencie of it. This comparison he maketh in these points: First, that the Priest of the Lawe was a naturall man like vnto his brethren. Secondarily, that hee hath not a private worke, but doth all the peoples seruice in things appertaining to God. Thirdly, that he appeared not before God in his owne vertue and righteousness, but with offerings and sacrifices for sinne. Fourthly, that he was full of compassion toward his brethren, to pitie them in their weaknes. Fifthly, that he had his calling of God: In all which things, Christ exceeded all that were before him; and this he teacheth in the ten first verses of the fifth chapter. Then beginneth by occasion, an exhortation which continueth to the vij. chapter. After that he setteth out at large, the example of Melchisedech, and the comparison of the first couenant, with the tabernacle & sacrifices appertaining vnto it, so teaching at the last, our Sauour Christ to be our onely Priest. The second part of the Epistle which is, how this saluation of Christ is giuen vnto vs, in the 11. 12. and 13. chapters; the summe of it is, that we haue this saluation through faith, which faith is tried in manie afflictions,

afflictions, and still bringeth forth fruite in good workes. Now let vs come to the text. I tolde you first, the Apostle prooueth the excellencie of the person of Christ, God and man. In this first Chapter hee prooueth his Godhead, and beginneth thus, *Manie times, &c.* In this first verse, setting downe the generall proposition of the whole Epistle, that God hath now made knowen vnto vs all our saluation in his Sonne Christ; naming him, Sonne, that these titles after attributed vnto him, might appeare more, to be according to the Prophecies of him. Then streight he describeth him, making it manifest that he is God. First, by the glorie which his father hath giuen him. Secondarily, by the excellencie of his person. Thirdly, by the greatnesse of his power. Fourthly, by the benefite purchased vnto vs. Fifthly, by the dignitie which to himselfe he hath obtained: all this is in the third verse. Lastly, by comparison with Angells; which comparison he maketh in manie points, alleading Scripture, according to the titles before giuen vnto him, and so endeth this first chapter.

Sonne.

Manie times, and after diuers sorts, &c. Out of this verse, first let vs note and consider well, touching this doctrine which we are taught by Christ: the certentie of it, which is first in the Author, who is God himselfe, euen the same God of our fathers, which so manie times and waies, spake euer by his Prophets: euen he in assured truth, hath also spoken by his Sonne. Thus giuing the authoritie of the word of Christ to God the Father, that it might be confessed true, & to take away al vaine quarreling of contentious men, who vnder pretence of the name of God, would easily haue disputed against our Sauour Christ, and said: We knowe God is true, and he spake to Moses; hee spake to the Prophets: but this man speaketh of himselfe, and we will not heare him.

Readings of M. Deering upon

Matt 3. 17.

To stop this offence, though the Apostle might haue giuen the authoritie of his word, euen to the person of Christ himselfe, yet he would not, but said thus, *God spake by him*. Another prooffe for the certaintie of his word is, that he spake by his Sonne: in which name God sealed it vnto him, to be his sufficient witness in the world, euen as himselfe had spoken with a voyce of glorie: *This is my beloued Sonne in whom I am well pleased, heare him*. And this was a sure and known truth vnto them, that no man had seene God at anie time, but the onely begotten Sonne, who is in the bosome of his Father, he reuealeth him. He is the personall word, & maketh knowne all the mysteries of God, euen as he hath been present with him in all his waies.

Now, as our Sauour Christ is our certaine teacher of vndoubted truth: so how farre this truth is taught by him, appeareth also in the words: *Manie times, manie waies, by many Prophets, of olde, to our forefathers*. Of all these we must see the contrarietie in our Sauour Christ, that God spake by him, not manie times, reuealing his will by measure, nowe some, then more; but once he hath sent him, filled with all treasure of wisdom and vnderstanding. And before God spake manie waies, either by Angells, or by the clowde, or betweene the Cherubins, or by Vrims, or by visions, or by dreames: but now he hath spoken one waie, euen by Christ made our brother, with the voyce of a man, in the middes of the congregation, plaine and euident in all mens hearing, and all varietie shall cease for euermore. Likewise before God spake by manie Prophets: now he doth not so, but hath sent his Sonne alone in stead of all, that all his people should heare him. Likewise those times they are olde and past; but the time of Christes teaching passeth not, but is for euer. And that was to the fathers, men of diuers calling, but this is to vs all of one condition. So this the Apostle

the Epistle to the Hebrewes.

Cap. 1.

He teacheth, that Christ alone, once euen in the daies of his life, after one manner and forme hath preached vnto vs all that Gospell, which eternally shall be the power of his heavenly Father, to saue all which doo beleue. Now let vs marke first the agreement, and then these differences, manifestly to be seene betweene Christ and the Prophets. First, they agree all in this, that God spake by all, & this onlie they haue alike from the first to the last: Adam, Seth, Enoch, Noe, Abraham, Moses, David, Esaie, Christ, not one of them, spake one word of a naturall man in all their ministerie, but onely the words of him that sent them: that is, they spake not themselves, but God spake within them. Whensoever were the time, whatsoever were the meanes, whatsoever were the man, where soeuer were the place, whatsoever were the people, yet the words were the Lords. And whosoever he be in the Church of GOD from the beginning to the ending, to whom this Ministerie shall bee committed, if he will be numbred with Patriarchs & Prophets, Apostles and Pastors, & with our Sauour Christ himselfe; whatsoever he speake, *Let him speake as the word of God*. For this couenant God hath made with all his seruants, euen as the Prophet Esay saith: *My spirit which is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of thy seedes seede, from hence forth, euen for euer*. And in deede whose words else should diuide betweene the marrow and the bones; but his onely, who alone searcheth the hearts & the reynes: or whose words should kill our earthly affections, but his alone who giues the sword of the Spirit. And we, whose messengers are we? or of whom are we sent? Is not God our master? and shall we not make our accompt to him, according to that which wee haue receiued of him? Wee must looke vnto our owne charge, and for all other

Only God must speake in the mouth of all ministers.

1. Pet. 4. 10.

Esa 59. 21.

Hebr. 4. 12.

men, though they seeme to be pillars, what they are it skill-
leth nothing to vs, we are not accountable by their gifts.
Augustine, Ambrose, Hierome, Gregorie, or any else, they
had their owne charge of God, and wee haue ours by war-
rant from God: they did speake, and so must we. If I speake
out of the fathers of the Church, and knowe it to bee the
woord of God, why doo I attribute it to man, rather than
to God, whose truth it is? or if I speake of the fathers, and
knowe it not to be the word of God, bee it neuer so true in
the Doctors mouth, in mine it is sinne, because I speake not
as I am taught of God. This I speake not so much for the
papists, whose hearts and soules the decrees and decretalls
haue stollen away, and left them without vnderstanding:
but I speake it because of bretheren, who knowe not their
calling, but fill the pulpets with Doctors and Counsells, and
manie vanities, where they should onely speake the word of
God, that our agreement may be with the Apostles & Pro-
phets, and with our Sauour Christ.

the first difference Now let vs see the difference here spoken of, betweene
our Sauour Christ and all other Prophets, what wee may
learne of them, was at diuers times reuealed, but that which
Christ teacheth is reuealed but once.

And this is twice after expressely noted by the Apostle
himselfe, as in the ninth chapter; *Now at the latter end, Christ*
hath been once reuealed. And in the xij. chapter, *Yet once will I*
strike, not onely the earth, but the heauens also. And this it is
which Saint Iude saith of the Christian faith, *that once it was*
giuen to the Saints, which once, dooth meane the time of
Christ in earth; for so hee saith. it was by his Sonne. For
though the Apostle yet vnderstood not al, and the Spirit was
after giuen them, yet the same Spirit did but lighten them in
such things, as Christ had also taught the. By this we learne
boldly to refuse it, & accompt it as a bastard doctrine, what-

soeuer

soeuer is sprung vp since, and cometh vnder the warrant
of a mortall man; as namely the idolatries of that mightie
king and priest, Pretre Giam, of the Abizannes in Africa; and
the idolatries of the great Cham, king and priest of the Tar-
tarians in Asia; and the idolatries of Ismael, king and priest
of the Persians; and the idolatries of Mahomer, king and
priest of the Saracins; and the idolatries of the Pope and pa-
pall men, this day kings and Priests, as proud as the other:
and of these whatsoever sectes haue sprung of Homeres or
Hahys, Cuselbasoe or Calabor, of decrees and decretalls,
Thomists or Scotists, white friers or black; that eternall
Gospell (as they called it) more than 300. yeare since de-
uisid at Paris; the reuelation of S. Bridget al other doctrines
and expositions, we must cast the all away, so many as came
not in the warrant of our Sauour Christ once preaching vp-
on earth, which because it was once, it confuteth all
after it, and abrogateth all before it, which had diuersi-
tie of time, as the Apostle himselfe gathereth, 12. Chapter
27. verse.

The second difference, that the doctrine of Christ
is taught after one sort. For though first were miracles.
and now none, first Apostles, now none: these were
but meanes to confirme the preaching, the Word one-
lie was the power of saluation, which is the same it was
then. Which because it is but one, therefore it is per-
fect. For if any had anie waie before been absolute in him-
selfe, there should none other haue come after it, but it
pleased not GOD to giue the glorie vnto all those man-
ner of Reuelations, but reserved it to the preaching of
the Gospell, which hee hath made his owne power to
saue all that doo beleue, and giuen it so great grace,
that it worketh more mightelie than all miracles, and
pierceth deeper into the heart of man, than anie manner

perswas-

Reading of M. Deering upon

perswasion, yea, though one should arise from the dead to speake vnto vs.

And therefore we may condemne that, which before vs was done, in building monasteries, vowing of pilgrimages, honouring of Saints, setting vp of Crosse, and such like. For how were these things taught vnto men? not by preaching the Gospell, but for the most part, men were diluenced vnto it by feare and terrour of the night, as we may see in their owne bookes & legends. But as it was, so it is come vnto it, and the darkenesse hath conuered it, of which it sprang.

The third difference

The third difference here, is, that that was olde, & therefore abolished: for it cannot bee, but that which waxeth elder and elder, must at last vanish. But the Testament of Christ, it is still newe, yea though it were from the beginning, yet it is stil the same, and the daie passeth not, in which it was giuen, but it endureth with the age of man. And therefore it is no sacrifice of the new Testament, to haue a masse, which waxeth olde, and when it is done, is not, but you must haue a newe, and so fill your number. Neither yet is it possible that workes should iustifie, which also wax old and are forgotten; so that the righteous man of an hundred yere old, if he leaue then his righteousness, it hath none accompt. The saluation of the world it is not this, but alwaies newe; if once I be in this couenant, it is an euerlasting couenant; I was not taken vnder condition of time, nor no time shall preuaile against me. The saluation it selfe, it is not changeable as Adams was in Paradise; but it is made sure in the bodie of Christ, vnted with the person of his Godhead; so the wayes in which we are led vnto it, they are immutable, our faith is not quenched, our loue not extinguished, our hope faileth not, nor the holie Spirit can euer bee taken from vs, but still they are newe euen to eternall life.

The

the Epistle to the Hebrewes

Cha. 1.

The first difference

The fourth difference, is, in the fathers with whome the first couenant was made, who, though they were all called in Iesu Christ, yet was there a difference of their honor and estate, one more exalted, as God approached more neere vnto them. So Abraham and his posteritie were a more honorable people, than the other before him. So the Israelites that had receiued the Lawe, and dwelt in the Land of promise, had greater blessing than their Fathers in Aegypt. So Iohn Baptist more than all Israel. But nowe they that are called of Iesu Christ, by his owne voyce, and in him crucified before their eyes, haue attained a singular honour, and the least of them touching their calling, are greater than all Patriarchs and Prophets. And these all in like precious faith, like spirit, like promises, like couenants, like accepted of God, querie man in his owne measure of grace. No difference of lewe or Gentile, learned or vnlearned, but all haue through faith one entrance vnto the throne of grace; that I need not say now. O Lord remember Dauid, and the Couenant made with Abraham; but, O Lord remember mee, and the Couenant which thou hast made with my Fathers house. For vnto all, both those that are nigh, and those that are farre off, there is but one Couenant in Iesu Christ, whome now we knowe, not according to the flesh. And this excellent glorie of Christian men, (dearly beloued) as often as I remember it, it grieveth me. I thinke vpon the madnesse of some, who call themselves spiritual, and other temporall; themselves cleargie, and other laymen; themselves regular and other secular; themselves (they should say) strangers from the Lord Iesus, and other the liuely members of his bodie. For what is it els to make this difference, but to denie the brotherhood in the calling of Christ.

The fifth difference is, that G O D then spake by his Prophets,

First difference prophets, now by his Sonne: by Prophets, meaning the continuall succession of Prophets in all ages. For as they were men taken away by death, so it was necessarie for others to come in their places: and because no Prophet was able to give his grace to other, of his fullness make other learned in the mysteries of GOD, but they were all taught of the Lord: therefore they had the credit of their woord euerie one in himselfe, and none indged by anothers gifts. But so it is not with the Sonne of God: for both hee hath to appoint vs teachers still, and of his fullness he giueth all other their continuall increase of grace: for which cause now, the warrant of all dependeth vpon him alone, and the greatest Apostle that euer was, hath no other glorie, but onely to be his seruant and messenger: for hee is that Redeemer, whose word must be in the mouth of his seede, and in the mouth of his seedes seede, after him for euermore. So that it must needs be the pride of verie antichrist, for a mortall man to exalt himselfe, and giue the warrant of truth vnto his owne word: that he cannot erre, that all knowledge is in the closer of his breast, that we must beleue it as the Gospell whatsoever he decreeth. A vile seruant so to swell in pride, and set himselfe in the seate of the Sonne of GOD: why doo we not abhorre it? and rather kisse the ground vnder the feete of the Sauiour of the world, to be slowe to speake out of our owne heart, and quicke to heare what he hath commanded? And these be the differences, which I thought good to note vnto you, as the apostles words plainly teach them. Now where it is said, *In these last times*, meaning the dayes in which this Gospell is preached, which also the Apostles and Prophets call the ends of the world, and last daies. It hath this name, both for because in comparison of the age of the world, these daies shall be but few, and also for that the will of God is finally revealed in his Sonne Christ.

Christ, who shall in the end of the world be our Prophet, from the day in which first his Father sealed him to that office, euen to the latter end: and thus much of this first verse. Now let vs praise to almighty God our heavenly Father, who hath so loued vs, that hee gave his onely begotten Sonne, to leade vs in the way of truth, to saue vs from the bondage of death, and to sacrifice his owne bodie for the ransom of our sinnes; that for his sake we may be strengthened with the grace of his holie Spirit, to heare his word, and keepe it, that we may in a good time, and happie issue of our waies be blessed by him, who is our onely Sauiour: to whom with the Father and the holie Ghost, be honour and glorie for euer.

The second Lecture, vpon the second and third verses.

How he hath made heire of all things, by whom all things were made. *He made the worldes.* *Who being the brightnesse of the glorie, and the image of his person, and bearing vp all things by his word, hath by himselfe purged our sinnes, and sitteth at the right hand of the maiestie in the highest places.*



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EE haue heard, how the Apostle hath taught, that our Sauiour Christ the Sonne of GOD, hath been once sent vnto vs, an eternall Prophet, to teach vs all things which GOD hath done for our saluation, and thorough the preaching of the Gospell,

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Gospel, to shew vs all that he hath done for us, that we should knowledg to be our head, and eternal life. Now the Apostle beginneth to proue this singular glorie, to belong onely to Christ, which he doth by setting out a full and large description of him, in which, as I said, he proueth him to be eternal God: first, by his rule ouer all creatures, verse 2. Then by the glorie of his own person. Thirdly, by his great power. Fourthly, by his benefite bestowed vpon vs. Fifthly, by his glorie purchased to himselfe, verse 3. Sixtly, by comparison with Angels, verse 4: which comparison he maketh in many points, as shall appere in the residue of the chapter. The rule of Christ ouer all creatures, he sheweth in this, *That he is heire of all, and created all.* By heire of all, meaning, howe in the person of a mediatur he hath restored all, as in the person of the Sonne, he was the first borne of God to make all. And therefore called the heire, because hee restored not the world, but by redeeming it, and purchasing it vnto himselfe, according as God the Father had giuen it to bee a recompence vnto his worke: in which respect it is said, that GOD appointed him *heire of all things.* This our Sauionr taught vs, when he said; *All power is giuen vnto me in heauen, and in earth. And all things the Father hath, are mine:* not onely earthly things, but also heauenly: For of the graces of the spirite, he saith also, *He shall glorifie me, and take of mine, and giue it vnto you.* The Apostle addeth, the second note of this authoritie. *That by him the world was made:* by the world, meaning all things in heauen, earth, and vnder the earth: For so Saint Iohn addeth to this testimonie, *And without him nothing was made, what soeuer was made.* Then if all creatures were made by him, himselfe was vniuerse, and onely Creator of all that is, that wee might boldly giue him the glorie of the Father Almighty, maker of Heauen & earth.

And

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And this is notably set out by Saint Paul in the first chapter to the Colossians, where he saith; *He created all things in heauen and earth, visible and inuisible, whether they be thrones, dominions, principalities, or powers, all things were made by him: of which it must needs follow, euen as S. Paule also concludeth, that he is God aboue all.* Col. 1. 15.

The second thing wherein Christ is here exalted, is the glorie of his person. First, that he is the brightnesse of his Fathers glorie, which title is absolutely giuen him, as essentiall vnto the Sonne of God, not onely before vs, but euen before his Father; that as all the properties of the Godhead haue their being in the person of the Father, so the brightnesse and beautie of them is in the person of the Sonne, and so this name was proper to him before the world was made; noting, that eternally he was of the Father. In which sense, Saint Iohn calleth him *The word:* not according to the time in which creatures haue been, but an essentiall word before all creatures. *In the beginning (saith he) was the word, and the word was with God.* But of this myserie I cease to speake; for we cannot knowe it, our tongues cannot speake it: and these verie words which I now vse, or anie man can vse of Gods maiestie, thinke not that their sense & meaning is according to Gods nature, they are onely helpes of our weaknesse, that by them our faith might bee quickned in a spirituall vnderstanding, otherwise all the words in the world, cannot expresse the least part of the liuing God: touching vs, he is called, *the brightnes of his fathers glorie,* manie waies, as; because in our nature he shewed foorth the liuely countenance of his father, in all fulnesse of grace and truth, and because in the power of his word, he wrought mightily in all creatures; and againe expresselie Saint Paule calleth him, *The image (which is the shining brightnes) of God,* in respect of the cleere manifestation of the Gospel, in which he hath

Brightnesse of glorie in respect of his father

John 1. 14.
John 5. 36.
2. Cor. 4.

B

set

Mat 28. 28
John 16. 15

Maker
of the
world.

set out so glorious a light of the power of God to saue his elect: so he is to vs the brightnesse of glorie, because many waies he shewed forth the glorie of his father vnto vs. Euen as Saint Iohn saith, *No man hath seene God at anie time: that onely begotten sonne, who is in the bosome of his father he hath reuealed him.*

Iohn. 1. 18.

Ingrauen forme.

Col. 1. 15.

The second thing here attributed to him, is, that he is the *ingrauen forme of the person of his father*: noting hereby the vnitie of substance, as in whom the fulnes of the Godhead dwelle bodelie. Euen as Saint Paule doth also call him, the *image of God*; distinguishing him by this name from all shadowes and figures, like as this Apostle vseth the word in the tenth chapr. And here expressly he addeth *ingrauen*, about all the figures in the law, the Ephod, the Vrim, or the Arke it selfe, shewing the excellencie that is in Christ.

Steiner all.

The third title of honour here giuen vnto Christ, is, of the greatnesse of his power, and that is, *that he beareth vp all things with his mightie word*. In the metaphore of bearing, after the manner of the Prophets, no doubt hee meaneth, the nourishment and preservation of all things in the state that God hath giuen them, which is his prouidence watching ouer all his workes. Now this being known to be the work of the liuing God, *That in him we liue, we moue, we are*: and this manifestly agreeing to Christ, by cleare prooffe of all his workes here in the flesh, in which he reuealed the image of God in him. In this also it is assured, that he is verie God, the stay and strength of the world, without whose hand all things would fall into confusion.

AA. 17. 28.

Purger of our sinnes

Fourthly, he extolleth the person of Christ by the greatnes of his benefites bestowed vpon man, in these words; *By himselfe hauing purged our sinnes*, put in here as a parenthesis, because it sheweth the way how Christ purchased that excellent dignitie to sit at the right hand of his Father, whereof after

after he speaketh. In that he saith, *purged our sinnes*, expressly he warranteth his Godhead: for what creature could haue done so excellent a worke? The Iewes could not be ignorant, but though a man were as great as Adam; yet Adam, when sinne rested on him, it draue him out of Paradise: yea, though a man could bee as pure as an Angell, yet the Angells, when they sinned and kept not their first order, their sinne weighed them into the condemnation of hell. So that our Sauour Christ taking our sinne vpon him, and being able to purge it, which no Saint or Angell could euer doo, it necessarily followed, that he is the eternall God, euen according to the known prophecies of the Messias, that they should call him, *the Lord God our righteousness.*

Iud. 6.

Ier. 23. 5.

The 5. thing wherein Christ is here extolled, is the high dignitie which he hath gotten, in these words, *He sitteth on the right hand of high maiestie*; noting hereby, that God the father hath taken him vp into his glorie, so that he sitteth in power and maiestie equall with his father; and this is plaine, in that he calleth it, the *right hand of highest maiestie*. And the Scripture sheweth this end of it, *till I make thine enemies thy foote-stoole*, shewing, that this is the power of God in him, to sit at the right hand of God. And thus much of the words of the Apostle, in this, magnifying the person of our sauior Christ.

Psal 110. 4.

Now a little further we will examine the words and apply them more particularly to our instruction. In that it is said first, *God made him heire of all*: so that we see, how these words of the apostle haue euery way their weight, to proue that Christ is the sonne of God, the king of his people, God and man, mediator betweene God and vs.

Heire of all.

We must learne, of our selues we haue nothing: but being ingrafted in him, we are owners of all things. In mine owne right, I am naked and void of all, I haue no meate to feed my hungry bodie, no drinke to comfort my faint and thirstie

thirstie spirite, no clothes to keepe me warme, no house to harbour me, I am to take no profite of anie creature, nor no pleasure in the sight of the Sunne: For the earth is the Lord Iesu Christs, and all that is in it. I may haue from man my warrant here in earth, that my house is mine, and my land is mine, and hee is a thiefe and a robber that taketh it from me. But all the men in the world can not giue mee my possession before the liuing God, but onely his Sonne Christ, who is heire of all: and I am a theefe and a robber, if before God I claime anie other right in it. Then, that our lands may be our owne, our goods our owne, our seruants, our wiues, our children ours, let vs be Christs; that in him wee may haue the good assurance of all our substance. Take not thy meate, but as the gift of Christ, who hath sanctified it vnto thee; nor anie thing thou hast but with thankesgiuing to Christ, that hath sanctified it for thee: if thou doost, thou art an intruder into the right, not of a mortall man, but of the Sonne of God; and thou shalt bee sure the recompence of the iniuries that thou hast done, will fall vpon thee; and thou shalt knowe what it is, so to dishonour thy God. But contrariwise, if I knowe my selfe by faith made a member of Christ, & his right is mine in the creatures of the world, and in his name, and to his glorie I vse them: whatsoeuer God hath giuen me in the daies of my pilgrimage, the profite of it is mine, I may vse it to my necessitie; and the pleasure of it is mine, I may vse it to my delight. If my garments be silke, I may put them on; if my table be furnished with sorts of meate, I may eate what my stomacke craueth; if I haue fields pleasant and delectable, I may walke in them; if I haue orchards of great delight, I may eate the fruite of them. Nay, I will say more, that their condemnation may be iust, which loue not the Lord Iesus. If thy dogges will hunt the beasts of the field, or thy hawke will kill the birds

of

of the aire, thou maist vse the delight of Gods creatures: I meane, so farre as the state of Gods people (in Commonwealths which he hath ordained) doth permit to euerie one for his holic recreation and pleasure; who walketh faithfully in his calling, to the glorie of God, and profite of his people. I do not iustifie the shameful abuse of the world, which hath carried away the Christian libertie into carnall wantonnesse. I allow them not, which will needes weare silke, and are not able to buy cloath: or those, which so giue ouer themselues to vanitie, that the day is too short to make them pastime, except they watch the night at cardes and dice, and riotous dancings; with such men I meddle not, but in their sinne in which I finde them, in it I leaue them. I speake onely of the goodnes of God vnto his Saints, what recreation God hath giuen in their weatie life.

And wher it is further said, *All things were made by Christ*, we maie boldlie conclude, that no man hath power ouer his creatures, but they must serue their Creator. What haue I to doe with another mans worke? God hath appointed his creatures a vse, in it they are holic. If thou wilt set them an other lawe, thou prophaneest thy selfe in them. When S. Paule had said, that to forbid meates was the doctrine of diuels, he proueth it by this reason; because *God created them to be receiued with thankesgiuing*. If God created them, who will exalt himselfe to be Lord ouer them? If God appointed them to be receiued, who shall say vnto me; they are vncleane to vse? Surely (dearely beloued) & before the Lord, who hath made all, and will iudge all, that proud and arrogant man of sinne, who hath left all the ordinances of God, to fill the world with his decrees & decretals, he hath taught vs the doctrine of diuels, and let vs cast it from vs. We are Christs, and he hath made al, in his holy appointments let vs euer liue. For other lawes of meates, drinks, daies, apparell,

All things made by him.

1. Tim. 4. 1.

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See as then they may stand, when they are profitable to any Countrey, and made onely for policie: so they are to be despised, when they are thrust vpon the Church, & made matters of faith and religion.

the brightnesse of glorie.

AA. 2. 22.

AA. 3. 17.

Upholdeth all things.

Further, in that that is said in the third verse, *That Christ is the brightnes of glorie, and inglorious forme of the substance of his father.* Let vs marke well, why the Apostle thus magnifieth the person of Christ: For no other cause, but to warrant vnto vs the truth of his word, that he is our Prophet, and wee must beleue him. And so Saint Peter in the Actes, teaching Christ to be the onely warrant of faith and saluation, saith; God approoued him therunto by manie signes and miracles, and mightie workes. And indeede the father him selfe with a voyce of excellent glorie, approoued him out of the clowd, and his voice was heard, *This is my beloued sonne, heare him.* And all this was, that Christ alone might bee before vs the onely warrant of truth. Now he that shal take vpon him this honor, & bid the world beleue because he hath spoken, what doth he but boast himselfe, as if he were the brightnes of Gods glorie, or that God had approoued him by signes and miracles? and who would do this, that feared either to be, or to be called the verie Antichrist, that should come? Again, it is said; *he beareth vp all things with his mightie word.* Here we must marke, he attributeth to Gods mightie power, the gouernance of all things in our sight, either great or small, that we shuld learne not to measure the power of God by our weake senses. It is his mightie power that vpholdeth the earth, that stretcheth out the heauens, that sendeth forth the windes, that raiseth on high the great waues of the sea, and these things we confesse are great and mightier but as it is here, so euery where the mightie power of God maketh the feather to moue, and his strong arme leadeth the flie in her waie, and the same force which now shaketh a leafe, if he

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he had sent it against a mountain, it would haue turned it vp from the foundations: and the same strength that bloweth vp the dust, if it came against the earth, it would shake the bottomes of it. And this should make vs feare before him; that whatsoeuer he hath done, whether it seeme great or little, we should confesse his handie worke, and according to his greatnes so we should honour him, that whatsoeuer hee hath commanded, whether it seeme weightie or light, at our obedience should be streight vnto it. It followeth, *by himselfe he hath purged our sinnes.* I doo not doubt but you know how Christ hath purged our sinnes, & the more you know it, I am sure you are the more glad to heare it, and for this comfort that we haue all in it, I thought it euen my dutie to make some rehearfall of it. Thus therefore wee are taught, and thus we doo beleue; Our Saviour Christ being the eternal sonne of God, through the worke of the holie Ghost, was made man of the virgin Marie, & borne with out originall sinne, and by the same spirite, filled stil his manhood more and more with grace, till the fulnesse of all righteousness was within him; that so his manhood might inherite saluation, according to the promise; *Doo this, and thou shalt liue.* But hether too, as hee is righteous, so hee is righteous for himselfe; and onelie that man is yet blessed, which was conceived by the holie Ghost, and borne of the Virgine Marie. Our sinnes doo yet remaine; and wee abide holden vnder the death of them; and therefore, as his first woorke sanctified himselfe; so yet there remained more, that hee might sanctifie vs. For when hee cometh to vs, hee findeth vs in sinne, and thorough sinne in death, and in the condemnation of the diuell, who had the power of death. So that hee had nowe an other worke, than in his first righteousness to sanctifie his owne bodie.

Luk. 10. 28

He must also abolish sinne and death; and hell, in which we were holden, if he will be a Sauour vnto vs. And heere he must multiplie all his former righteousness, and make it infinite, for a greater worke is behinde, and a new law is giuen vnto him; a law neuer giuen to all flesh; a singular law, out of the depth of Gods wisdom and goodnesse, which without the fall of Adam, had neuer been scene, neither of man, nor Angell; a law of a redeemer, that is, a law by which he might bring man from death to life, from hell to heauen, from hatred to loue, and from the diuell to God: a work far greater than to make the world of nothing. This law was to loue God, & his brother, not in vsuall things of life, wherunto all we were appointed; but in taking vpon him sinne and death, and treading the wine-presse of the anger of Almighty God. And this thing he hath also done: for being righteous, pure, holie, & without spot, the sinne that abounded, he tooke it all vpon him; and death that reigned, hee submitted himselfe vnto it; and went as despised among men, in shame, in ignominie, in affliction of the flesh, for the sinne of our bodies; and in anguish of spirit, in mourning and in sorow, to beare the finnes of our soules: before God feeling the heauinesse of his wrath, which was the sting of death and condemnation; & before man shewing the signes of it vpon a cursed crosse, in agonies, bloudie sweates, and in wofull crying, according to the sense and feeling of sorrow that was vpon him. And all this he indured, not vnwillingly (for then he had done nothing) but with exceeding ioye of heart, that hee had found out the miserie, in which hee might seale it, how much he loued his father; and make it manifest, how he loued vs; so went he willingly vnto death: and that he might satisfie the iustice of his father, and purge the finnes of his people, with all his heart he gaue his bodie vnto the crosse, & his soule a sacrifice for our sinne; which

obedi-

obedience was accepted of his father, as a iust punishment of all sinne, & full redemption of all his elect. And this the Apostle here meaneth, when he saith, *that by himselfe he purged our finnes.*

And because hee saith, *by himselfe hee purged our finnes*, in this we see a cleare discharge giuen to the Tabernacle, & all the sacrifices at the dore of it, not one of them purged sinne. And though some were called sinne offrings, and the finnes of the people in such sacrifices were said to be forgiven; yet they had that name and calling, not according to the merite of the worke, but according to the vertue of the thing they signified; euen as the Lords supper is called the communion of the bodie of Christ, & Baptisme is said to be the washing away of our finnes, not in truth of the thing, but in mystrie of the signe; the phrase being so vsed for more assurance & warrant of the promise, not to carrie the grace of God from our Sauour Christ and his Spirit, to the dumbe elements of bread or water. And if the Iewes are heere instructed to leaue their vaine trust & confidence in the law, & to knowe that the forgiveness of their finnes was not in meates and drinckes, and diuers washings and carnall rites of the temple, nor in the bloud of goates & calues, or in the ashes of an heifer sprinkling them which are vncleane, but onely in the precious bloud shed and the bodie crucified of Iesus Christ: notwithstanding all these ordinaunces were giuen them of God. What could our fathers say, who saw the lawe abrogated, the temple pulled down, the land prophaned, the Iewes scattered, the words of faith preached, and that they should glorie in nothing, but in the crosse of Iesu Christ? What could they say? either Tertulian for fasting, crossing, oyling, which he learned and had of Montanus the heretique? Or Cyprian for satisfactiō, or Theodoretus for martyrs merits, or Cyril for iustification of workes, or Augustine for praier

Ter. de ieiunio. de Cor. Mil. Cyp. de lapsis. Theo. lib. 8. de Martyr. Cyril. li. 10. cap. 18. Ioc. In Eudemon. ca.

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for the dead; or Ierome for so many superstitions; of lights, garments, vessells, &c. Nay, what can wee say, who haue scene all that the old fathers haue scene, why at this day we should loue their errors? nay, why we should deuise new of our owne, which the old fathers knewe not? why haue we loued the popes wofull Iubilies, or his damned pardons? why doo we yet thinke, that the masse is a sacrifice propitiatorie for the quicke and dead? Why was purgatorie first dreamd on, as much hotter than our fire, as ours is hotter than a painted fire? or whie was the building of chappels, chauntries, or religious houses, thought to be a meanes to deliuer vs from such burning? A thousand such things, why wee haue loued the, what cause can we alledge before the Lord? The lawe of God giuen by Moses his faithful seruant, a law which had been a schoolemaster to lead manie thousands vnto Christ, could it not stand with Christ, without darkening of his glorie? and can the lawe of the pope, giuen by Summits and Canonists, a people not knowen in the house of God, which lawe onely leadeth to the obedience of the Church of Rome, can it be that it should bring any light to the Gospell of Christ. I neede not stand in many wordes to confute so great folly, I leaue it to the conscience of all that be wise hearted, whether God abrogating his owne lawe, meant that the pope should institute a newe; or whether he meant to take away al carnal ordinances, that he might make it plaine which the Apostle here teacheth, that by Christ alone, all our sinnes are purged.

But here, some man by a subtile enimie may be easily deceiued, who will say: All this neede not, they attribute not the forgiuenesse of sinnes to the popes pardons, or to anie masses, but to Christ alone; the pope and masses are onely the applying of the fruit of Christs death vnto vs. If it were thus, yet what is become of building religious houses, of pilgrimages,

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pilgrimage, of numbring manie praiers, of their holie orders, their garments, their fasting, &c. all these they let sinke in their owne shame without defence; for these applied not the death of Christ vnto vs, but in the merite of the worke were commended. But as these haue no colour of good defence, so the excuse of the other is verie vaine; for how say they, that the pope or priests apply the merits of Christ, seeing this application cannot stand by their owne confession, without a reall sacrificing of Christ. For saith not the Apostle heere, that Christ did it *by himselfe*? not onely making Christ the worke, but also the workman, the price, and the chapman; the sacrifice, and the sacrificer; not all the world can giue any other recompence for sinne but him, nor can al the world giue him, but himselfe; both which more plainly we shall heare after ward. And here it is expressely said, that he did it by himselfe; with as great warrant giuing vnto him the doing, as the thing done. As well, and with as little sinne we may choose another sacrifice, as another sacrificer. For by the same word of God, both are giuen to him alike. And as there is not mentioned any other thing that euer could be offered; so there is not named any other person, that euer could offer this. But as he is alone our King, and alone spoiled principalities and powers vpon his crosse; so he is alone our Priest, and alone hee sacrificed vp his bodie once for all.

Now where it followeth in the Apostles words, *That he sitteth at the right hand of high maiestie*; we must first marke the change of words. Where it is vsually said, he sitteth on the right hand of God; heere he saith, on the right hand of the highest maiestie: which is, as it were, an interpretation of the right hande of GOD: signifying nothing else, but the power and glorie of GOD, giuen vnto the person of the Mediator, according to that saying of Paul:

God

The right hand of maiestie.

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Phil. 2.9. God hath highly exalted him, & giuen him a name aboue all names. Beside this, seeing the right hand of GOD doth signifie his power, we must learne to be wise hearted, & not make God a right hand or a left like vnto ours. VVee knowe the commandement; *Thou shalt make vnto thy selfe no grauen image, nor the likenes of anie thing that is in heauen aboue, or in earth beneath, or in the waters vnder the earth.* Let vs giue our obedience, & confesse that God is incōprehensible, not like to anie thing, which possibly our bodely eies can see. And let vs not seeke vaine pretences, that we might commit sinne and see it not: to say, I will make it for a remembrance, or the more to stir vp our mindes, make it how thou wilt, the precept is broken, which saith; thou shalt not make it. And bee thou well assured, as long as S. Paules words shall be truer than thine, so long it shall stand, that if thou do make anie similitude in this world, to represent God; *Thou hast now turned the trueeth of God into a lie, and changed the glorie of the incorruptible God, to the likenes of the image of a corruptible creature:* and if accordingly God giue thee vp to a reprobate sense for this pride in thine owne wisdom, he dooth with thee but as he did with thy forefathers: and therefore take heed. The cause why the Scripture attributeth vnto God, eares, and eyes, and hands, and feete; it is because we are not able yet to comprehend anie thing of Gods maiestie, and therefore the holy Ghost applicth speech to our infirmitie, that we might by these words, *the lord seeth, heareth, keepeth & ruleth all things,* boldly trust in him. Let not vs carie away this great goodnes of God into rebellion, to leaue his glorie which we see only by faith, & make him hands & feete and grey haire, like vnto a wretched bodie that is consumed with yeares. But the time is past. Let vs pray that it would please GOD our heauenly father, to humble our hearts vnder the mightie power of his sonne Christ, that we may feare, loue, and obey him: reioycing

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reioycing in the excellencie of glorie that he hath giuen vnto vs, who is the Sonne of God. And the Lord increase in vs our faith and hope, that in the assurance of Gods loue, our consciences may be at peace, and in the reuelation of Gods glorie, our hearts may be filled with ioy in the Lord: which we beseech God to grant vnto vs, euen for his Sonnes sake, our onely mediator and aduocate. Amen.

The third Lecture, vpon the
4. 5. 6. & 7. verses.

- 4 And is made so much more excellent than the Angells, in as much as hee hath obtained a more excellent name than they.
- 5 For vnto which of the Angells said he at anie time; Thou art my sonne, this day begat I thee. And againe; I will be his father, and he shall be my sonne.
- 6 And againe: when he bringeth in his first begotten sonne into the world, he saith; And let all the Angells of God worship him.
- 7 And of the Angells, he saith; He maketh the spirites his messengers, and his ministers, a flame of fire.



IN these words, as I tolde you, the Apostle beginneth to set out the person of our sauior Christ, by cōparison with Angells, and this comparison he maketh in manie points, as wee shall heare; that the more cleare we see it, the more effectually wee might confesse his high Godhead, and therefore aboue all things, to set him alone: called in the new testament, the high Priest, and Prophet, and King of his people.

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And the first comparison here made, is of the first title before giuen him: that he is the naturall Sonne of God, begotten of the substance of his father, whereby he must needs be one and equall with his Father: which name, as no Angell hath it, so no Angell is to be compared to him.

That thus the Apostle taketh the name of *Sonne*, according to the dignitie of nature, it is plain in his own words, saying; *And is made so much more excellent, &c. verse 4.* making his excellencie according to his name, & his name according to his excellencie. For otherwise, the name of the Sonne of God, may be giuen to euery one of vs; as GOD calleth Israel his first borne, and all the elect the sonnes of God. So the magistrates are sonnes of God, and the Angels also the sonnes of God; but we by adoption and grace, the magistrate because he executeth the iudgements of the Lord, the Angels by creation, none of vs according to the worthinesse of our owne nature: but by nature, substance, and eternitie, as the Apostle heere meaneth, there is none the sonne of God but Christ alone. And that thus Christ is the Sonne of God, he prooueth it first out of the second psalme, where it is said; *Thou art my sonne, this day haue I begotten thee.* Where the Prophet shewing causes, why the whole world should not preuaile against Christ, he saith; because GOD had decreed it in his eternall counsell, and proclaimed it with this sentence; *Thou art my sonne, this day haue I begotten thee.* That is, this day haue I declared that thou art my naturall Sonne; meaning especially the time, in which he made him known in the world by his wonderfull workes: as S. Paul meant when hee saide, *God was made manifest in flesh*: noting the power of the spirite working in him, in his birth, life, death, resurrection, & ascension. So *this day*, noteth not anie particular time, but all times in generall, wherein God hath shewed his power in Christ, as especially in the time he

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liued among vs. And it seemeth that the apostle maketh manifest this sense of his words, in that he addeth to the text alledged in the vi. verse, the time when it was fulfilled, leauing this without any distinct time, as that which appertained to all times, in which Christ shuld be shewed to be the sonne of God; especially as I said, in his life, and before, or since, as God sheweth his glorie in him. So this sentence was true when he appeared to Abraham, Iacob, Moses, to anie of the Patriarchs or Prophets; or after his ascension, when hee appeared to Stephen, to Paule, or anie other, or when so euer he sheweth his power to defend his Church vnto the ende, according to his owne promise; *I am with you to the latter end of the world.*

And thus this word *to day*, is taken in that which is after alleadged, *To day if yee will heare his voyce, harden not your hearts.* And againe, *In the day of health I haue heard thee.* And, *In the day of saluation I haue succoured thee*: meaning no particular day, but all the time that the word is preached vnto vs.

It followeth; *I will be his Father, and he shall be my Sonne*: This is another text to prooue Christ the naturall Sonne of GOD. It is written in the second of Samuells the seauenth Chapter: and they are the words of GOD vnto Dauid by the Prophet Nathan, to giue him a promise of the blessing of his seede after him, which was begun in Salomon, who built the Temple, and whom God so highly aduanced in all wisdom, riches, and honour, that the fatherly prouidence of GOD appeared ouer him, as ouer an especiall chosen sonne. All which, as it was promised to Dauid; so Dauid looked for the performance thereof in Christ; and to be figured in Salomon his Sonne after him: whose Temple was a figure of the Church of Christ; his riches, a figure of the great graces of the spirite of Christ, giuen to his Church: his

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his honour about all Kings, a figure how Kings should submit themselves to Christ, and be nurse fathers, and Queenes nurses to the Church of Christ; his wisdom, a figure, that in Christ should be hid all treasures of wisdom and knowledge; and finally, he called by name, the sonne of God, in respect of his blessings, as a figure of Christ, who is the eternall Sonne of his Father, in nature of his person. And so the Apostle here alledgeth this place, without anie such long exposition how the place is meant, because wee should see in it, that the people of Israel were not so ignorant of the Scriptures, as we be; but brought vp in the knowledge of the Lawe, and taught the vnderstanding of it, euen from their cradle, as we should be. And thus haue we heard this argument of the Apostle; Christ hath a more honourable name than the Angels, therefore hee is more excellent than they.

Nowe also, let vs see the manner of the proofes here vsed.

He prooueth Christ to be the naturall Sonne of God, by textes of Scripture witnesssing it; he denieth that Angels are so, because GOD in his Scriptures neuer spake it. For so hee beginneth; *Vnto which of the Angells said he at anie time, &c.*

An argument negatively from the authority of the scripture, is sound and good. Deu. 12. 32

The selfe same manner of prooffe againe he vseth in the 13. verse following. Because the Scripture said it not, therefore he prooueth it is not so: making his argument negatively from authoritie of Scripture: which in all things, whatsoever man is required to doo or knowe in matters of religion, is euer a most certaine conclusion; God spake it, therefore we must doo it; God spake it not, therefore wee haue nothing to doo with it. And this argument must needes be good, so long as this word of the Lord doth enduce; *What I command thee, doo that onely*; and so long as this

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this is a iust condemnation of all our owne deuices; *where* *Esai. 1. 12.* *quired these things at your hands?* And so long as this shall be true, that *our wisdom is foolishnes*; and we can not doo well *2. Pet. 1. 29.* but when we hearken to the word of God, *that speaketh in our hearts, as in a darke place* True it is, and if wee had but the wisdom of children, we must need see it, that all particular lawes and orders, with which we may bee bound, they are not set down in precise words of Scripture: but it is as true that the nature and properie of euery lawe or order is so described, that the word of God as clearly is followed in it, as if the words of the law were set downe in it.

For of all decrees to bee made in his Church, hath not God said; *It must be without offence, it must edifie, it must be orderly and according to order, and it must serue to the glorie of God* *1. Cor. 14. 40.*

Now, God hauing giuen grace into our hearts, to iudge whatsoeuer we decree by these rules, is not the Word of God the warrant of it? By such manifest prooffe of Scripture, the Church of Christ doth iustifie all that shee dooth. Thus the Apostle prooueth heere his doctrine: thus wee must doo, if wee will bee the Apostles Schollers. Marke well this reason, for it is worthe. God said to Christ; *thou art my sonne*; therefore he is his sonne: God said not so to anie Angel, therefore no Angel can take the name vnto him. In like manner we will dispute with them. God said; *The true worshippers should not goe to mount Sion, nor to Ierusalem, but worship God in spirit and truth.* Where said he, *goe* *Ioh. 4. 21.* *a pilgrimage, or goe visite the holie sepulcher?* God said; *Doo not obserue dayes, and months, and times, and yeres.* Where said he, *keepe vnto me, Lent or Aduent, Imber weekes, or Saints Eeues?* God said vnto vs; *It is the doctrine of diuels to forbid marriage, or to commaund to abstaine from meates.* Where said he, *eat now of flesh, now of white meate:* *1. Tim. 4. 2.*

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Rom. 13. 1. noe the minister marrie: God said, *Let every soule be subiect to Kings and Princes*, and the authoritie of such men, let it not be in his Apostles. Where said hee; let the pope haue the gift of kingdoms, be exempt from authoritie of man, we are a triple crowne, and haue lords and noble men vnder him. Apo. 22. 18 God said; *Cursed is he that addeth vnto, or taketh from it.* Where said he; the pope shall dispencc against my Apostles and Prophets? God said; *It is better to speake few words which we vnderstand, than many thousand in an vnknown tongue.* Where said God; the ignorant men should prae in Latine? With this verie argument are ouerthrowen al doctrines of men, all traditions, all poperie. And if this Argument were good in the Apostle, why is it not good in vs? Nay, if this be vsuall in the Scripture, why are wee so dull, that we will neuer learne it? Doth not God condemne the idolatrie of the people of Israel by this reason; *They build high places, which I commanded not.* Doth he not condemne all their superstition and vaine worshipping, with the same argument; *Who required these things at your hands?* When Dauids purpose was stopped from building the house of God, was not this the word of the Lord that came vnto him; *Where soeuer I haue walked with all Israel, spake I one word to any of their Iudges, saying; Why haue you not build me a house of Cedar trees?* But why seeke we farther, when the law is plain; *What I command thee doo that only.* And true it is, that it is our wisdom, and the light that shineth in our hearts, as in a darke place. If once wee goe from it, as the Prophet saith; *There is no wisdom at all within vs.* And this I say because of some, which would not haue arguments made negatiue of Scripture, I think because it is against Aristotles doctrine. But let vs now goe forward. It followeth in the sixt verse; *Again, when he bringeth, &c.* This is the second comparison betweene Christ and the Angels. That it is plainly said of

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of Christ who is the Sonne; *Let all Angels worship him.* A thing determined by the Scripture it self, that Christ is not onely greater than Angels, but God to bee honoured of all Angels. And he alledgeth to this purpose the manifest propheticie, that when God brought his Sonne into the world, he proclaimed before him his honour; *Let all the Angels worship him.*

First, touching the alledging of this text out of the Psalme, we need not doubt, this dooing of the Apostle is prooue enough, that that Psalme is a propheticie of the kingdome of Christ; of which the Psalme saith, that God with great power and glorie would establish it in earth: shewing miracles in his creaures, feare and confusion in his enemies, ioy and gladnes in the hearts of his children, righteousness and holines in their liues: and not onely this, but all Angels should worship before him.

Now as he hath taught this, by the testimonie of the Prophetes giuen to Christ; so after in the 7. verse hee sheweth the same on the other side by the testimonies which the Scripture giueth to Angels; of whom saith he, it is said; *he maketh his Angels spirites, and his ministers a flaming fire.* The absolute meaning of which words, wee must learne of the Apostle himselfe in the 14. verse following; where according to this testimonie, he hath defined their nature, and called them ministering spirites.

Then in these words; *He maketh his Angels spirites, and his Ministers a flaming fire;* hee nameth them a flaming fire, according to the similitude in which their glorie hath beene seene: as the Angels that were with Elizeus, his Seruaunt sawe them as Chariots of fire: the similitude of the beasts which Ezechiel sawe, were as coales of burning fire, and the Seraphins haue their names because they are of a ficke colour. And these woordes

Angels
are mini-
string spi-
rites.

2. Re. 6. 17.
Ezech. 1. 13
Esay 6. 2.

Spirites and ministers we must resolve thus, *ministring spirit.*
 So that of this to be an argument standeth thus. Christ is cal-
 led the Sonne, the first begotten Sonne, whom the Angels
 worship as he the Angels are his ministring spirit; there-
 fore Christ is greater than the Angels. Now for the allega-
 tion of this text the Apostle is sufficient witness to me, that
 this verse of the 104. Psalme, is meant of the Angels of
 God, and not of the windes; and I see no reason to the con-
 trarie. For first he mentioneth the windes before, where he
 saith he walketh upon the wings of the windes: and there-
 fore a repetition of the same in other words was not need-
 farie. Againe, seeing ministers beere signifie those, which
 execute Gods power to save his people. I see no cause to at-
 tribute it to the windes: for though God, even by the el-
 ements helpeth his people many times, yet that praise is not gi-
 uen as a name to the element, which is done in the Angels.
 Now, where it is objected, that the Prophet there setteth
 out the maiestie of God, according to his gouernement in
 things of the world, I grant it; and so the ministerie of An-
 gels was then open and known in the world. And therefore
 of Angels also the Prophet speaketh; as of them in whome
 the glorie of God shined, euen as in the heauens, the clouds,
 the lightnings, &c. Beside this, in these words the Apostle
 will prooue, what is the nature of Angels, which requi-
 reth that hee should speake in the naturall sense of the Pro-
 phets words. And the preposition *et*, used of the Apostle,
 seemeth not to be without cause: for though it be the He-
 brue phrase, as it is said, yet it may well haue iust cause why
 the Apostle vseth it in Greeke: and it signifieth as much, as
 if he said thus: Vnto all Angels we may say, you bee but
 ministring spirits. And so it is like vnto the text next allead-
 ged of Christ, *To the sonne he saith, &c.* and againe to
 And thus the preposition is verie conveniently vsed, and
 maketh

maketh the Prophets words a naturall description of the
 Angels. Therefore for my part thus I say, and thus I am per-
 swaded, that as it is here alledged: so the words were meant,
 of the Angels of God which are his ministers to execute his
 will, for safetie of his people. And thus much of the Apo-
 stles argument here made.

Now, where our Sauour Christ is heere called, the first
 begotten sonne of God: both Saint Iohn sufficientlie sheweth
 the meaning of it in the beginning of his Gospel, and Saint
 Paule doth plainlie expound the word. Iohn saith of our
 Sauour Christ: *that he was in the beginning, with God: that all
 things were made by him, and without him nothing was made at
 all:* which is as if he had added, he was his first begotten
 sonne. Saint Paule expresselie addeth the comparison of
 creatures, naming him, *the first begotten, before all creatures,*
because saith he: all things were created by him, in heauen, in
earth, visible or invisible, angels or powers, by him, and for him, all
were made: so this is the first begotten, the maker and crea-
 tor of all things. And he is called the first begotten, not, the
 first creature, that in his name we might see, the blasphemie
 of Arius, who saith: there was a time, when the sonne of
 God was not: when this name *first begotten*, is not in respect
 of nature, as one in time begotten before other, but in re-
 spect of his worke: as one, by whom all other things were
 begotten. And againe, being the first begotten of all crea-
 tures, in this name he condemneth the blasphemie of Ser-
 uetius, which denied him to bee the sonne of God, but onlie
 in respect of his comming in flesh. And that the Apostle
 speaketh here of *bringing into the world*, he meaneth not bare-
 lie his natiuitie: but as God gaue vnto Christ all the ends of
 the earth for his possession, so the honorable setting of him
 in this authoritie, he calleth it his bringing in into the world:
 as appeareth, because this is the glorie of this bringing, that

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the Angels shall worship him. And againe, when he saith the world: he meaneth not this age of man, but as he expoundeth it in the second Chapter, the world to come: euen also as the Prophet Esay calleth it, that is: the kingdome of Christ in the world through the preaching of the Gospell. And the worship with which the Angels shall worship him, is, that they shall haue from hencefoorth, no such rule as before authorized in their owne persons from God, but now they shall giue all glorie to Christ: Euen as wee see in his nativitie, a great multitude of Angels, sang: *Glorie bee to GOD on high, and in earth peace, good will towards men*, because Christ was borne in the Citie of David, a Saviour vnto all people: So in all his life, in his death, in his resurrection, ascension, and since his ascension, there neuer appeared Angell vnto man, but to the praise of Christ, and to ratifie all honor and worship due vnto him: which ministerie of Angels, because now so cleerelie it serueth Christ, the Scripture is fulfilled: *Let all his Angels worship him.*

And now that wee haue seene the sense and meaning of this Scripture, in some poynts; I will more particularly applie it to our instruction. It is said first. *When he bringeth his first begotten into the world*: which words meane as I said: when in glorious triumph, God leadeth him into the possession of his kingdome. And as the Prophet saith: *when*

Psalm. 72. 8 *God giueth him his dominion from sea to sea, and from the river vnto the ends of the land, that all that dwell in the wilderness may kneele before him, and his enemies may lick the dust.*

Here we must marke how this hath been accomplished, and when wee knowe it, if wee loue Christ, let vs set foorth his excellent glorie. This was especiallie done, no doubt, in the crosse of Christ himselfe, according as himselfe praieth,

John 17. 1. *when he entereth vnto it: Father, glorifie thy sonne.* And
Saint

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Saint Paule saith, in it he hath spoyled principalities and powers: and hath made open shew of them, and triumphed ouer them vpon his crosse. *Colos. 2. 9.*

A prooffe of this wee sawe with our eyes, when Christ vpon the Crosse so wrought in the heart of the Romaine Captaine, that hee cried aloud: *Truelie, this man was the sonne of God.* When all the people beheld it that was done, *Mar. 15. 32.*
and smote their breasts and went backe: when many Saints *Luc. 23. 49.*
rose out of their graues, and went into the holic Citie. And *Math. 27.*
not onlie this worke was in men, but that we might know *31.*
the vertue of his death, pearced euen into hell, to binde iudgement to the diuell and his angels with eternall desperation, and to witnesse it vnto his Church, that the gates of hell should not preuaile against it. To this end we sawe the earth did quake, the stones were clouen, the Sunne was darkened, the graues did open: and this was the beginning of this kingdome.

The increasing and amplifying of this, is the preaching of the same Crosse, that is of Christ crucified, that it might bee seene and heard in all the world, which had also a glorious beginning in the Apostles of Christ, whom God sanctified to that worke with excellent power, and graces of the holic Ghost: so that notwithstanding the weaknesse of their persons, yet their voyce went into all lands, and their words vnto the ends of the earth.

And boldlie Saint Paule witnessed of themselves, that God had giuen them glorious weapons to fight withall: weapons not carnall, neither swords, nor prisons, as earthly Princes haue to keepe their subjects in feare: but other weapons, indeed more contemned of the world, but yet made by God more mightie, than all other weapons or engines to cast downe holds.

For by our weapons, saith Saint Paule, *was cast downe*

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2. Cor. 10. 4 mans imaginations, and euerie high thing that is exalted against the knowledge of God, and bring into captiuitie euerie thought to the obedience of Christ.

And this not onelie was for that age, but as GOD is vnchangeable in all his waies: so this is made his euerlasting ordinance, that the preaching of the Gospell should bee his mightie power to saue all that doo beleue. And accordinglie this commission is giuen to all that are sent out in the name of Christ, for the gathering together of the Saints, for the worke of the ministerie, and for the edification of the bodie of Christ, till wee meete all together in the vnitie of faith, and knowledge of the sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ.

Sith this then is that spirituall pompe, and those victorious chariots, by which the sonne of God is carried in triumph into the inheritance of the world: they that haue eares to heare, let them heare what it is to preach the Gospel of Christ: and they that bee called vnto it, let them knowe what worke they haue in hand: and they that resist it, shall at the last be consumed, as they that be enemies to the glorie of Christ, must needes be made his footstool. So that euerie one in the regard of so glorious a worke, should humble himselfe to become a labourer in it: yea, the greater dignitie, the more trauell it should bring vnto it. So that Princes themselves haue no greater honor, if wee will beleue the Prophet Esay: than to lyeke the dust vnder the Churches feete. By which speech, the Prophet meaneth, that the faithful and zealous Kings which reigne vpon earth, should with the perill of their Crownes, not feare to let out, and giue all their strength to the Gospell of Christ, by which the Lord of Lords is to be settled in his throne, and he that ruleth for euer in the house of Iacob, is to be crowned King.

The preaching of the Gospell, is the preparation of his way

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way, and the obedience vnto it, is the honor of his reigne, and what King hath too good a hand to loyne in this? nay what King whose spirit is in his nostrils, and all his glorie is but a vading flower: what King I say is worthie to bee a dooer in this worke, but that it pleaseth this immortall and heauenlie King of his free grace to accept his labour: so that iustlie they are iudged, that are despisers of GOD, and know not the Lord of hosts, against whom they are proud. Shall God proclaime it with so loude a voyce, that when he beginneth this worke, of his eternall decree, to bring his sonne into his kingdome, all the Angels of heauen shall worship before him: and shall a mortall man so farre exalt himselfe, in his wisdom, in his riches, in his honor, in his nobilitie, in his crowne, in his kingdome, that hee shall thinke it a disgrace to giue all his life to the Gospell? Can flesh puffe it selfe vp so farre aboue the Angels? O (dearelie beloued) if we be happie, let vs learne this, and let vs further the worke of the Lord, the Angels worke with vs. If wee will not, wee shall pine away in our owne enuious idlenes, and without vs, the Saints and Angels shall glorie in Christ his glorie.

Another thing here we may marke, how it is attributed to God the father, this glorifying of Christ: for so he saith: when he bringeth his first begotten sonne into the world. Whereby wee learne that it is the worke of God, and let not vs boast: for though he vouchsafe to set our hand to his busines, yet our hand that is but vanitie, doth wither away in the worke, except GOD giue it vertue that it should haue fruite. Wee cannot so much as speake, except hee put his spirit into our mouth: and when wee doo speake with a good measure of grace, yet the ignorant doo not heare vs, except hee prepare their hearts, and still our worke is nothing worth, but to alone worke all in all. And for this purpose

purpose that wee should giue him the glorie of his owne worke, and not seeke our owne praise, therefore hee hath chosen his workmen as you see, *Not manie wise men of the world, not manie mightie, not manie noble*; but commonlie men of small accompt, and a fewe in number, he giueth them tongues to speake, and they carrie his Gospell ouer mightie kingdomes; and make it flourish, when all the powers of the realme haue armed themselves against it. And all this that wee should confesse, as here the Apostle saith, it is he, it is not wee, that giue this kingdome vnto Christ. And seeing it is his worke, who is able to bring all his purposes to passe; it shall bee our wisdom to further that, which God himselfe will make to flourish and prosper, whether wee will or no.

Christ is
God.

And where it is here said, *Let all the Angels worship him*; he giueth our Saviour Christ a cleare testimonie, so to bee the sonne of God in person, that he is also in nature one and the same God with his father. For whom should the Angels worship, but God alone, who in themselves haue such power giuen them of GOD, that one is able to destroy whole kingdomes, and such glorie, that our eyes cannot behold them.

And seeing God hath made this lawe, *Thou shalt worship the Lord thy God, and him alone shalt thou serue*; and yet the Angels worship Christ; how cleare a prooffe is it, that Christ is God? for we knowe their perfect and willing obedience; and therefore we pray, *Ehy will be done in earth, as it is in heauen*. So that the Iewes might throughly knowe, that seeing the Angels did worship him, and had so their charge from God; therefore Christ was one GOD, in the maiestie of the father. And most true it is, our Saviour Christ without that nature had neuer taken that honoꝛ vpon him.

The Apostles of Christ, Paule, Peter, Barnabas, & other men of

Act. 1.
Act. 10.
Act. 14.

of excellent gifts and singular power, to worke mightie signes and miracles; yet would they neuer heare the name of worship. Peter utterly refuseth: Paule and Barnabas, they rent their clothes, being raiued with zeale of Gods glorie, when it is bidden offered them. Nay the Angels themselves, which are greater than all Kings, they cannot abide it: as manifestlie wee see in the Angell which appeared vnto Iohn, when Iohn would haue fallen downe at his feet to worship him, the Angell gaue him streight charge: *Take heed thou do it not, for I am but a fellowe seruant with thee*, and then teacheth him that which here wee learne, that worship onlie appertaineth to God; so that this text serueth the Apostles purpose verie fitlie, both to the confession of the Godhead of Christ, and in his preferring so farre aboue Angels, that the Israelites might more equally beare it, that he should be preferred before Moses. In the 7. verse where he saith, he maketh his Angels ministring spirits; wee must note that this name the Apostle giueth them as that wherein is their greatest honor.

Apoc. 19.

11.
Apoc. 22.8.

For otherwise, if he named in the Angels things of least accompt, it had been no prooffe of the glorie of Christ; but naming that by which they most excelled, and yet exalting Christ so farre aboue them, it is a cleare prooffe of his excellent glorie aboue all creatures. So I say here wee must note that the holie Ghost attributeth this to the Angels as their high honor that they are ministring spirits, wherein let vs well consider what it is to serue the liuing GOD; and how true it is said his seruice is perfect freedome. If he bee an Angell, hee hath no greater glorie, and who are wee, and what are our fathers houses, that can fancie vnto our selues more honour, than to seare before GOD, and walke obedientlie in his Commaundements? How manie times doo Abraham, Isaak, Iacob, Iosua, Moses, Dauid, and all the

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the good Kings of Iudah, how manie times doo they intitle themselves the sonnes of GOD: how many times dooth God shewe forth his great loue and fauour, vnto diuers men vnder this name, to call them his seruants. Or who was euer heard of, except Senacharib or Pharaoh, or men like vnto them, that would boast otherwise and say: *who is the Lord that I should heare his voyce, I knowe not the Lord, neither will I let his people go.*

Pray (dearely beloued) that wee may haue eyes to see, and eares to heare, and hearts to vnderstand; vnto what honor in this day wee bee called: for most assuredly true it is, and all the Angels of heauen beare witness vnto it, that in the world there is no greater glorie, than to serue the Lord. If thou were as high as the Prophet Dauid, yet Dauid had no greater glorie to boast of than this: *Behold Lord for I am thy servant, I am thy servant, and the sonne of thy hand maid.* Or if thou were a King aboue all Kings, full of wisdom, riches, honor, as Salomon King of Israel; yet to bee the servant of the Lord were thy greatest dignitie, and aboue titles of kingdomes and countries; this were most honorable: Salomon the preacher, the sonne of Dauid.

Yea the Angels of whom wee speake, they haue all their glorious names, of Thrones, Powers, Rules, Principalities, Dominions, in this respect, that they bee the seruants of the Lord, to execute these his mightie workings; and take away from them this seruice of GOD, you take away the honor of their high calling. So assuredly we may beleeue and confesse it boldly, that among men, there is no other honour but this. If GOD haue made my life to abound in worldlie peace, the crowne and beautie of mine honour is to serue the Lord. If God hath giuen me trouble in the daies of my vanitie, this is comfort enough that I am the servant of the Lord. Bee our life as it will, high or lowe, the

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the onely fruite of it is, the seruice of God; & the only hurt that can approach vnto vs, is to forget the Lord, whose seruants we should haue been; and let vs so much more constantly dwell in this perswasion of heart, because wee haue heard that the Lord hath spoken it, there is no greater glorie, no more in this world, than to (serue before him).

Of the nature of Angels as they are heere described, by the grace of GOD I shall say more in the latter ende of this chapter. Now let vs pray, that as wee haue learned, so wee may followe acknowledging the glorie of our Sauour Christ, and what the honor of his kingdom is; and desire grace, that we may be found worthie to be labourers in that excellent worke, in which God hath appointed to glorifie his Sonnes; and that we may serue him in holines and righteousness all the dayes of our life, who is onely all the hope we haue, & shall in his good time fill our life with his owne presence, and satisfie our eyes with the sight of his maiestie. And the same onely and liuing God giue vs his holie spirit in which we may be comforted, to live in his loue, to walke in his waies, and to accompt all the world but vanitie, in respect of the inheritance purchased vnto vs in the Lord Iesu, the onely forgiver of all our sinnes: to whom with the Father and the holie Ghost, be honour and glorie, world without end. Amen.

The

The fourth Lecture, upon the

8. & 9. verses.

8 But unto the same he saith, O God, thy throne is for ever
and ever: the scepter of thy kingdom is a scepter of right-
eousnes. 9 Thou hast loved righteousness, and hated iniquitie. wherefore
God, even thy God hath anointed thee with the oyle of
gladnes above thy fellows.



Now the Apostle beginneth the third com-
parison according to the title before; *Binding up all things with his mightie power:*
which setteth out the kingdom of Christ:
so that the comparison is; Christ is an e-
ternall King, so is no Angel, therefore is to
be honoured above them. Thus having made mention of
his kingdom, then he describeth it more at large, both to
show what his kingdom is, and to make it more plaine,
that though we could imagine easily, that Angells in honor
deserved the name of Kings; yet such a kingdom no An-
gel could ever have; an everlasting throne, a righteous scep-
ter, exalting truth, beating downe iniquitie: in worthines
whereof, God hath annointed this King with gladnesse a-
bove all other, and hath called him by the name of God him-
selfe. Here the Iewes, whom God hath shut vp in a heauie
iudgement, and for the first contempt of his Gospell, keep-
eth them still in blindness vntill this day: they, as they seek
busily all wayes of errour to deceiue themselves; so they
haue blinded their eyes, that they should not vnderstand this
Prophecie. And first, where it is said; *Thy throne O God:*
They

They say, the name, God, is likewise attributed to men, as
they occupie anie roome appointed them of God; as where
this same Prophet saith; *I haue said you be Gods:* which mea-
neth, that they haue commandment from God to execute
his iudgement. But the Iewe, if hee had not changed his
heart, and turned it away from wisdom to follie, he might
haue known, that though this name be also giuen to An-
gels or Iudges; yet is giuen not to one but to manie: so
that in their number it is manifest, that it is a figuratiue
speech. Or if it be giuen to one, it hath some addition, as
where it is said to Moses; *I haue made thee Pharaohs God:*
limiting the name to a certaine sense. But thus attributed to
one without anie correction of speech; it was neuer but to
God alone. Againe, they say, all this Psalm is of Salomon;
and therefore being true in him, it cannot prooue anie di-
uinitie in Christ. But this error is euen as grosse as the other.
For how soeuer this is true, that the Psalm was written as
a wedding song of ioy; at the marriage of Salomon with
Pharaes daughter: yet this is known and manifest, that
in the stories of those men which were figures of Christ;
something is euer spoken not agreeing to the figure, but to
Christ alone, that we might be bolde to apply it vnto him.
Neither yet can this Psalm possibly be written of that ma-
riage of Salomon, simplic in it selfe. For when the Prophet
beginneth; *my heart breaketh out into a good matter;* how
can this praise, or this earnest desire of the Prophet agreed to
it, which was contrarie to the lawe of God, and of it selfe
could neuer be good.

What had the kings of Israel to doo with Idolaters and
blasphemers, to marrie their daughters? and no doubt as Sa-
lomon was a most famous Prince: so the glorie of the
world did heere lead him. For Aegypt was the greatest
Monarchie in the Worlde; and Pharaon the mightiest
king;

king: so that his daughter given to king Salomon, was the princeliest marriage that could be made, but that it displeased God, it is cleare: for both his generall lawe is against it, and this particular is alledged in the causes of Salomons ruine. And though this psalme were now with prosperitie and peace vnto it, what then? who will dispute with the Lord for turning all things to the best to those that loue him? so when Salomons haughtinesse had done this, what though God would accept her after the renouncing of all her idolatries, which as the lawe saith, he had shaven her head, and pared her nayles, and forgot her fathers house? what though he would haue her a figure of the honorable calling of the Gentiles, and shewe then in her, that though hee gaue his lawe to Iacob, yet hee was a God in all the earth: all that proueth nothing, but Salomon might doe ill still, and this wedding song was made not for him, but for another who he figured.

But let these Iewish quarrells against the truth alone, and let vs examine the Text heere as it is, what honour it giueth to Christ, and how by no meanes it can agree to Salomon.

In this Scripture there are foure speciall things spoken: First, he is called God alone as I said, and without addition: euen as the prophet Esay also calleth him the mighty God. By which warrant of the Prophets being a most sure word, the Apostles are bold to giue to our Saviour Christ, the name and power of the liuing God, as Iohn saith: *The word was God.* And Thomas with these words confesseth his former vnbelieve: *My Lord and my God.* And Saint Iohn in his Epistle saith: *Jesus Christ, this is the true God.* And Saint Paule calleth him the God which is for euer to be praised. And in the Epistle to the Collossians: *The fullnesse of the Godhead dwelleth bodily in him.* And manie other places plainely as aforesaid, grounded vpon this, and such other places of the Prophets before them.

Exo. 24. 16

Deut. 7. 3.

1. Reg. 1. 1.

Deut. 21. 1.

2.

Esay. 9. 7.

Iohn. 1. 3.

Ioh. 20.

1. Ioh. 5. 20

Rom. 9. 4.

Co. 2. 6.

them. And therefore our Saviour Christ himselfe, said vnto these Iewes which yet beleeue not: *search the Scriptures, for they beare witnesse of me.*

The second thing here attributed to Christ is, That his kingdom is everlasting. So the Prophet Esay had said: *The increase of his gouernment and peace shall haue no end. He shall sit vpon the throne of David and vpon his kingdom to order it, and so stablish it with iudgement and with iustice from henceforth euen for euer.*

The same testimonie the Angell gaue of his kingdom, when he came to the virgine Marie. *The Lord God (saith he) shall giue vnto him the throne of David his father: and he shall reigne ouer the house of Iacob for euer, and his kingdom shall haue no end.*

And how can this be possible applied vnto Salomon, so directlie against the Scripture, that the Scepter should be taken once away, not onlie from the house of Salomon, but from all the tribe of Iudah? And how could they not see with their eyes the ruine of that kingdom, and the throne of Salomon quite forgotten.

The third thing attributed here to Christ is, that the scepter of righteousness is the scepter of his kingdom: according as the Prophet Dauid saith in another place: *that righteousness and iudgement are the foundations of his throne.*

And the meaning of these words, is alter expresselie added: *Thou hast loued (saith the Apostle) righteousness, and hated iniquitie.* This is the scepter of righteousness which he speaketh of, that is, that his gouernment shall be without all respect of persons, a ministerie of iustice, and true iudgement, euen according to the will of God his father, with whom there is no acceptation of the person of a man.

And how can they attribute this to Salomon? They know how Salomon did fall away so farre from righteousness, and

D

hated

hated iniquitie so little ere he died, that he became a notable Idolater.

And how was his gouernment in such iustice, when the whole people came after to Rehoboam his sonne, and said:
1. Reg. 12. 4 *Thy father did make our yoke greuous, now therefore make thou the greuous seruitude of thy father lighter, and we will serue thee.*

The fourth thing here spoken of our Saviour Christ is, that for this cause God had annoynted him with the oyle of gladnesse aboue his fellowes. For this cause saith the Scripture, because thou louedst so much iustice, what meanes they still to thinke here vpon Salomon, and of such reward of his righteous rule, except they would haue the Scriptures false, that beare witness of him. He had turned (as the Prophet saith) iudgement into wormewood. And how standeth it that he was annoynted with the oyle of gladnesse: that is, with gifts of the holie Ghost aboue his fellowes: when manye Kings of Iudah haue greater praise of God than he: and scarce any did fall from God so greuouslie as he. Now one refuge behind, which they thinke they haue, is nothing at all: they will say, that all this was spoken in respect of his beginning, in which he was famous, with this oyle of gladnesse aboue his fellowes, and aboue all the world. True it is, in respect of his gouernment at the first, I graunt this might be spoken of him: but are not the words plaine, that they are not meant of anie that should begin well, and then fall backe? For saith not the text, that this scepter of iustice, shall bee in his kingdom for euer? Therefore howsoeuer Salomon was once honored aboue all Kings, yet this praise was not his, but anothers, who should for euer abide in his iustice and righteousness. So these foure things here witnessed of the Prophet, that he is called God, that his kingdom is euermolting, that his gouernment shall bee euerrighteous, that he is annoynted

annoynted with oyle of gladnesse aboue all his fellowes. All the Iewes in the world cannot see Salomon nor any mortall man in this glasse: but must needes acknowledge our Saviour Christ, the Sonne of God, God and man, the Saviour of the world, the King and Priest of his people for euer.

Now further to examine this Scripture for our edifying, let vs marke first how Salomon is set out a figure of Christ, and so singular tokens and shewes of Gods loue and mercie vpon him, that he should resemble his onlie begotten sonne: notwithstanding a man laden with sinnes and iniquities: so as fewe haue appeared more vnrighteous or more vnthankfull to GOD. Such another example almost wee haue in Sampson, a man full of infirmities, yet exceedingly beloued of God, and a liuelie figure of his Sonne Christ. We learne in this both to knowe our selues and to knowe GOD. In our selues to trust to nothing, not riches, honour, friends, strength, authoritie, no not learning, wisdom, gouernment, or anie knowledge: for in these both Sampson and Salomon haue fallen downe before vs. And if euer man had been borne that could haue his happines in himselfe: that man was Salomon, strong in pover, rich in treasure, wise in rule, healthfull in bodie, sober in affection, abounding in pleasure, whatsoeuer his eyes or eares could desire. No gift wanting in minde, in bodie, in outward life: yea more than this, a heart that could measure all the delights of the world to vse them as they are, and see the vanitie that is in them, and confesse that life in immortallitie is aboue all: yet from all this he falleth when God leaueh him in his owne power, to make triall of his owne strength: for how could flesh and blood preuaile against principalities and the power of darknes? And how could Salomon stand vpright, though his strength had been double, when Adam himselfe

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himselfe could fall from Paradise? Then let not vs poore creatures boast our selues, in whom there is no wisdom. Come not into this fight in thine owne armour: for where Salomon hath fallen, whosoever thou art, thou wilt bee crushed in peeces; and if in him there was so little helpe, confesse thou with all humblenes of mind, that in thy flesh there is no goodnesse, but put thy trust in the living God, by whom thou shalt bee able to doo all things. And on the other side, seeing the great fallings of Salomon did not let the good worke of the Lord, but that he made a man so full of infirmities, so cleare an image of his sonne Christ, and powred al his benefites so plentifullic vpon him. Let vs here see the goodnes of God, who hath found a way to burie for euer the sinnes of all his people, and so to forget them, that they haue none accompt: the figure of Christ was therefore in Salomon, that wee should see how grace aboundeth aboue sinne, and how mercie is exalted aboue iudgement. In the nature & bodie of Salomon, we see the spirit quenched, grace despised, and iniquitie to haue the vpper hand: in the figure that he beareth wee see the spirit to conquer, righteousness to be exalted, and a Kingdome of glorie to be set vp for euer; that if wee should finde in our selues the sinnes of Salomon, yet we might assuredlie know, they cannot driue away the image of Christ, but he is readie to iustifie all that doo belecue, for it is no doubt but he in whose person was such an Image of Christ, Christ offered to him againe an Image of righteousness, in which he should bee presented faultlesse to eternall life.

*Christ is
our lawgi-
uer, & his
govern-
ment is
for euer
and euer.*

Now, where Christ is set out thus a King for euer, wee are taught not by daies and times to measure his commandments, but to hold them without chaunge, as the government for euer of his eternall kingdom: for it is too too grosse follie for vs to say, he is still our King, if wee dare abrogate his

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man? Are not Gods children his Saints? bee they not brought vnto him with the scepter of righteousness? dooth he not keepe them with the seale of his holie spirit? If I see no good workes in my hands, if I knowe neuer that the preaching of the Gospell killed concupiscence in me, and made me hunger and thirst after righteousness, if I feele not the spirit of GOD, to sanctifie more and more my heart and all mine affections, how can I say I am the childe of GOD? No, no, talke while thou wilt, vse thy libertie, say thou art a Protestant, renounce the Pope, except thou loue righteousness euen as thou louest thy soule, and reioycest in well dooing as in thy life, thou hast been but an idle hearer of the word of truth. Godlinesse is not made of words, as a wood is made of trees, but it is an earnest loue, proceeding from a pure heart, and a good conscience, and an vnfained faith, in which wee may glorifie God, and doo good to his people. Paule was godlie, when he gloried in nothing but in the Crosse of Iesu Christ, by which the world was crucified vnto him, and he vnto the world. They are godlesse hypocrites, which in word confesse they knowe God, but in deedes denie him. They are Christs, which haue crucified the flesh with the affections and concupiscence of it, they are of their father the diuell, that in wickednesse doo the desires of the diuell. Let vs then learne (dearely beloued) in good time to be wise: when we were in ignorance, then we walked in the workes of darknesse, now wee haue vnderstanding, let vs walke as the children of the light, and if wee take the Gospell into our mouth, let vs knowe it is a scepter of righteousness to reforme our life: and whosoever he be that hath chosen this portion, peace be vpon him and vpon the Israel of God: and he that withdraweth himselfe from this purpose, euen as the Apostle after saith: Let our soules haue no pleasure in him.

Gal. 6. 14.

Tit. 1. 16.

Gal. 5. 24.

Ioh. 8. 44.

Gal. 6. 15.

Heb. 10. 38.

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And here let vs also marke how the Apostle setteth out this righteousness of Christ. *Then hast (saith he) loved righteousness, and hated iniquitie.* This is generall in all duetic which we doo vnto God, to loue the obedience with al our heart and soule, and to detest and hate all the transgression and sinne. So the Prophet Dauid saith: *I hate vaine inventions, but thy law I loue:* and againe, *thy law I loue, but I hate falshood and abhorre it.* Euen so must we hate iniquitie if we loue righteousness, and abhorre falshood if wee loue the truth: and this is that eternall lawe which GOD gaue from the beginning. I will, saith he, set enmitie betweene thee and the woman, and betweene thy seede and her seede.

Psalm. 119.
113. & 163

But O Lord, what a rebellious people are wee? where God hath commaunded all concord, and bound us together in all bands of vnitie, *one bodie, one spirit, one hope of our calling, one Lord, one faith, one Baptisme, one God the father of vs all.* Yet all these bonds wee breake in sunder; and anger, hatred, reprochfull words, quarrels, wounds, murders, euerie cursed thing, but wee reach our hands vnto it, to make strife one with another, and disanull the agreement which God hath made.

On the other side, touching the workes of darknesse, wee will walke in them; and though GOD hath separated them from vs, as heauen from hell, or Christ from Be-
liall, and hath made the hatred of them perpetuall to vs and our posteritie; yet wee thinke, as the Prophet saith, *to make a league with death,* and to bee at agreement with hell, wee will followe our fleshlie concupiscence, as though there were no Lord to controll vs, and wee will not hate sinne at all.

A corrupt nature, to loue that which wee are bid hate, and hate that which wee are bid loue, but a more corrupt affection,

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affection, if we giue peace to these desires, and are well pleased to loue them still.

It followeth in the end of this seuenth verse, *thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes.* In this wee may learne another notable cause, why we should acknowledge Christ our onelie King and law-giuer: because he is thus annointed; that is, in him dwelleth all fulnes of grace, and the treasures of all wisdom and knowledge are hid in him; so that leaue him, leaue his lawes, leaue his scepter; we leaue instruction, wee leaue righteousness, wee leaue eternall life.

And here note that the oyle of gladnesse, is the gifts of the spirit of God: gladnesse to our selues, because it filleth vs with ioye in the Lord: and gladnesse to other, because it powreth grace into our lips, to comfort the weake hearted, and to make vs a sweete sauour of life vnto life, to all that hearken vnto vs. The heart of earth that is drie and barren, and beareth no ioyfull fruit of the Lord God, this oyle of gladnesse hath not yet softned it, to make it a fertill soyle for the seede of the word of God. And the careless man, of a dull spirit, that is not touched with his brothers sinning, but letteth him alone in his vncleannesse, to sinke or swim, to stand or fall, to liue or die.

And all that vse companie onelie for worldlie pleasure, without regard, of swearing, lying, backbiting, idle talke, wantonnes or whatsoener; what gladnesse receiue other by their admonitions, and exhortations, or how can they say this sweete oyle is in their hearts? Let no man deceiue himselfe, GOD is not mocked: he that is of Christ hath a care to bring other vnto Christ, hee hateth the iniquitie of all men, and giueth comfort to manie with the oyle of gladnesse, of which he hath receiued: and thus farre of these verses.

Now

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Nowe let vs pray to GOD our heauenlic Father, that wee may bee taught of his Spirite, that like as hee in his vn-
speakeable wisdom and mercie, hath giuen vnto vs his
owne Sonne to bee a Sauour, to establish vnto him a per-
petuall Kingdome; that our libertie might bee defended
with his strong hand, and to make vs partakers of all his be-
nefit, by ruling vs with his Scepter of righteousness,
that is, filling vs with a holie knowledge of his Gospell, to
loue righteousness, to hate iniquitie: and by giuing vs of
his fulnesse, that we should receiue grace for grace, and haue
a happie measure of the oyle of gladnesse, with which hee
was annoynted. So according to these his great mercies to-
wards vs, let vs pray; and the Lord graunt vs, that we may
finde fauour in his sight, to embrace his Sonne alone, to fo-
lowe his wayes, to loue his truth, to set out his honour, and
to finish our wearie Pilgrimage in his seruice, to the profite
of our brethren, and strengthening of our faith, thorough
Iesus Christ our onely Sauour, to whome, with the Fa-
ther, &c.

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his lawes, for he is our ruler for euer, and yet without him
we will make lawes continually? Was it euer heard among
earthly kings, that subiects could either repeale or chaunge
their Princes lawes? or make lawes without them in their
owne kingdome? or can there bee greater treason, than to
conspire for such a leaud libertie? Euen so it is with al men
and princes in the Church of Christ. Hee is our King, hee
must be our lawe-giuer; he is King for euer, and his Lawes
must neuer be changed; he is our King alone, and without
him all the world can make no lawe. In no Commonwelth
there was euer law proclaimed, but in the name of the king;
In the Church of Christ who shall proclaime decrees, but in
the name of Christ? and therefore expressly Christ taketh
vpon him to be our onely lawe-giuer. And all Princes, the
more godly they be, the more carefully will take heed to be
no law-giuer in his Church for matters concerning faith;
for that were to giue a lawe vnto him, which none wil doo
but antichrist himselfe.

The Pope stirred vp Charles the fift, and King Henric
the eight, and gaue them for their hire this title, to be called
defenders of the faith; a proud bequest: and how humbly
it was possessed, God doth knowe. After that, King Hen-
ric taking vnto him the courage of a true and naturall King,
draue out that spirituall Tyrant out of all his Realme, and
by graunt of the Cleargie, and consent of the Parliament,
tooke vpon him the name of Supream head of the Church
of England, which the pope had before vsurped ouer al Na-
tions.

But seeing now it is so, that these names are taken vp, &
made hereditarie to our Kings & Queenes, we will not rea-
son of the titles, rather let vs do the dutie of louing subiects,
and pray that they may find grace, by their names to be pro-
uoked more to godlinesse; that in true ioye of heart, they

may haue the honour of their calling, and hold fast a good conscience against the day of Christ. This onely we testifie to all Potentates and Princes, that what honourable title, so euer they haue, yet they must be subiects in the Church, & haue Christ alone to be King ouer it.

Let them make no lawes, appoint no orders, ordeine no gouernment, but such as are agreeable with his lawes, orders, and gouernment; for that were sacriledge, and it is the presumption of the man of Rome. But let them execute the lawes of Christ, see his orders kept, establish the gouernment which he hath ordained, and hold men of all degrees in obedience vnto GOD: for this the true honour of the Lords chosen Princes, and the glorie of their calling, which shall not wither.

And now to the ende wee may the more willingly doo this, both we, and our Kings whom God hath set ouer vs: let vs marke this further which the Apostle addeth of our Sauour Christ, that *his scepter is a scepter of righteousness*: meaning (as I said) that his gouernment is all in trueth and righteousness. A good reason, and a great perswasion to all that are of God, whie we should let Christ alone with the ordering of his Church. His scepter is a scepter of righteousness; not onely a righteous scepter, that is, that whatsoever he ordeineth, it is righteous; but the scepter of righteousness, that is, whatsoever is righteous, is ordeined of him; and all spirituall scepters of al kings, which are not directed by him, they are crooked and broken, scepters of superstition, & scepters of idolatrie, there is none of righteousness but onely the scepter of Iesu Christ. The scepter is a litle wand which princes accustomed to beare in their left hand, as a signe of their gouernment, & by a metonymie it signifieth here the gouernment it selfe. Now the scepter of Christ is as his kingdome, not a scepter of wood or mettall like other kings,

kings, for his kingdome is not of this world as theirs is; but his scepter the Prophet Esay in plaine words describeth it.

He shall smite the earth (saith he) with the scepter of his mouth, Esay. 11. 4.
and with the breath of his lips shall he kill the vngodlie.

In which words of the Prophet, we see both what is this scepter, and why it hath the name of righteousness: the scepter is the word of his mouth, that is, the preaching of the Gospel; not decrees, nor decretalls, nor traditions of men, nor vnrwritten verities; by none of all these wee haue receiued the spirit of God, but onely by hearing faith preached: it therefore alone is the scepter. Here tell me (dearelye beloued) I will aske no hard question, but a thing which your eyes haue scene, and your hands haue handled: tell me what kingdome is the Popes? or whence is it? Is it Christs? then the preaching of the Gospel is the scepter of it, and the scepter bearers are in euery congregation the Pastors and teachers: by the Gospel preached, it bindeth and loseth; by the Gospel preached, it ruleth ouer vs; by the Gospel preached, it teacheth faith, it ordaineth religion, it ministreth Sacraments: by the Gospel it begetteth vs, by the Gospel it nourisheth vs, and in the hope of the Gospel it laies vs downe in peace. If it haue another scepter than this, then it is another kingdome than that of Christ: if the scepter be the Canon Lawe, and the scepter bearers their Cardinalls and Clergie lords, their Chauncellers, and Commissaries, and other men that wee knowe not: if they binde and lose by Pardons and Bulls; if they teach a faith, folded vp as they terme it, in an idle fancie, that wee must beleue as the Church doth beleue, and the Church beleueth as we doo beleue, when neither our Church nor we can tell what we beleue. If they teach vs to worship after the traditions of men. If it feede vs vp in the hope of the Church of Rome; if it lay vs downe at last in an vknown purgatorie,

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whether this be the scepter, Iudge you : and if it bee, I assure you in the word of truth, the Apostle and Prophet both witnessing with me, this kingdome is a kingdome of darknesse : a kingdome of sinne, and it shall returne to the shape of his first beginning. The kingdome of Christ shall be euer knowne by the scepter of the onelie Gospell preached and practised in it.

Now, why is this called the scepter of righteousness, because (saith the Prophet) it killeth the vngodlie, the same exposition the Apostle immediatly addeth. *Thou hast loved righteousness, and hated iniquitie* : therefore it is called a scepter of righteousness, because it maketh the faithfull righteous, and destroyeth the sinners from the face of the earth.

1. Pet. 1. 23. In this sense Saint Peter calleth it *the seede of regeneration*, because by it wee bee begotten anewe into the image of God, which is in righteousness. So that here wee knowe whether we be of the kingdome of Christ, euen by the scepter by which we be ruled. If the knowledge of the Gospell of Christ haue reformed vs into a newe image, to bee holie as our Sauour Christ is holie, that by his spirit the world bee crucified vnto vs, and wee vnto the world, then haue wee our enfranchisement in this kingdome : if not, though wee dwell in the midst of the sanctuarie, yet were wee strangers from the lawe that came out of mount Sion.

And though wee were baptised with all the water in the sea, or as the Prophet saith, though we wash our selues with Nitre and take much sope, yet our iniquities are marked before the Lord, except we feele the forgiveness of our finnes in the righteousness and holiness of this kingdome of Christ. And what madnes can be like vnto it, to flatter my selfe as if I had my portion among the elect of God, and yet dwell in tabernacles of the children of the diuell, that is I meane, and yet walke in all the finnes of a corruptible man?

the Epistle to the Hebrews.

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And thus the Lord, in the beginning hath established the earth,

and the heavens are the work of thine hands.

They shall perish, but thou dost remaine, and they all shall waxe old as doth a garment,

And as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy yeares shall not faile.

He

The Apostle goeth forward as before, and

here addeth the fourth comparison, in

exalting Christ above Angels. And he

maketh this comparison according to the

title before giuen him, that by him the

world was made, and it is this. The sonne

of GOD, our Messias, of whom wee speake, he made the

world, and ruleth it as he will, and will abolish it in the time

appoynted, himselfe being vchangeable in all his waies,

which is a glorie farre above all that the Scripture attributeth vnto Angels.

Touching this Scripture here alledged,

how it may bee applyed to Christ : it is certaine, that the

Psalme according as the title is, was a praier of the afflicted

Church, most like, when it was in the captiuitie of Baby-

lon, both because of the great complaint of the singular mi-

serie which they suffered, and because they in their praier

alledge the appoynted time of deliuerance to be come vpon

them, which was onelie of the captiuitie of Babylon : to

which, GOD had appoynted by his Prophet Ieremie, 70.

yeares. Now, that captiuitie being a figure of our captiuitie

vnder Satan, the Prophets foretelling that deliuerance, sawe

also.

also.

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also in spirite the deliuerie which we should all haue vnder Christ. And accordingly, the spirite so spake in the Prophetes, that something was so proper to Christ figured, as it must needs bee referred to him, and not applied to anie figure. And this is general in all the expresse figures of our Sauour Christ; whosoever were the men, or whosoever were the blessings that God brought vpon his people, because in Iesu Christ all his promites had their truth and accomplishment: therefore he is some way so described, that the people must needs be lead, to acknowledge all the covenant, which they had in him. So in this captiuitie of Babylon, the Prophet Ieremie foretelleth their deliuerie thus; *That they shall returne to serue G O D, and Dauid their King;* *Dauid being before dead.* And againe, *He will raise vp to Dauid a righteous branch, whome they should call, the Lord our righteousnesse:* which must needs be meant of the Messias, whom they looked for to be the sonne of Dauid. And expresse he noteth their returne into the fauour of God, with the same words, with which God maketh with vs in his new Testament in Iesu Christ, that God will be our God, so wee shall be his people; He will forgine their sinnes and iniquities: They shall be all taught of God. Euen so heere in this Psalm the Prophet foretelling their returne from Babylon, foreseeth the redemption that is in Christ, and breaketh out in complaint of his short life, because he should not erre to see the day; and to comfort himselfe againe, speaketh out in spirite, what ioy and gladnes he saw in Christ, and how glorious a God he is, and so uttereth the words here alleadged; *And thou in the beginning O Lord, didst lay the foundations of the earth, and the workes of thy handes are the heauens, &c.* And here these words; He laid the foundations of the earth, and the heauens are the work of his hands, are spoken according to our infirmite, which know no buildings but by founda-

Ier. 30. 9.
Ier. 23. 6.
Ezec. 37. 24

the Epistle to the Hebrews

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tions; nor can make anie great workes without our hands: otherwise it is certeing the earth hath no foundations, nor no handes could make the heauens; but all was made, and consisted by the power of God. Thus we haue heard, what argument the Apostle here setteth, and how this text is applied vnto Christ. Nowe touching the wordes, where the Prophet saith; *And thou Lord the Apostle is a good expositor, that this is spoken to the Sonne of God, to whom he attributeth the originall cause of making the world.* A place most worthie to bee diligently marked: for it giueth clearelie vnto Christ the fullness of the Godhead, according to the article of our Creede. *I belene in God the father almighty maker of heauen and earth.* And all Arrians, old and new, which so long haue blasphemed the Sonne of God, and made him but a seruant, in the creation of the world, because manie times the scripture saith; by him God made the world. If they heare this spoken to that Sonne; *And thou Lord in the beginning didst lay the foundations of the earth:* they will cease to blasphemie, and confesse hee is God to bee blessed for euer. And where it is said, that G O D the Father by him made the world: that phrase of speech diminisheth not his glorie, but rather testifieth it more clearely. For we haue said before, that Christ is the shining brightnesse of the glorie of his father: that is, the person in the Deitie, by whom onely the eternall wisdom of God could make his maiestie shine vpon anie creature: neither was it euer possible, that anie creature should shewe forth the goodnesse of God, but onely by the person of the sonne. And therefore when the name of God, or creation of the world, is giuen vnto the Sonne, as heere we see: We doo humbly confesse and adore the vnite of the Godhead that is reallie in him; when it is attributed to the Father, as heere that by his Sonne hath made all these thinges, we

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wee acknowledge the properties of the persons, the father dwelling in light which none can approach vnto, a fountaine and headspring of immortall glorie. And the sonne, the shining brightnesse of that glorie, by whom it is made knowne of men and Angels: so, when we say, wee beleue in God the father almightie, who made the world, wee acknowledge the goodnesse and mercie, by which the world was made originallie to dwell in the person of the father: when wee say, the world was made by the sonne, wee acknowledge the wisdom of God, by which the thing was wrought, and the glorie of it imparted vnto vs, to bee in the person of the sonne: as likewise, wherefore the holie Ghost is mentioned in this work, wee acknowledge the vertue and power giuen to all creatures, both for their continuance, and for the efficacie, to be of the person of the holie Ghost: and where the creation is attributed to all, Father, Sonne, and holie Ghost, wee confesse the vnitie of the Godhead, in the distinction of persons, which now wee see in faith, and wherein we reioyce in hope, which shall neuer be confounded, but shall be made perfect, when this mortalitie shall put on immortalitie, and we shall see God as he is.

Where it is said further: *God laid the foundations of the earth, and the heauens are the worke of his hands.* We must consider, the creation of the world is thus attributed to God; not onlie because all things were made by him; but because he hath so made them, that they carrie a marke imprinted in them of the power and Godhead of the Creator. Thus he meaneth, when he saith: the Heauens are the workes of thy hands. Euen as the Prophet saith: *The heauens declare the glorie of God, and the firmament sheweth his handie worke. Day vnto day vttereth speech, and night vnto night openeth knowledge.* And here we must learne, according as the workes of God are thus before vs, so to behold them and take the pleasure

Esa 40.13.
Psal. 33.6.

Psal. 19.1.

of

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of them, that we giue glorie to God in all that he hath done. When I see the heauens, I must see his greatnesse, who was able to set such a couering ouer the earth. When I behold the earth, I must behold his prouidence, who hath ordeined such a place of nourishment for all creatures. When I looke vpon the vchangeable course, in which all things are established; I must looke vpon his constant wisdom and goodnesse, who in a stedfast purpose hath extended his mercies ouer all his workes. In the least of all the creatures of God, when I see wisdom, power, glorie, more than all the world can reach their hands vnto; let me humble my selfe vnder his high Maiestie, before whom no King, no Prince, no power of the world hath anie accompt: but all nations before him are as nothing, and they are accompted vnto him lesse than nothing, and lighter than vanitie it selfe.

Thus GOD hath shewed himselfe in his creatures; and euen as S. Paule saith; his inuisible things he hath made manifest in them, both his eternall power and his Godhead, that they might be without excuse, all that will not honour him. Let vs therefore (dearely beloued) forget now the times of ignorance, and at last be wise hearted, to reade the bookes which God hath written in great letters, and laid open before vs in all his workes: let vs see his glorie. Thus did the Prophet Esay before vs, as in the 40. chapter of his prophesie we reade: *Who hath measured the waters with his fist, and compassed heauen with his spanne: who is he hath comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, and the hilles in a ballance?* Nothing in the world, no not the verie dust of the earth, could come in the Prophets eyes, but he could see in it a great worke of the Lord. S. Paule saith: God left not himselfe without witnesse among men, euen when the times were most blind. For as

We must
acknow-
ledge the
glorie of
God in his
works.

Esa. 40. 17.

Acts. 14.

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much as he gave vnto them from heauen raine, and fruitfull times; for who is he that maketh the raine to fall, and the Sunne to haue his course of shining? Who hideth the treasures of the snowe, and bringeth forth the hoare frosts? Who couereth the Heauen with clowdes, and bringeth forth the windes out of their places? Who maketh the sea to roare with the great noyse of the waves, and maketh it calme againe as if it had not been mooued? What Princes, what hostes of men, though all the world would ioine their strength together, can do the least of these things? Nay, if all nations should band themselves together, they cannot hurt sea, land, ayre, clowdes, elements, day, night, summer, winter, nor anything that GOD hath established for euer; but in euery one of these is the strength which cannot bee resisted. The ayre can infect all flesh; the earth swallowe it vp; the Sunne burne it with heate; the frost kill it with cold; the thunder and lightning, doo make afraid all the tyrants among men. Nay, wee may learne in the plagues of Egypt, how the most vile things can make ashamed all the children of pride. And why then doo we not learne in all that we see, to confesse the greatnesse of the Lord? Why dooth not the strength of his workes, make vs confesse his power; and all the delight that wee haue in them, why doth it not make vs acknowledge all his goodnesse to the children of men? The Prophet Dauid saith: when I behold the Heauens which are the workes of thy handes: the Moone and the Starres, which thou hast ordeined: what is man, say I, that thou art mindfull of him; or the Sonde of man, that thou so regardest him? Our Sauour Christ saith: when we see how God feedeth the Sparrowes, and clotherh the Lillies; we are faithlesse people, except we see his prouidence ouer vs, to feede vs, and to clothe vs in all our necessities. And sure the truth is, except I see with such eyes the creatures

creatures of God, I am become a creature degenerate from that image, in which I was first formed. If I see nothing in the heauens, but that they are light; and aboue my reach; the horse and mule see this as well as I. If I see nothing in the earth, but a place to walke in, or to take my rest vpon it; the beasts and foules see this as well as I. If I see nothing in my gorgeous apparrell, but pride of a goodlie colour; the Peacocke seeth that in her feathers. And if in all my meate and drinke, I knowe nothing but the pleasure and sweetnes of the taste; the hogge and swine haue heere as great a portion as we. To be short, if hearing, seeing, smelling, tasting, feeling, be all the delight we can finde in the workes of God; wee haue giuen our preeminence to the dumbe creatures, which haue these senses more exquisite then wee; and wee haue turned the hearts of men into the hearts of beastes; who with wisdom, prudence, vnderstanding, knowledge, reason, can doo nothing. And the words of the Prophet are fulfilled in vs: Man, when he was in honour had no vnderstanding, he was compared to the bruit beasts, and was made like vnto them. I speake this with the more words, and the more earnestlie, that you might see and detest the shame of some, who doo not onelie, not see in the creatures of GOD the glorie of GOD, to feare before him, and to giue him honour; but quite contrarie in all his creatures, they prophane his name, which eate till they surfet, and drinke till they be drunken; who put on pride with all their apparell, and make their lands & houses priniledged places for much iniquitie, which fill their mouthes with cursed swearing, euen in the sight of the Sunne, and commit their whoredomes, and feare not at the darknesse of the night. Flee (dearelie beloued) farre from such; hate them (as the Prophet saith) with perfect hatred, & all their assemblies. The earth that mourneth vnder the burden of them, one day will

spue them out, and the creatures which they hold in this miserable bondage of sinne, one day God wil heare their sighs, & they shall giue a speedie wimess against their oppressors. And thus much of the creatures of God, which here are said to be made by the sonne of God, and to be the works of his hands. Another thing here we haue to consider, that the Apostle teacheth the excellencie of Christ in respect of his continuance, before whom, the heauen and earth are but a moment, for so in this comparison he speaketh of their age, as a thing of nothing, *they shall perish, they shall waxe old as a garment, they shall be folded vp as a vesture*: making all the continuance of the heauen to bee vanitie, and of none accompt: for although it may seeme he might haue made his comparison with things of a more expresse shewe of vanitie than a garment, as to haue compared them with smoake, with the shadowe of smoake, with the dreame of a shadow, or such like; yet in comparing the time of the heauens, which are so manie ages, with a garment which is scarce a yeare, it is as cleere a testimonie, all is nothing, as if all were not a minute of an houre. Besides this, the cause of this comparison with a garment, was the similitude in which GOD hath set the heauens, who hath spred them like a curtein, and made them as a couering to all his creatures: it was not to make the comparison lesse, in shewe of their vanitie. Then here let vs be wise hearted as the Prophet was, as oft as our hope is before our eyes, to see our Saviour Christ liuing for euer: let vs not onelie confesse that our owne age is nothing in respect of him, but let vs boldlie continue euen the continuance of the heauens, & accompt all things nothing that hath an end: for let the daies bee neuer so manie, which you can call into accompt, and multiplie yeares into the longest continuance which your thoughts can comprehend, that thousand thousands be before you, and ten thousand thousands are

are in your minde, with one word you shall confute them all, and with the breath of your mouth you may blow them away: and as the Prophet saith, make them all as a garment that is rent and worne: for reckon vp all thy thousands that thou canst, and put this word, *Past*, vnto them, and where are they now become? a thousand thousand thousand yeres past, what are they?

And if time be such a tyrant, to breake the delight of the long age of the verie heauens, that the wise heart of a man doth say, euen they are vanitie, and waxe old as doth a garment; what foolishnes hath wrapped vp all our vnderstanding? and what blindnes is in our hearts, that we see not our owne life what it is? Not one of an hundred that hath three score and tenne yeares, and of those a great part are sleapt out, so that wee feeble them not, and a great part consumed with sorrowe, either in losse of credite, or feare of punishment, or paine of sicknesse, or griefe of our labour, or pen-suenes of our wants, or anguish of our desires; or at least, euen with a wearines of time it selfe; so that of three score and tenne yeares, let him speake that can glorie most, and he shall finde that in them all, he hath scarce tenne full yeares of pleasure: and this verie pleasure, euen then when it is greatest, what is it? surelie such as if he looke downe into his owne thoughts, he should say in the mids of it, his heart is heauie. And shall yet this life, so short, so troublesome, so without pleasure, so fast hold vs bound with blind desire, that wee neither long for, nor looke after Iesu Christ, who liueth euer, and hath cast soorth of his presence all sinne, and sorrowe, and death it selfe?

Could the Prophet so shewe him in immortalitie, and all his elect with him in the glorie of his father, that he bewailed the vanitie of his owne life, yea though it should haue lasted as long as the heauens, & while the Sunne & Moone

endureth, though he should haue abiden King of Israel, was all this vnto him as a shadowe or an idle dreame, in comparison of Christ who is for euer, and whose yeares shall neuer faile? And shall wee thinke wee haue the spirit of God, or any portion in Iesu Christ, who in his euerlasting continuance, cannot find such pleasure as in our vizaie of a vaine life, that sodainlie appeareth, and is no more? who in the glorie of his presence, and maiestie of his father, can see no such delight, as in carding, dicing, dauncing, and such like works of reproach and shame, and horrible confusion.

Nay, I will tell you (dearelie beloued) and I will tell you true; your owne eyes and eares shall beare witness with me that I lye not.

These men that thus serue in the vile bondage of these pastimes, they carrie with them the badge and cognisance of another master than of the living God; for tell me, from morning to night are not their mouthes full of adulterie, of wrath, of hatred, and swearing without shame, in which GOD is dishonored, and the crosse of his sonne Christ made despised?

Then doubt not what these men doo, nor what master they serue, but pray that GOD may haue mercie vpon them, as vpon vs this day, who loue not their delights, that they may repent, and withdrawe themselves from the snare of the diuell, in which they bee holden, according to his will, and begin while yet it is good time to despise this, and regarde the life of Christ, in comparison of which, they may saie with the Prophet: *The Heauens shall perish and consume as a garment; but thy yeares, O Lord, they haue no end.*

One other thing followeth in the prophet, which the Apostle reciteth not, but for our times it hath a verie good instruction: the Prophet thus concludeth, *The children of thy seruants*

seruants shall continue, and their seed shall stand fast in thy sight: because Christ had ioyed his Church to himself, he the head & they the bodie, by him who endured longer than the heauens, the Prophet knewe his people could neuer perill; and in this thought, if the Prophet had comfort against the tyrannie of the kingdome of Babylon, what comfort may we haue now against the enemies of the Church of Christ?

They think they be manie, & strong, & rich, and wise, & they will preuaile; their pope shall vp againe, they will haue masse, they wil exalt the church of Rome, they wil become slaues to a vile person as they were before, they will doo I cannot tell what: alas poore soules, how fast they holde a lie in their right hand? the shame that they seeke for they shall neuer finde. For what are they? or what is their strength? how much are they better than grasse, or than the flower in the field? What is their life more than a vapour, or than a smoake that vanisheth away? Yet they boast themselves against the Church of Christ, which is knit vnto the Sonne of God, liueth in his life, & standeth in his strength, whose right hand hath made all things, and whose yeres endure for euermore. While we trust in this, our hope is sure, and all our enemies shall be ashamed. And let vs pray, that it would please God our heauenly father of his great goodnesse, to haue mercie vpon vs, that by his Spirite the eies of our minds may be lightened, to see what great saluation he hath giuen vnto vs in Iesu Christ, who is his onely Sonne, heire of all things, creator of the world, who ruleth and gouerneth all things, and shall shewe vs his glorie in immortallitie, when all these creatures shall haue their change.

And the Lord graunt, that in these dayes of our vauitie, while yet wee are walking to the daye of rest, wee maye in the meane season, see his grace and glorie in all his creatures, in which we haue our pleasure, that wee maye

enioye them to his praise, and with wise hearts measuring his times who shall endure for euer, when all these things are past, we may mourne in spirite, to see the time approach, when wee with him shall both see and inherite his immortalitie, through his sonne Iesu Christ, who hath purchased it for vs, and with his mightie power, will keepe vs in safetie vnto it, against that day. To whom with the father and the holie Ghost, our onlie comforter, be all honour and glorie, now and euer. Amen.

The sixt Lecture, vpon the

13. and 14. verses.

13. Vnto which of the Angels, said, he at anie time? Sit at my right hand, till I make thine enemies thy foot stoule.

14. Are they not all ministring spirits, sent forth to minister, for their sakes which shall be heires of saluation.



Now the Apostle maketh the fift comparison betweene the Angels, and our Saviour Christ; in which it is plaine, he is exalted aboue all Angels. And this comparison is, out of the saying of the Prophet: Sit on my right hand, vntill I make thine enemies thy foot stoule. A singular honour aboue all that euer Angell had: for it signifieth, that God hath taken him into the fellowship of glorie, and giuen him all power, in heauen and in earth.

Touching this Psalm, as it is most true; so it is confessed of al, that it is a prophecie of our saviour Christ, how he should be King of his Church, and vtterlie subuert all his enemies, and bee our Priest after the order of Melchisedech: who should bring an ende to the Priesthood of Levi: and according

according to this meaning of the Prophet, so the Apostle alleadgeth this sentence, for ptoofe of this excellencie of the sonne of God aboue all Angels.

And with this testimonie, our Saviour Christ him selfe confuteth the Pharisees, when they denied his diuinitie, reasoning of the force of this word, Lord: because the comparison then was with David.

These words of the Apostle, To which of the Angels said he at anie time, &c. they shewe plainlie, what glorie it is to sit on the right hand of God. For when the Apostle saith, the like was neuer said to Angels: that is, such glorie was neuer giuen them. What can it else meane, but that Christ is confessed, to bee one God with his Father? Or, what can wee vnderstand to bee higher than all Angells, but GOD alone?

If the right hand of God could signifie his presence, the Angels are in his presence; and of them thousand thousands are before him: and as our Saviour Christ saith, They see the face of our heauenlie father. If his right hand could signifie the fruition or sight of his glorie, the Angels are all blessed spirits, and see his glorie euen as it is. If his right hand did signifie anie inferiour power, though it were greater than al the world; such power haue also Angels, so that one of them haue smitten whole armies of men, and whole countreyes: and therefore bee they also called principalities and powers, because no strength in the world could resist them. But seeing his right hand noteth vnto vs, that honour which neuer Angel was receiued vnto, and aboue the Angels we knowe none but God alone; therefore the Scripture speaketh plainlie, in setting Christ on the right hand of his father, farre aboue Angels; that he is one God, and equall with his father.

Besides this, lieth it is said; Sit thou on my right hand, till I make thine enemies thy footstoule. It is plaine, that this is the right

right hand of God the power of God given unto Christ in
which he shall overcome all his enemies: and thus this is the
end of that glorie, that glorie is nothing but the power by
which this is brought to passe, and when this shall be ac-
complished, that all his enemies shall be confounded, then
this shall be finished: for him to sit on the right hand of his
father; not that Christ shall cease to be equal with his fa-
ther, but that this kingdom of Christ our mediator be-
tweene God and us, in which he keepeth vs, that shall cease,
and he shall give it up unto his father, and God shall be unto
vs all in all. And thus saith the Apostle of all these honorable titles given unto
Christ, in all which the Apostle prooveth him greater than
all Angels. The first is, that he is called the naturall sonne of
God. The second, that the Angels haue commandment to
worship him. The third, that he is a King of glorie, reigning for ever
in truth and righteousness. The fourth, that he is the sonne
of the world, and endureth when the world shall perish. And
fifth, that he sitteth on the right hand of his father, all
which are proper titles to the sonne of God, and greater
than can be given to any Angel: and therefore Christ to be
exalted above them all. Now in the 14. verse following, on the contrary part the
Apostle setteth down, what is the proper glorie of Angels,
that by plaine comparison, this dignitie of Christ might
more appeare: & so of Angels he addeth, that they be mini-
sterring spirits, sent out for the safetie of those, which shall
inherit salvation. Where he calleth them ministering spi-
rits, according to the testimonie of David before alledged:
He maketh his Angels spirits, and his ministers a flame of fire:
both which names, spirits and ministers, the one of nature,
the other of office, he bringeth thus into the proper definition
that

that they be ministering spirits. And because the ministerie
of any creature may be in diuers things, therefore to take a-
way this vncertainty, wherein their ministerie should be,
he addeth straight: that they are ministers for the safetie of
Gods elect. So setting out a perfect definition of an Angel,
fullie comprehending all that wee can, or ought to knowe
of those blessed spirits: for all their glorie is comprehended
in the nature of a spirit; and the praises, which continually
they sing vnto GOD, is comprehended in their ministerie:
for they are named ministers, according to Gods ordinance
and good pleasure, so that with continual praise & thank-
giuing, and reioysing in the Lord they doo their worke,
as after their example we make our prayer, *Thy will be done in
earth, as it is in heaven.*

Now upon this definition of Angels, and the former te-
stimonies of the great glorie of the sonne of God, our Sa-
uour Iesus Christ, by good comparison, the Apostles con-
clusion is plaine and manifest: that seeing our Saviour
Christ is so exalted euen above the Angels, in all the honour
of a King, a Priest, a Prophet, wee ought much more so to
acknowledge him above Moses, above Aaron, above all
Temple, Sanctuary, mercie seats, and all ordinances of the
law, that he might be alone our onlie health and saluation:
And thus he finisheth this first Chapter, in which I said, he
set forth our person of Christ according to his Godhead
bodilie dwelling within him.

Now touching the words that wee haue to note of this,
where he saith, to which of the Angels said he at any time.
When sufficientlie declared vnto you, as GOD gaue me
grace, when I expounded the first verse. Likewise of Christs
sitting at the right hand of God, I spake more fullie, expoun-
ding the third verse.

Where

Readings of M. Deering vpon

Where it is here added, *till I make thine enemies thy foot-
stool*. The Apostle Saint Paule speaking of this victorie of
1. Cor. 15. Christ, saith; *He shall abolish all rule, and authoritie, and pow-
er*: noting, as he saith in another place, that we wrestle not
Eph. 6. not against flesh and blood, but against principalities and powers, a-
gainst worldly rulers of this darknesse, against spirituall wicked-
nesse in high places: wherein we see, of what force & strength
our enemies are.

And because he saith; the last enimie shall be abolished,
which is death: we see, that there shall neuer want enemies
to the Church. Whereby we should bee prouoked in re-
gard of our continuall daunger, to bee euer watching; and
because of our straunge enemies, onelie to put our trust in
Christ.

And heere I beseech you, let our hearts be in our owne
waies, and of our naturall life let vs learne wisdom; least
we be also vpbraided of our Sauour Christ, that we can di-
scerne the face of the earth and of the skie, but wee cannot
iudge of our selues what is right.

Tell me, which of vs hauing a long iourney, by manie
theeues and wilde beasts, or passing the rockie seas in great
and violent stormes, though he escape a place or two where
no theefe is, nor anie beaust hath molested him; yet at euerie
place of daunger, his feare is still renewed. And though hee
hane passed manie high surges, and deepe gulphes of water,
yer at euerie waue he is still afraid: not carelesse, because he
hath passed farre; but still carefull, because there is more be-
hinde: and this wisdom we vse, because we knowe, wee
may as well fall toward our iourneys ende, and as well bee
drowned before the hauens mouth, as when we first began
our dangerous voyage. Euen so with the Church of Christ,
in which this day we confesse our selues to haue our porti-
on; from the first day of her peregrination in earth, till her
last

The Epistle to the Hebrews

Cap. 1.

last entrance into glorie, there is a perpetual hatred between
the serpent and her head, and betweene the seede of the ser-
pent and her children; in which strife euerie one of vs, par-
ticularlie haue our fight, so that from our mothers wombe,
till we lie downe in the graue, our life is a warfare vppon
earth. No age, no condition of life, no day, no light, but
brings his enimie with him, and the same enimie armed
with sinne and death, as well against the man of an hundred
yeares olde, as against the childe that is new borne: and as
well wee may fall into condemnation through apostacie of
olde and crooked age, as through concupiscence and pride
of youth. And if at anie time wee become secure, like a
carelesse people, who haue our senses dulled with an idle
dreaime of peace, it is not because we be out of danger, but
according to the parable in the Gospell, *The strong man hath
possessed all*: and therefore all things seeme to be so safe and
sure. Let vs therefore be wise, and shake off the weight of
this dull sluggishnesse, which presseth vs downe, that with
attentiu eares we may willingly heare his louing counsell,
who one day will breake the strongest head of all our ene-
mies.

He biddeth vs watch and pray, because wee knowe not
the day, nor yet the hower: and so much the rather let vs do
it, because we stand not in danger of robbing, or drowning,
or tearing with wilde beasts; which yet would make vs a-
fraid, though death should ende our miserie: but we stand
in danger of greater calamities, when death shal be abolished,
whether we shall be accursed in eternall fire, or whether we
shall bee blessed of the Lord. And as the perill is great, so
wee haue heard the enemies are strong, and such as before
whom we are verie cowards: for bee we otherwise neuer
so valiant to endure paine, to quarrell, to fight, to despise a-
nie daunger, as it is the manner of a great manie ruffians in
deed

deed, but men of good courage they would be called; bring me one of them in battell against these enemies: we haue to strue against pride, against concupiscence, against idle games, against all sinne; and thou shalt see no boye, no woman, no sicke man, so verie a coward; he hath not the heart to strike one blowe, but yeeldeth himselfe like a slaue, and is lead away as an oxe to the slaughter-house. Let vs therfore watch, let vs pray: for in this dangerous battell, in which these strong men are verie cowards, what can wee doo? Euen let vs denie our selues, and trust vnto him, that sitteth on the right hand of his father, and hee shall make all our enemies our footstool.

And this word we must not lightly passe ouer, for it noteth a certaine and great confusion vpon the enemies of Christ. For though it be sometime honour to be named the Lords footstool, as where it is said, *Heauen is my throne, & the earth is my footstool*: and especially in the Lamentations of Ieremie, where he saith, *The Lord hath darkned the daughter of Sion, and throwne downe the beautie of Israel, and hath not remembred his footstool*: yet in this place, where it is spoken of GODS enemies, it noteth their extreame ruine and shame, euen as of those whom wee doo stampe vnder our feete.

An example of this we haue in the Iewes; whose name was once so honourable? how doo the Prophets glorie of the house of Iudah? Yet since they haue taken vp this enmitie against Christ, and set themselves against his Church, & people, they haue had experience of the Lords right hand, and their name is a name of shame and ignominie ouer all the world.

Another example we haue of Rome, what citie had once such honour? and what name was of more renoume? yet since it hath been the seate of Antichrist, enemy to the Son of

of God, and to his Gospel: as she hath filled her selfe with all abominations, so God hath troden her vnder feete, and (as the Prophet saith) she hath left her name as a curse vnto the chosen of the Lord: that I assure you, in my cares, and in the cares, I am sure, of manie thousands moe, the Citie of Rome is a citie of contempt, of ignorance, of sinne, like a dead stocke, whose sweete blossomes, and pleasant fruite is withered & worne away, and her root (as the Prophet saith) is rottennes, and her build as the dust: and such shall be the ende of all enemies of the sonne of God.

Nowe followeth in the last verse, this definition of Angels, whereof we spake before. In which we learne, and so confesse, that they are ministring spirites, sent out for our safetie and defence: so that heereafter, who so euer will dispute with vs about Angels, with one word we will answer him and cut off all curiositie; This we knowe, and we knowe it onely, and who soeuer knoweth more, he knoweth nothing but the vanitie of his owne minde.

What angels are.
bo Angels are spirites, which serue the Lord, for his Churches safetie. If yet we will be vaine still, and thinke; yea, but what are Archangels, principalities, powers, rules, thrones, dominions? what are Cherubim and Seraphim? All these, howsoeuer they bee called in diuers respects diuersly, they are al Angels in condition and nature, as they are here so defined. For if anie Archangell, thronie, or dominion, or anie other name that is named, were anie way greater than an Angell, all this disputation of the Apostle were nothing woorth: for howe coulde it prooue the excellencie of Christ aboue all creatures, because hee is greater than Angels; if Cherubim, or Seraphim, or anie Archangell, were also greater than an Angell. And therefore that the reason of the Apostle may bee (as it is) strong and vnauerrable, wee must confesse, all blessed spirites whatsoever they bee, they

they be all this, and this is their glorie, that they be Gods ministers, for the safetie of his children.

Psal. 34. 8. This doctrine the Prophet David teacheth also verie plainly in the 34 Psalm; *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.* And againe, in the 91. Psalme, *Hee shall giue his Angells charge ouer thee, to keepe thee in al thy waies: they shall beare thee in their hands, that thou hurt not thy foote against a stone.* And according, as this is Gods word, and his promise: so we haue manie examples, howe hee hath at all times iustified his faith in the performance of it, that wee might not stagger in this doctrine of Angels. The Patriarchs, the people of Israel, the Prophets, the Apostles, and Saints of the newe Testament, our Sauior Christ himselte: we haue seene how the Angels haue been with them in daungerous times, and ministered the helpe of God vnto them.

Gen. 32. 2. Now, touching the manner how the Angels of God execute this ministerie, euen as it is not harde vnto the Lord in the battels of men, to saue with manie or with few: so God sendeth out his Angels, moe or lesse, euen as he will, that it might be knowen the power is the Lordes. When Iacob feared before his brother Esau, God sendeth to him an hoast of Angels to comfort him. When Eliseus was beset with the great hoast of the King of Syria, and his seruaint was now exceedingly afraid, Elizeus praied to haue his eyes opened; that he might see the helpe of God which was present with them; and hee sawe immediately the Mountaine full of horses and chariots round about Eliseus, which were Gods Angells sent for the Prophets safegard. When our **Mat. 4. 11.** Sauior Christ is in distresse and anguish, God sendeth manie Angels which doo minister vnto him. And so he testifieth of the vsuall worke of God common to all his Saints; and applieth it particularlie vnto him selfe, in reproouing

Peter,

Peter, who would needes draw his sword to maintaine his cause. *Thinkest thou (saith he) that I cannot now pray vnto my father and he will giue mee more than twelue legions of Angels?* And as thus GOD sendeth out a great multitude for the safetie of one; so contrarie wise sometime he appoynteth but one for the safetie of manie: so God sent an Angell to deliuer Israel out of Aegypt, and to guide them through the terrible wilderness: and euer alter in all their troubles, when they called vpon him, *the Angel of his presence* (as the Prophet Esay saith) *was their deliuerer*: and when they should enter the land of promise, God sent an Angell to driue out the Canaanites before them. When the armie of the King of Ashur came and besieged Ierusalem, God sent an Angell, who deliuered the citie, and in one night slewe 185000. of the Assyrians. When Dauid numbered the people and procured the wrath of God, God sent an Angell into Ierusalem, who slewe with the pestilence 70000 of the people. So we haue manie examples, where, vpon occasion, to one man GOD sendeth one Angell; euen as it is said of one that he came to comfort our Sauior Christ in the garden. To Lot God sent two Angels: so to the women that came to the graue of our Sauior Christ two Angels appeared, & tolde them he was risen againe. When the Apostles looked after our Sauior Christ at his ascension into heauen, two Angels appeared vnto them, to teach them what they had to do: When God would destroy Sodome and Gomorha, he sent three Angels to Abraham to tell him of it. In the vision that Ezechiel had of the destruction of the citie, God sendeth out sixe Angels to execute that iudgement. And why is all this diuersitie? to the end (no doubt) wee should not be in doubt, but rest in the doctrine which the Lord teacheth, that the Angels are his ministers, for their safetie who shall inherit his kingdome.

F

Against

Exo. 23. 20.

Num. 20.

16.

Esa. 63. 9.

Exod. 33. 2.

2 Reg. 19.

35.

1. Cro. 21.

16.

Luk. 22. 43.

Luk. 24. 5.

Act. 1. 10.

Gen. 18.

Ezech. 9. 3.

Against this doctrine, as manie haue offended; so among all, there is none which haue sonken downe so deepe in follic, as the Papists haue done. First they haue made to euerie countrie a peculiar and proper Angell; a thing altogether strange from the word of God; and a meere imagination of their owne head. And the reason, wherewith some would prooue it, is nothing worth, though I graunt some godlie men doo not vtterlie reiect it: for they say there is named Dan. 10. 13 in Daniel, the Prince of Persia, the Prince of Græcia, meaning the Angels, particuler gouernours of those countries. Indeepe the Aramites might so haue vnderstood it, which did thinke there were some Gods of the mountaines, other some of the vallies: but Christian men that read the Prophets, should knowe that in the next Chapter, Daniel himselfe expoundeth, that those Princes were the kings of those countries. And indeepe this is not the opinion of the Prophets or of the Prophets children; but it came first from the old idolatrous Gentiles, who from the beginning had this fancie, and made Noe himselfe whom they called Vertumnus; to be the Angell, or countrie GOD of Hetruria, and from that day to euerie nation, they made euerie parron euen as they would.

Againe, they teach that particular men haue their particular Angels; one good, another bad: and some good men dare not vtterlie condemne this opinion; but sure to me it is an heresie not much vnlike the Maniches, who taught that euerie man was violentlie drawne to doo good or euill by a good spirit or euill, which equallie of themselves had rule in man. For what a vanitie is it, when I knowe that Gods commandment is to all his Angels to haue charge ouer me, for me to seeke whether anie one haue a particular charge? or what comfort can I haue in it, except I thinke Gods commandments are some of light accompt. earnest?

earnest? or except I thinke it is with Angels as it is with men, that which is cared for of all, is cared for of none? Besides this, it is a thing not agreeing to the similitude of God and of his Saints: for Gods loue is one ouer all without respect of persons, and our duetie is to all our flesh, of what nation or countrie so euer it bee. A difference (I graunt) there is, of Magistrates, Parents, Masters, Kinsfolke, &c. which maketh our fault more or lesse; but this onlie is according to the age of men, a thing not incident vnto Angels. But they haue also reasons to prooue this is true: & first they alledge that that Christ saith of his little ones, their Angels see alwaies the face of my father which is in heauen; therefore euerie one hath his Angell. I maruell wise men can like of this reason; for seeing they argue vpon this, because they are called their Angels, and are so named, because of the ministerie which they haue for their safetie, may not these words as well stand, though the Angels bee appoynted all ouer all, as if they had charge euerie one ouer one? Nay, doth not the Scripture thus expound it, when it saith of euery one of those little ones, when they turne from their sinnes, that all the Angels reioyce at it? But another reason they haue, where the disciples being astonished at the newes of Peters comming, as they are amazed they say, it is not he, it is his Angell. Sure this must needs bee a slender trueth, that hath no better prooffe than the disciples wordes, when they are amazed and knowe not what they say: so wee might prooue that Saints might dwell in tabernacles, because Peter said, Lord let vs make tabernacles, one for Moses, another for Elias. So we might thinke that dead men walke, because the disciples astonished at the sight of men, thought sometime that they were Ghosts. If it be said, yet they spake after the common opinion of men: be it so; so was it the common opinion, that dead men did

Readings of M. Deering upon

walke, as appeareth by Herode, who thought our Saviour Christ was Iohn Baptist, risen againe from the dead. And what if that place were as cleare as they could wish it, why might I not expound it; It is his Angell, that is, some Angel that God hath sent for his deliuerance, this being according to the scripture, more than that, to haue it his peculiar Angell: but let this go, an error as it is, had it neuer so great patrones: and let it appeare more manifest by the error which it draweth with it, that likewise euerie man hath an euill Angel; for what reason hath that, when we knowe that into one was a legion entred: let this also therefore goe, euen to the Gentiles from whom it came. The first author of it, that I reade of, was Empedocles the Philosopher, who as Plutarch saith, taught it, that euerie man had two Angells, one good, another bad: and the Grecians haue a common verse which they vse in manner of a prouerbe: Euerie man hath his owne Angell to bee the *μυστήτης* of all his life. And so when Brutus was slaine, the night before, one appeared vnto him, and said: I am thine euill Angell O Brutus: but beside these things which I confesse, some wise men haue belceued, the Papists haue gone much further, and haue told vs of the shape and figure of Angels, what colour they haue, how big they bee, of how many orders, what difference of each degree; and many other things which I meane not here to touch, as things more worthie to be forgotten for euer, than once with good reason to be confuted. For if Moses by inspiration knowing the originall of the world how it was; yet had it not reuealed what to write of Angels. If Stephan, that sawe the heauens open, yet sawe not these orders of Angels what they were. If Paule, who was taken vp in the third heauens, saw yet so little of Angels, that whoso- euer wil teach so curiously of them, he saith they be puffed vp of a fleshie mind, to speake of things which they neuer saw.

If

Plut. in vita
M. Antonij

Plu. de ani-
mi tranqu.

the Epistle to the Hebrues.

Cap. 1.

If Iohn, in all his high reuelation, had no such knowledge reuealed of Angells; who is the Pope, or what is his parentage, that in these things we should belecue him? Indeepe, to get him credite in greater follie than this; that vncleane Councell of Laterane writeth; that the Pope hath authoritie ouer all powers in heauen: but all the world knoweth now, such witnesses haue taught their tongues to lie.

Sess. 10.

One doubt may here arise, touching the degrees of Angels, because they wil seeme to alledge Scripture for it. And first, they say; The Prophet Ezechiel describing the glorie of the King of Tyrus, he nameth ix. precious stones, which are in his garment; in which place, he nameth the same king Cherub, comparing him with the Angels: therefore these stones signifie nine orders of Angels.

The second reason is, that there be ix. seueral names, with which angels are called in the Scripture: principalities, rules, powers, dominions, thrones, Cherubim, Seraphim, Angels, and Archangels: therefore there be ix. orders.

A third reason they draw out of this, because there is named Angell and Archangell; in which names is manifest difference of degree, therefore there are ix. diuers orders of Angels. Touching the first argument of the nine precious stones of the King of Tyrus, it is nothing but folly; for what though he were compared to Angels in glorie, because his garment was full of precious stones? dooth it therefore followe, that as manie kinde of stones as were in his gowne, so manie orders there should be of Angels?

If I sawe a man cloathed in rich colours, and manie iewels about him, so that I would say, he shineth like the Sunne: must it it needes followe, that as manie colours as are about him, so manie colours are in the Sunne? But the thing is all false, the king is not compared there to Angels: but because the Cherubims, that couered the mercie seat, were of beaten

golde, and excellent workmanship; with them that King is compared; and called the couering, and the annoynted Cherub: so that the nine precious stones must bee nine orders of Cherubims vpon the mercie seate, or nine orders of cloathing. Now, where they say, there are nine seuerall names of them; therefore nine orders.

First, that is false; for here the Apostle out of the Prophet alledgeth two names more; spirits, and flaming fire. They are called in Iob, the sonnes of GOD; so by this accompr, there must be twelue orders of Angels: or if they will say, these names are common to all Angels; so is, I am sure, the name Angell, which yet they make one particular order: therefore, if the communitie of the name take away the particular order, then are there but eight orders; if not, then are there twelue.

But touching these names, it is no doubt they are so named, according to our vnderstanding; as wee see the great glorie and power of God to appeare in them, that we might giue him the praise of his worke, and not imagine so preciselie, a iust number of the orders of Angels. And this is most cleare in Paule himselfe, when he had reckoned vp, principalities, rules, powers, dominions; he addeth, and euerie name that is named in this world, or in the world to come: a cleare sentence of his owne modestie, in confessing a holie ignorance of the state of Angels; and such as should mooue vs to sobrietie to say with S. Aug. the difference of these degrees I confesse I knowe not: if any man will say, he knoweth it, let him speake; but let him prooue that he speaketh. And indeede, verie reason inforceth thus much, that none knoweth the difference; for the names are such as we cannot make any good distinction betweene them: and the same names are giuen also to the diuels, that wee should be sure they note no order, but rather signifie the power that

Eph. 6. 12.
Col. 2. 16.

is

is in them. Now, for their argument, that there are Angels and Archangels, manifest words of degrees: first this wanteth much in accompt to make nine orders: then I say, and it can hardlie be confuted, that wheresoeuer the name Archangell is mentioned, it signifieth our Sauour Christ, and no creature. Or, if it be attributed to a creature, he that in one worke is called an Angell, in another worke of greater glorie in our eyes, he may bee there called an Archangell: yet I will not define any thing, neither dare I as firme, that all Gods Angels are of equall glorie; I haue not climed into the heauens to knowe such things, but this I knowe, that all this prooueth nothing, a diuersitie of thus manie orders. Therefore, now to leaue to speake of things vnprofitable to seeke after, let vs see what true comfort GOD giueth vs in this place.

The Angels, of whom so much wee haue spoken, and whose honour is such, that seeing our Sauour Christ exceedeth them, the Apostle here prooueth, he is the God of glorie. In that, I say, these Angels serue for our safetie: how great is our safetie? and what shall we render vnto God for this saluation? It were exceeding loue to giue to anie man a guard of men about him; it were more to giue him a guard of Princes: but what are men, what are Princes, what are Kings, in respect of Angels, which God hath made to pitch about vs? Not one of vs this day, that are Christs, but haue his Angels to keepe vs in our way. What Princes glorie can now dazle our eyes, except we knowe not our selues? How can wee enuie earthlie blessings, of houses, landes, seruants, to abound vnto our brethren, except wee bee ignorant what GOD hath done for vs? How can wee fill our liues with anie straunge concupiscence of things, which GOD hath holden backe from vs; if wee beleue what excellent treasure of his Angells he hath giuen vs?

1. Cor. 3. 22 If his Angels be ours, how trulie may wee say with Paule; Let vs not hereafter glorie in men; for whether it be Paule, or whether Apollo, or whether Cephas: whether it be the world, whether life, or else death; whether they be things present, or else to come, all is ours. And why should wee now feare to be shod with the preparation of the Gospell of peace; and goe boldlie, whether truth, faith, holinesse, due- tie, calleth vs? What if the world breake with hatred; or men swell in malice against vs, are the Angels driuen backe with vaine threatnings? Or, what if we doo fall before the enimie, & he preuaile against vs, as it happened to our Sau- our Christ himselfe, is this a want in Angels that watch o- uer vs: or is it not rather the good wil of God, that we shuld die with Christ, the sooner to reigne with him?

Gen. 28. 12 Last of al, now let vs knowe, how this glorie is giuen vs, not of our schies, but as we are members of Christ: for to him, it dooth properly belong, who is our head. Hee is the ladder, which Iacob sawe in a dreame, reaching from hea- uen to earth: and the Angels ascending and descending by it, as himselfe plainly expoundeth it: saying to Nathanael, that he should see the heauens open, and the Angels ascending & descending vpon the sonne of man. So that this honour is ours, as we be Christs: to him it apperteineth, and to vs it is giuen, as we be made members of his bodie by faith: & thus farre of Angels.

Now let vs pray, that it would please God our heauenlie father of his gracious goodnesse, to lighten our vnderstand- ing vnto all knowledge and wisdome of his word, that we may be carefull because of our enemies, least at any time we fall into temptation: and that we may be bold in Iesu Christ, who sitteth at the right hand of his father, til he make all our enemies his footstool: & who hath giue vs his good guard of Angels, that we might see his loue, & know our honour, that

that so we may consecrate our selues to set forth his praises, & walke before him in holines & righteousness all the daies of our life, who is our onelie Sauour; to whome with the Father and the holic Ghost, be glorie for euer. Amen.

The seuenth Lecture, vpon the

1. 2. 3. and 4. verses of the

2. Chapter.

1. **W** Herefore, we ought diligentlie to giue heed to the things which we haue heard, least at any time we runne out.
2. For if the word spoken by Angels, was stedfast, and euerie transgression and disobedience receiued a iust recompence of rewards.
3. How shall we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him?
4. God bearing witnesse thereto, both with signes and wonders, and with diuers miracles, and gifts of the holic Ghost, according to his owne will.



W E haue heard before, how that the Apo- stle, after he had set it downe, that Christ was the Prophet of the newe Testament, that wee might trulie giue him this glo- rie, straight he magnifieth his person, by manie titles, and by comparison with An- gels, proouing vnto vs, that he is verie God. Now to shewe more clearelie, for what purpose all those praises of Christ were rehearsed, himselfe maketh his conclusion in the be- ginning of this 2. Chapter: that therefore we should most carefullie hearken vnto him alone. And this is the first part

of this Chapter, before the Apostle came, as I tolde you, to prooue that our Sauour Christ is also perfect man. In this exhortation, first the Apostle setteth downe his doctrine: then his reason by which he will perswade vs vnto it; his doctrine is this. That it behoueth vs now more carefullie to hearken to the words of Christ, than afore time it behoued our forefathers to hearken to the lawe of Moses. For where hee saith, *we ought more diligentlie*: hee maketh this comparison plainlie with the fathers in the old lawe, in the second verse following. And here we must wiselie consider why he saith, *we ought to be more carefull than they*; not that they might omit any care, for expresselie they are charged with all care, to adde nothing, to take away nothing, to change nothing, not to depart neither to the right hand nor yet to the left, but day and night, at home and abroad, to doo alway this, to studie it continually without intermission, as appeareth in Deut. 4. 6. & 5. 31. & 6. 6. & 11. 18. & 12. 32. & 28. 14. Ios. 1. 8. & 33. 6. and many other places. Nor it is not said that we bee more bound than they, as though the authoritie of GOD were changed: but this is spoken after our sense, because now Christ hath spoken by himselfe, then by Angels; now plainlie, then in figures: therefore we ought more carefullie to hearken, not that all care ought not to bee in them as well as in vs; but because our punishment shall be more than theirs, euen as wee shall be despisers of the greatest grace.

After this, the Apostle addeth his reason to perswade vs to this especiall carefulnesse aboue all other people, to hearken to the voyce of Christ; and that is, of the perill that ensueth, least (saith he) we runne out. The Apostle vseth a metaphore, taken of old tubbes, which runne out at the ioynts, and can holde no liquor. In such a phrased of speech, one saith of himselfe: I am full of creuises or little holes, and I flow

flowe out on this side and on that. Meaning thereby, that euerie vaine thing which he heard, he would blab it out; so we, if we take into vs the sweet wine of the word of Christ, as into olde bottles and broken vessels, that it runne out againe, we become then altogether vnprofitable; all goodnes falleth away, and we be as water powred vpon the ground. This metaphore the woman of Tekoa vsed to Dauid, when in describing an vtter desolation of the people, she said: *wee are as water spilt on the ground which cannot bee gathered vp againe.* And Dauid himselfe describing the extremitie of all miserie which was come vpon him, he said: *I am like water poured out, and all my bones are out of ioynt.* Likewise, when he praieth, that all the plagues of GOD may fall vpon the wicked till they be consumed to nothing, he saith thus: *Let them melt like the waters, let them passe away.* So the Apostle noting the extreame perill, and ineuitable death that is in neglecting the word of Christ, this glorious sonne of God, he saith: *Take heede, lest we bee powred out*: meaning, as water powred on the ground, and is neuer after profitable any more. And if you will see an example, what this flowing away meaneth; behold the Iewes this day, to whom it is threatned; a despised people; whose very name is as a curse; so they haue flowed out, and are come to ruine; if their example doo make vs wise, then this exhortation of the Apostle is not to vs in vaine.

It followeth in the second and third verse: *For if the worde spoken by Angells &c.* In these wordes the Apostle aggrauateh his reason, and forceth it the more to feare the people. Hee vseth to this ende an argument of the comparison before made betwene Christ and the Angells; that if the lawe giuen by Angells, were not broken without seuerer punishment, because it was giuen by such glorious spirites; how much more shall we be punished,

nished, if wee despise this great saluation, preached by the sonne of GOD? That the lawe was giuen by Angells, the Scripture here is plaine. Moses saith of the deliuerie of it: the Lord came with tenne thousand of Saints. And S. Paule saith expressely the same, Gal. 5. 19. And Saint Stephan likewise, Act. 7. 53. And how can it bee otherwise? for when there was in the mountaine, thunders, lightnings, tempests; fearefull sounds of a trumpet, and the voyce of a man heard: *Deut. 33. 3.* I am the Lord thy God that brought thee &c. what could this be but the ministerie of Angels? for it must needs bee true, which our Sauour Christ saith: *Ioh. 3. 37.* No man hath heard the voice of God at any time. Neither then could the maiestie of God speake, but the voice of his mouth would haue shaken vnto nothing both men and mountaine, and all the elements that were before him. For how can corruption stand in his presence?

If wee doubt because of the words, that the voice saith: *I am the Lord thy God*: And againe, in the third of Exodus, it saith: *I am the God of Abraham, the God of Isaac, the God of Jacob*: true it is, that our Sauour Christ then spake, who is the God of glorie; but he spake not in the voice of his Godhead, but in the likenes of an Angell, which he tooke vpon him: For though it be true, that he tooke not the nature of Angels, nor was made one of them; yet in his heauenlie wisedome, he tooke vpon him the likenes of an Angell, and according to that nature, so spake words; so that still this is true: The lawe was giuen by Angels.

Where it followeth here, that all transgression of that lawe was punished: no doubt he respecteth the people of Israel in the wilderness; whereof so manie hundred thousands, all died in their sinnes, except Caleb and Iosua, who were of another spirit: which fearefull example of this people, is likewise alledged by Saint Paule in the first to the Corin-

Corinthians, the tenth Chapter, to admonish the Corinthians, that by their example they should learne.

And where the Apostle addeth, how shall wee escape, if wee despise so great saluation: how true this is, wee cannot doubt, if wee will open our eyes this day, and looke about vs; what is become of the Churches of Corinth, Galatia, Ephesus, Philippi, Colossos, Thessalonica: al which, Paule so highlie commendeth? What is become of the Churches of Pontus, Cappadocia, Asia, Bithynia, to which Peter writeth? what is become of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, the Churches mentioned in the Apocalips? In all Asia, Græcia, Macedonia, Syria, Palestina, and many famous countries els, where are now their Churches? Yea, to come yet neerer home, what is become of the Churches in many Countries and Ilands, which our eyes haue seene to flourish? The famous kingdome of Hungarie, the great countrie of Liuania; how haue barbarous tyrants laid them wast, that scarce one Church of Christ hath peace within them? These are the punishments which God hath executed, for the contempt of his Gospell; and our eyes, and the eyes of our children this day haue seene it.

If we will not be warned, but doo as we doo, despise the Gospell, more than all nations round about vs: suffer mockers and scorers to make their bankets among vs; giue leaue to proude men, to haue their pleasures at home; and come not once to the Church in 14. or 15. yeare; let the wolues loose, whose rauening teeth are yet red; and their bellies full with the blond of Gods Saints: If we will doo greater abominations than these; I will not appoint times and seasons, for so God hath not sent me hether as a Prophet: but as the scourge will surelie come, so I dare boldlie say: *The wise man seeth the plague comming and hideth him; but the foole goeth on forward and is snared.* It followeth in the Apostle *Prou. 22. 3.*

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posse in the third and fourth verse, which at the first began to be preached. &c.

The Apostle continueth yet his reason, added to this exhortation of taking heed to the Gospell, which as he did before, of the excellencie of Christ the teacher of it; so repeating that he addeth also for the more glorie of it, the way & manner in which it was taught, respecting herein the glorious manner how the lawe was giuen, least thereby anie should lesse regard the Gospell. And this manner of teaching he magnifieth, first by the author, who was no Angell, but the Lord himselfe: then by the ministers of it, who were not one, but many; and euerie one in as honourable and assured a calling, as Moses himselfe. Thirdlie, that the preaching of it was with signes, wonders, powers, and sundrie speciall gifts of the holie Ghost, euen as it pleased God to distribute them; so that they shall be without excuse all the despisers of it. Here some haue thought that this Epistle cannot bee Paules, because he saith: *They which heard this Gospell of Christ himselfe, they haue confirmed it to vs*: which thing Paule neuer saith, but alwaies standeth vpon this, that he receiued it by Reuelation. This reason is not vnlikelie, neither yet is it necessarie: for S. Iude being an Apostle, yet saith: remember the wordes which before this, you haue heard of the Apostles. And as Paule would not lightlie haue spoken it in his owne person, so here his name being concealed, and making himselfe one with those to whom he writeth, he might well speake it. And it is not to be pretermitted, that he saith not, it was taught vs, but it was confirmed vnto vs, which might be said euen of Paule himselfe being confirmed by Ananias, and conferring with Peter, Iames, Iohn, &c. and many other waies. Therefore this is a thing still doubtfull, and whether it were Paule, or not Paule, wee cannot tell. That he saith here of signes, wonders,

the Epistle to the Hebrues.

Cap. 3.

ders, and powers, he calleth miracles, signes, because they were testimonies and scales to vs of the doctrine to be from GOD: he calleth them woonders, because they were straunge, and shewed an vnwonted worke, not knowne of men: he calleth them powers, because they had an euident prooffe of the power of GOD: the sundrie distributions of the spirit, he calleth the extraordinarie gifts, which followed those that did beleue, as our Sauour Christ promised, and whereof S. Paule speaketh at large 1. Corin. 12. And thus the Apostle endeth this exhortation, that wee would carefullie hearken to the Gospell giuen by Christ, preached by the Apostles, confirmed by the gifts of the holie Ghost, whose contempt God our heauenlie father will most assuredlie reuenge. Mark. 16.

Now let vs examine againe the words, and applie them to our particular instruction. In the first verse where it is said: *wee ought more diligentlie to hearken to the things that wee haue heard*; wee learne one lesson verie necessarie for our time, and with which wee may stop the mouths of a great many Papists, when wee reason with them about the studie of the Scriptures, how all men ought to knowe them, if we alledge the most cleare places, as in the 6. of Deuteronomie. *These words shall be in thine heart: Thou shalt rehearse them to thy children: Thou shalt talke of them at home in thy house: and when thou art in thy way, when thou liest downe, and when thou risest vp: Thou shalt binde them for a signe vpon thy hands, and they shall be as a frontlet betweene thine eyes. Thou shalt write them in the entrie of thine house, and graue them vpon thy gates.* These & such like places they haue learned thus to answer, all that was ment in the old lawe: now Christ hath ginen the holie ghost to the church, & it cannot erre, therefore we must heare her: whether this be not wilfullie to be blind & see nothing, now iudge when you heare the Apostle making cōparison, Deut. 6. 6.
namelic,

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namelic, betweene our fathers of the old Testament and vs, he saith: that we are more bound to the doctrine taught by Christ in his Gospell, than all our fathers to the law of Moses. But they say GOD hath giuen his holie spirit to the Church, to guide it in all truth: first I answered this helpeth them nothing; for it is a common argument which all sectaries and scilmaricks may likewise boast of: but let them prooue first that the Church of Rome is the Church of Christ. Now, touching this gift of Gods spirit powred vpon vs, I say it is a promise to the particular comfort of euery one, that we shall neuer fall from the grace and loue of God: it is not a warrant generallie to all, that the Church shall bee euer in open rule and gouernment, and no blemish within her: for how els could it bee true that the Scripture saith, there shall be an Apostacie of men from the faith: iniquitie shall haue the vpper hand: no man shall haue the libertie of his life, but he that taketh on him the marke of the beast. And I would faine knowe of them, whether the Church vnder the lawe had not also this promise? Saith not God by his Prophet Esay: *My spirit which is vpon thee, and my words which I will put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of thy seedes seede after thee from hencefoorth for euer more.* What a glorious promise is this? Should now the Scribes and Pharisees rise against Christ, as they did, and say they could not erre, they had the holie Ghost, they were the Church? Nay, they were not the seede of Esay, but the seede of murderers that killed Esay and the Prophets: so these men, they are not the children of GOD, but of the man of sinne, which exalteth himselfe against God; and vnder pretence of the spirit of God, blasphemeth the Gospell, which onelie the spirit hath taught vs; and that he blasphemeth the Gospell, I may say it boldlie, and let them blame me if they can: for doth not the

2. Theſ. 2.
Math. 24.
Apoc. 13.

Esa. 59. 20.

the Epistle to the Hebrues.

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the Apostle say here: all our care must bee to obey the Gospell; and doo not they say, that the Pope can dispense against the Gospell, against the Apostle, against the Prophet, against the olde and newe Testament, against the law of God and nature? Onlie one thing can here possiblie be said: that they do grant all this care of the Gospell ought to be had, but the Gospell say they is not onelie the written worde, but many other vnwritten verities taught by Christ and his Apostles, and therefore we are bound to hold them. I beseech you (dearelie beloued) marke these mens sayings a little with me, and iudge then with the spirit that GOD hath giuen you. They say the word writtē indeed we must keepe, because it is of God: and so likewise Christ and his Apostles preached things neuer written; which yet preached by them, ought to haue the authoritie of Christ himselfe. It cannot be denied, but what Christ and his Apostles preached, it was the word of God, equall with all writings of Apostles and Prophets. But tell me, is it the worde of Christ written, that wee should not worship Angels; and is Col. 2. it the word of Christ vnwritten, that wee should pray vnto them? Is it his word written, that we should not be bound to our fathers traditions; and is it his word vnwritten, that our fathers traditions should bee to vs as his Gospell? Is it his worde written, that wee should not obserue daies, and times, nor make conscience of meate and drinke; and is it his word vnwritten that wee should keepe Lent, Aduent, Imber daies, make difference of flesh and fish? Is it his word written, that to forbid marriage, which is honorable 1. Tim. 4. Heb. 13. in all estates; it is the doctrine of diuels: and is it his word vnwritten, that Ministers shall be forbidden to marrie? Is it his word written, that fise words in a knowne tongue are better in the congregation, than fise thousand in a straunge 1. Cor. 14. language; and is it his word vnwritten, that in all congrega-
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tions, they shall haue a straunge language, and speake all in Latine, which the people vnderstand not? Is it his word written, that the dead are blessed which die in the Lord, and they rest from their labour, and is it his word vnwritten, that they are tormented in the fire of Purgatorie? And yet to come neerer, is it his word written, that his ministers should be subiects to Kings, should be no Lords, should haue no ciuil gouernment, should attend vpon their owne flock, and is it his word vnwritten, that the Pope should displace Kings, that he should haue a triple Crowne, that his Bishops, so many should bee secular Princes, that they should haue more Churches vnder them, than euer they once looked on? Hath GOD written it, that Christ sacrificed himselfe once for all, and made a perfect redemption; and hath he left it vnwritten, that a shauen Priest must sacrifice him euerie day, and say a Masse propitiatorie for the quicke and the dead? What perversnes is this of men of a corrupt mind, thus to imagine traditions, contrarie to the word of God? But I will tell you, Esay prophesied well of these men, saying: *This people draweth neere vnto me with their mouth, and honour me with their lips, but their heart is farre from me, but in vaine they worship me, teaching doctrines, which are precepts of men.* They say, if we beleue no traditions of our fathers, why doo we beleue this is the Scripture? And here euerie one obtrudeth S. Augustines saying: I would not beleue the Gospell except the authoritie of the Church mooued me: if this had been Augustines meaning, wee would haue answered him againe: that wee will beleue the Gospell though all the Churches in the world would denie it: but Augustine speaketh in the person of one that yet knoweth not God, as of himselfe when he was a Maniche. To what purpose here would you alledge Paule or Peter, to one that knoweth not whether Paule or Peter were of Christ or no? There-

Rom. 13.1.
Luk. 22.
1. Tim. 5.
1. Pet. 5.

Hebr. 9.

Math. 15.8.

the Epistle to the Hebrewes.

Cap. 2.

Therefore howsoeuer Augustine spake in this, either well or ill, his saying is nothing to our purpose. But touching the Scriptures, seeing these men doo crie so loude that they cannot knowe them, but by the Church; I say againe to them, that out of their owne mouthes we may iudge them; for Christ his sheepe know his voyce, and doo follow him, and they doo not knowe the voyce of a stranger, but flee from him. And touching this question, I will not answer it by S. Augustine, but by a better man. Saint Paule answering the like question, saith thus: Indeede our eye hath not seene, nor our eare heard, nor our heart conceiued, how to iudge this, but the spirit of GOD hath reuealed it vnto vs. Marke (dearelie beloued) the Papists say, they knowe the Scriptures, because their eye doth see where is the sea of Rome, that hath kept them; and so their eares haue heard their fathers say, these are they. But S. Paule saith, their eyes are blind, their eares are deafe, their heart is dull: al these can not iudge the scriptures. Will they say now vnto S. Paule, then they will neuer beleue the, if they cannot know them by the Church? Let them rather be wise & learne of Paule, that GOD hath giuen vs his spirit, by which wee should know the things that are of GOD: and of this I dare assure them, they cannot so discern the light with their eyes, nor any sound with their eares, as they discern the Scriptures by Gods spirit: for if we be regenerate by his spirit, the law of God is not now hid, nor it is not farre from vs, that wee should say: who shal ascend up, or who shal descend down: but the word is nigh vs, euen in our mouth, that wee should speake it, and in our heart, that wee should knowe it. With this spirit the Prophet Dauid saith: *I haue knowne long since by thy testimonies, that thou hast established them for ener.* And this spirit maketh vs see in the Scriptures, a doctrine without all earthlie thoughtes, the wisdom of man hollic

Ioh. 10. 27.
& 5.

1. Cor. 2 10

Deu. 30. 10

Psal. 119.
152.

troaden downe; more force to moue in plaine speech, than in all the eloquence of Tullie and Demosthenes: a doctrine which alone hath stood euer in honour, when all other doctrines haue been worne out with time: a doctrine, which hath been assaulted with tenne thousand imaginations of men, and yet abideth pure without all infection of falshood: this the spirit of GOD makes vs see in the Scriptures, more cleere (as I said) than wee see the Sunne light with our eyes: and the word of God hath al his credite in it selfe; it needeth not the Church, and it will not haue the Pope to beare witnessse with it. Now dearelie beloued, if any of you feelee not this warrant, in reading the word of God, aske of him that giueth, and vpbraideth no bodie, and you shall vnderstand all that I haue said. Set your heart vpon it, loue it it with all your soule, chaunge your selues with reading, into those affections, in which you see euerie place written, and you shall perceiue Salomon is your good warrant. Seeke after wisdom, as you seeke after siluer, and you shall finde it. Thus much I thought good to say vnto you, by occasion of this earnest exhortation of the Apostle, to hearken diligently to the Gospell of Christ.

He saith after: *How shall wee escape, if wee neglect so great saluation.* Let vs note here, that the Apostle calleth all transgression of the word of Christ, the neglecting of so great saluation. We must not looke, till men either speake open blasphemie, or doo all things to the open dishonor of God, as men manifestlie giuen vp to reprobate senses. All sinners did neuer fulfill one measure of iniquitie; but we see in the Gospell, as well he is condemned that hideth his talent in the ground, and doth no good with it, as the other that wasted his masters goods, and lined riotously with drunkards and gluttons. Euen so it is with vs: a great number of vs will not blaspheme the Gospell, as Papists do, and call them
which

which professe nothing, but it alone, scismatikes, heretikes, Lutherans, &c. A great number of vs hate the knowne sinnes of many, adulterers, drunkards, oppressors, dissemblers, flatterers, &c. but bee not deceiued, surelie this is not enough; if wee doo but neglect the Gospell, how can wee escape? The lawe giuen by Angels, forbad not onlie the open breaches of it, but it also required of vs that we should loue it, that wee should delight in it, that it should bee more deare vnto vs, than all our iewels, or other ornaments. How much more, the word spoken by the sonne of God? must we not onlie, not openly transgresse against it: but also how ought wee to loue it, how to delight in it, how to accompt all things but dung, in comparison of the excellent knowledge of Iesu Christ, that we may knowe him, and the power of his resurrection, and the fellowship of his sufferings, being made like vnto his death, trying how we may come to the resurrection of the dead. This (dearelie beloued) must bee our life, and wee must be as men, who haue both dwelling and freedome in the heauenlie Ierusalem, to reioyce in the Lord, and alwaies reioyce. For, if either we be of a dull spirit, that we haue no ioy of our hope, or when wee taste a little, if it be streight forgotten: so that the Prophets words be true in vs: *that our righteousness is as a morning clowde*, and as the morning deaw it goeth away. It is with vs, according to the common prouerbe; as good neuer a whit, as neuer the better: and all our religion is in vaine; for a spirit of slumber hath ouertaken vs: and though wee drawe not our sinnes after vs, as with cart ropes, yet wee doo neglect the great saluation of Christ. This I say, that we might stirre vp the grace of God that is in vs, not once to bee negligent in the care of the Gospell; but that it may euer be vnto vs, as it is indeede a promise of gladnesse, the pleasure of our youth, the comfort of our age, that all our daies may be in peace.

Phil 3 12

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It followeth in the fourth verse: God bearing witnesse vnto it with signes &c. Heere wee learne that all signes wrought by God, serue to the setting out of the Gospell.

The Apostle speaketh plaine, and we must needs heare: in all the signes that are wrought by GOD, he beareth witnesse with them, to the Gospell of his sonne. And our sauiour Christ himselfe, is the first Schoolemaster of this doctrine; for when he sendeth out his Apostles to preach, he giueth them their charge to preach; that the kingdome of heauen is at hand: and he giueth them this warrant of the doctrine; heale the sicke, cleanse the lepers &c. and where
Math. 10. 8.
Mar. 8. 26. no oportunitie was to teach the doctrine, he giueth them charge, there not to tell of any miracle done; so that assuredlie, we knowe those are true miracles which strengthen the word, and all other are illusions of Sathan, whose end is superstition. A notable testimonie of this truth, God himselfe giueth in his lawe, where he saith plainlie: if a Prophet come vnto them, and worke signes and wonders, though they haue neuer such effect, and be vnfeined; yet, if that Prophet call you out of the way in which God commanded you to walke, thou shalt not beleue that Prophet, but thou shalt sleie him; for they are no signes and tokens, in which thou art iustified; but the word of God is the seede of thy newe birth; and the milke with which thou art nourished to be a perfect man of God.
Deut. 13. 1.

If signes and wonders carrie away thine eyes, that thou shouldest not see the Gospell; cursed are the signes, & thou too, that beleuest, if thou turne not againe from such snares of Sathan. And let vs here (dearelie beloued) carefully beware, for our daungers are exceeding; you knowe how the vaine heart of man is not a little moued with euery shewe of a wonder; if it be but a juggler, whole heapes will go after him, and be partakers of his sinne.

If

the Epistle to the Hebrues.

Cap. 2.

If there come to passe any vnwoted thing, rumour streight inlargeth it, and carrieth it farre and wide. The diuell seeing this vanitie of our minde, abuseth streight our foolish simplicitie, and with many idle signes and shewes, he carieth vs indeede into deadlie blindnesse. Of this our Saviour Christ warneth vs, and bids vs beware; for there shall come deceiuers, which will shewe great signes and wonders, able to seduce, if it were possible, the verie elect. And S. Paule foretelling the comming of Antichrist, he saith; that through the working of the diuell, he shall shewe all power, & signes, and lying wonders. Euen as it was euer from the beginning, so it is: with strange things we haue been delighted, and with straunge things wee haue been deceiued. How Iannes & Iambres, by many miracles, held the people of Aegypt in continuall Idolatries, wee may see in the booke of Exodus. How the Assyrians and Persians had their Soothsaiers, & Charmers, who wrought them miracles, and held them in errour, the scripture in many places beareth witnesse. And how all nations of the earth, by miracles & wonders, were made idolaters, & worshipped before stockes and stones, all stories beare yet record. Augustine saith, the Donatists did glorie of their miracles. Ierome saith, that the Aegyptians, when they were stung with serpents, would goe sacrifice at Ieremies sepulcher, & they were healed. Ambrose saith; that all men were healed of all diseases, as many as came to the tombe of Saint Agnes: to bee short, the fathers themselues heere began to bee blinde, and their posteritie farre exceeded the; till Antichrist at last with lying signes, got him great victories: and by such miracles from the top to the toe all standeth. A miracle made S. Peter to be crucified at Rome; for as Ambrose reporteth it, when he fled away, Christ met him at the gate, at whose sight Peter being astonished, talked with him, & perceiued that Christ wold haue him goe backe, and bee crucified, and so hee died at

Math. 24.
24.

2. Theff. 2.
2.9.

Aug. in
Ioh. tract.
13. Iero. in
prefat. in
Ierem.
Ambros.
serm. de
Agnec.

Amb. Epist.
32.
Amb. in
Plal. 40.

Readings of M. Deering upon

Rome: then because Ambrose saith: *Vbi Petrus, ibi ecclesia*: where Peter is, there is the Church: euer since the Pope hath been head of the Church. When this was gotten by a miracle, then all things came apace by many miracles; wee learned *transubstantiation*, & the sacrifice of the Masse, praier for the dead, going a pilgrimage, holie water, holie bread, oyle, candles: to bee short, all and for euerie poynt of Poperie sundrie miracles done; yea the verie dregges of miracles in milke pans, and greasie dishes, by Robin goodfellow, and Haggs, and Fayries, all wrought somewhat for their idle superstitions, that at this day wee should knowe their mysteries, by their lying wonders. But we knowe all the miracles of God are to confirme his word, other signes neither wee nor our fathers haue knowne anie. And now that the vse of miracles is performed vnto vs, and wee doo belecue the Gospell, in token that our faith is accepted of God; now he hath taken signes from vs, which serued vs before when we were vnbeleeuing. And sntelic our faith is neuer so honorable, nor God so well pleased with vs, as when we haue said both to heauen & earth, we seeke no signes from them: when the word of God hath such a perswasion in our harts, that wee haue now taken hold of all the good promises of GOD, and said vnto miracles, get you hence. The Iewes seeke a signe, saith S. Paule: surelie we that bee Christians seeke for none: when they were offered of God, he shewed his compassion vppon our infirmitie, now he hath taken them away, he sheweth greater mercie that he accepteth our faith: and let vs hearken to the word of Christ; by it wee shall liue: if we belecue it not, we would not belecue all miracles in the worlde, no though dead men should rise to preach vnto vs. For great miracles haue been alreadie done, not onelie by the Apostles, but by Christ himselfe, to confirme his word: if we belecue not them, it is too too much childishnes

the Epistle to the Hebrues.

Cap. 2.

childishnes to thinke we would belecue other. Signes were when doctrine was more obscure: now it is so cleare the signes are gone. The Sonne of GOD once reuenged the transgression of his lawe, with the earth opening, with waters, with fire, with hurle winds, that the people might feare: he doth not so now, because his threatnings haue been heard of all flesh: go ye cursed into eternall fire; a voyce that peirceth betweene the marrow and the bones, with greater feare than the rage of earth, or water. And Christ once shewed louing signes, to make his people put their trust in him; but now he hath spoken in our hearts: Come ye blessed of my father into euerlasting life: a voyce that goeth deeper into the soule and spirit, than the hearing of all the miracles, by which Israel was led into the land of Canaan. And we shall doo iniurie to our Sauour Christ, if now wee will aske, that to these words he should adde miracles: for if wee bring faith to that which is spoken, it will fill our hearts with all fulnesse, and will sell the sight of all the miracles in the world, to buy but one graine of a constant faith in Christ; wherein whosoeuer shall stumble, let him accuse himselfe if God giue him ouer to his owne blindness, that because he had no loue to belecue the trueth, therefore he should be led with lyes and deceiuable things. Thus much I thought to speake of miracles, that we might bee wise to knowe them as they bee, and from henceforth for euer put our onelie trust in the word of our Sauour Christ, which onelie in the world is the power of God to saue all that doo belecue. Now let vs pray. &c.

The eight Lecture, vpon the

5. 6. 7. and 8. verses, vnto:

But we yet see &c.

5 For he hath not put in subiection vnto the Angels the world to come, whereof we speake.

6 But one in a certaine place witnessed saying: what is man, that thou shouldest bee mindfull of him? or the sonne of man, that thou wouldest consider him?

7 Thou madest him a little inferiour to the Angels: thou crownedst him with glorie and honour, and hast set him aboue the works of thy hands.

8 Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be &c.



N the last verse before, the Apostle had said: that God gaue witnesse to the Gospell of his sonne, with signes and wonders, and diuers miracles and gifts of the holie Ghost, according to his owne will. The wordes now that followe depend vppon these, as I iudge in this sense: according (I say) to his owne will: for God hath not put in the hands no not of his Angels to dispense the riches of his new testament, to whom they will; but this is the glorie of his sonne, according to the prophecies gone before of him, & therefore let vs carefully harken vnto his word: So this is another reason added vnto his exhortation. Now let vs examine his words, to see how this sense is gathered of them. He beginneth. For God hath not submitted to angels &c. This word, for, rendereth euer a cause of the speech before; so that heere wee must needs so referre it: his last wordes were, according to his owne will: and why he said so he sheweth; because God hath not giuen it, no not to Angels: that

at their will these graces should bee dispensed, but onelie by the wil of Christ: it followeth the world to come, of which wee speake, whereof the Apostle hath spoken no man can doubt. All his speech hath been to bring vs vnder the rule and gouernment of Christ; then it is Christes kingdome which here he calleth the world to come: which is through power of the spirite to renue the world, to kill in vs the old man with all his concupiscence, to quicken our soule and bodie into all righteousnesse, to vanquish sinne, death, hell, and to establish vs in hope of perpetuall inheritance of the glorie of God. This did our Sauior Christ perfectlie & fullie accomplish in his owne person: and we by the same spirite euerie one according to the measure which hee hath receiued, so he doth shewe foorth this victorie. Thus the Apostle when he had mentioned the gifts of Gods spirite, commeth into the speech of the kingdome of Christ, which by the giftes of that spirite is set vp in vs, not according to the will of man, nor according to the will of Angels; but as it hath pleased God: and we if we will be partakers in it, let vs confesse and serue the Lord Iesu, for hee giueth this blessing to whom he will.

It followeth; but one testifieth in a certaine place, &c. That honour of renuing of the world, which the Apostle before had denied to Angells: now by plaine testimonie of the Prophet, he prooueth it to belong vnto Christ: and where he beginneth thus; But one witnesseth in a certaine place: rather than naming the Prophet: both the vnwonted speech better expresseth the affection of his minde, inflamed with the loue of that whereof he spake: and it is more answerable with the words of the Prophet, who not with vsuall speech, but with a sodaine exclamation saith: what is man that thou art mindfull of him; now touching this saying, it is no doubt, but Dauid spake it in extolling Gods goodness to all

all mankind: both the words of the Psalme are plaine, in reckoning vp the benefites which apperteine to all men: and heere the Apostle expresselie so vnderstandeth it in the eight verse, where he saith: *but yet we see not all things subiect vnto him.* How then is it applied vnto Christ rightlie, true- lie, and according to the Prophets meaning? for one thing let vs learne (which I haue told you often) both of the Pro- phets and of their prophecies, they had a continuall desire to see the daies of Christ, and longed after the time of his appearance, more than the chased Hart doth long for water brookes, or the faint and thirstie soule longeth for meate and drinke, and therefore had a delight euen to speake of his coming, which they do often & with glorious words, touching their prophecies: because they knewe that all be- nefites which God gaue vnto man, he gaue them for Chri- stes sake who was onlie beloued: therefore both in setting out benefites receiued, and foretelling the blessings which God would surelie bring vpon them, in their wordes they had respect to him, in whom all Gods promises were ac- complished, and many times vttered such speeches, as could properlie agree to no other but Christ alone, to whome a- lone all was giuen, and by whom wee were partakers of it; so that, though most of their prophecies had a truth of the present time, and incident vnto themselves; yet they are al- so true and according to the Prophets sense applied vnto Christ, by whom all goodnesse came vpon them and vs. So it is here in this prophetic of Dauid: the wordes then are true, and spoken of the state of man as it was, but yet also are referred to Christ, because he is author of it, and the onelie man to whom God gaue his excellent glorie, which we al- so haue, but through him: and that we may know, thus the Prophet meant indeed, he addeth these words: *thou hast made him a little while inferiour to Angels, thou hast crowned him*

him with honour and glorie, &c. which fullie and whollie a- gree to none but Christ: but of all this wee shall haue occa- sion to speake more after. Thus we see how this prophe- cie is applied, out of which the Apostles second argument of his exhortation, is this. In the preaching of the word of Christ, God hath giuen vs his Kingdome, and eternall life, a glorie which no Angell could bring vnto vs: how then shal we not most iustly be condemned, if we contemne such a heauenly blessing? God hath not made subiect to Angels the world to come: we doo here consider (as it were) two worlds, the one past, and made by Adam, which was full of hatred, enuie, rebellion, sorow, shame, sinne, death, and the bondage of the diuell; the other now, restored by Christ, full of loue, blessings, obedience, honour, righteousness, life, and the fauor of God: not distinguishing these worlds by times, the one first, the other after; or making anie change of heauen, earth, or anie creature: for they stand both to- gether, in the light of the same Sunne and Moone; but as in man are two estates, the one of Adam and naturall, which is in death and condemnation; the other of Christ, and by grace, which is in life and saluation. So they are called the olde world and the new, which phrase is vsual in the scrip- ture. Often when God speaketh of sending his Sonne, he saith thus, *Loe I will create new heauens and a new earth:* and the 70. Interpreters, whom the Apostle here followeth, call our Sauour Christ, the father of the world to come, be- cause (I say) of this restitution which hee maketh in the world. And though the name properlie be giuen to these dayes in which the Gospell is preached, yet the frute & be- nefite was also before: neither were Abraham, Isaak, and Iacob, nor the other Patriarchs and Prophets, of the olde world, but they also sawe in spirit the daye of Christ, and were then of his Kingdome: onely the name is reserved to

the world
present &
the world
to come.

Esa. 65. 17.
& 66.
Esa. 9. 6.

vs,

vs, because that blessing is now clearly revealed in perfect
beautie, and Christ the author of it hath appeared as one of
vs, and dwelt among vs in our owne nature. This world
God hath not put in subiection to Angels; that is, God hath
not made his Angels, neither purchasers, nor dispensers of
this heavenly treasure. It was neuer in their power to haue
done this thing; in vaine we should looke for such blessing
at their hands. If they should enter into this worke, they
would fall downe vnder it; for it is not an Angell, but it is
the Sonne of God, that shall change the world, which was
in sinne and shame, to fashion it anew, into righteousness,
and glorie.

This is a verie good place out of which wee may learne
how to know our selues, and all other creatures, and how
to giue vnto Christ his owne honour: for seeing the world
to come, notwithstanding all the restitution which is by Christ, the
full change of all that euer was by sinne, and therefore na-
med World, because we should assuredly knowe there is
nothing excepted. If then no part of this world be subiect
to anie creature, and if it bee Gods eternall counsell, that it
shoulde neuer bee submitted to anie, no not to Angels: in
whom else can we trust, or in what other thing can we put
confidence, to haue anie part of this wrought for vs? We
are all as our fathers were, men by nature, of the old world;
our bodies and mindes full of sinne, holden vnder the con-
demnation of the diuell, all creatures against vs, and GOD
himselfe hating vs, no way to renewe our age, no man to
chaunge our state, no Angell, but GOD hath giuen it to
Christ alone.

Will I say, that I can alter mine owne will, to make it
couer goodnesse? or put power into the members of my
bodie, to serue righteousness? or doo the thinges in
which is anie merites to eternall life? or purchase againe
Gods

Gods fauour which was remooued from me. If I will boast
of anie of these, I speake too proud words for either man
or Angell, and say that this second world is made subiect
vnto me. All good will, all righteousness, all merite, all
pleasure in heavenly things, all reconciliation, all victorie
ouer death, all tokens of God, all hope to be thort, all that is
good, and all ioy of spirit, is of this new world, whereof
Christ is King. And whosoener shall think, that anie pow-
er of these things is in himselfe, he is puffed vp into pride of
heart, such as an Angel of heauen should not beare unpun-
ished: for not vnto Angels but vnto Christ these things are
giuen. What can we now thinke of these men, that tel vs,
the sacraments giue vs grace, the masse is propitiatorie for
our sins, our submitting our selues to the Church of Rome
shall saue vs, the Pope (if we follow him) he cannot erre:
Crosses, Bells, candles, Holie water, Vestments, Pilgrimage,
pardons, reliques euerie one hath his vertue; the number of
prayers hath his measure of reward: flesh or fish it hath his
holinesse according to his time. These men, and all the lo-
uers of their Gospell, which take away from Christ the on-
lie rule of the world whereof we speake, and put it in sub-
iection to flesh and blood, and the elements of the world;
what shall we say of them? shall we beleue them? or shall
they prosper? Nay, they haue plowed wickednes, and they
shall reape iniquitie; they haue wandred in error, and they
shall eate the fruite of lies.

Now if this be so, that all flesh hath no goodnesse in it,
that all his wisdom and traile can reue no whit of the
lost world, or bring anie light into horror and darknesse,
but all is of Christ; what shall wee yet do with words
of lowder blasphemie, which they call woorkes of su-
pererogation? What shall we do with the Pope himselfe,
who by generall voyce of all his Church, is said that he can
dispense

dispence the abundance of merites which were in the Virgine Marie and all Saints; by his bulls to applie them *Confessis & contritis*, that they shall haue dayes of pardon, as manie as he will number? Are they ashamed of these things? Nay they are not ashamed; but euen now they send vs ouer whole volumes to shewe the frute of pardons, howe good they are; and of late haue sent vs a bull, that we should haue experience how they holde this doctrine.

And what shall wee say of such a one? surelie (dearelie beloued) euen as the Prophet saith of the people of Israel, *His fornications are in his sight, and his adulteries are betwene his breasts*: So his vicleannesse is manifest to all the world, and his marke is in his forehead, that he might be known to be Antichrist.

And you (dearly beloued) when you talke with your friendes, who are not yet perswaded in the Religion of Christ, when they thinke that they haue free will, or wee may deserue by our workes, or that Lent and fasting dayes are holie, or flesh or fish doo please God, or the signe of the Crosse is good, or censuring and musique stirre vp deuotion, or anie such thing: doo but aske of them, whether they thinke obedience, loue, deuotion, forgiveness of sinnes, puritie, life, grace, and such other frutes of Gods spirite & his mercie? aske (I say) whether they thinke them workes of the olde world corrupt by Adam, or of the new restored by Christ? If they be of the new, God hath not giuen them neither to our prayers, nor fasting, nor working, nor daye, nor time, nor meate, nor crosse, nor musique, nor bells: to be short, no nor to Angels, but to Christ alone, to be dispensed according to his will.

If thou wert as good as an Angell, or thy meate as good as Manna that fel from heauen, or thy garments as precious as Aarons Ephod, or thy censings as sweete as the perfume
of

of all the tabernacle, or the daies that thou keptst, were as honourable as the day in which Christ arose againe from the dead: yet neither thou, nor thy garments, nor thy meate, nor thy daies, can set one of thy feet in this world wee speake of: it is the kingdome of Christ, and he hath done it alone, according here as this prophetic is plaine and manifest.

Now followeth this prophetic: *What is man that thou art mindfull of him?* By these words the Apostle proueth this kingdome of Christ both properlie and of right to be his, and also by faith through Gods spirit giuen vnto vs, in our Sauour Christ they haue this sense: was not thy glorie great enough (O Lord) in the worke of thy hands, but that thou shouldest giue thy sonne to be made man, in whose nature should bee so exalted, that all power should be giuen to him in heauen and in earth, who by his death should abolish all enmitie against man, that he might bee crowned with glorie and maiestie, and haue eternall life in his owne hand: and all this is according to the verie sense of the Prophet, and therefore heere alledged, as indeed it was, to bee a prophetic of our Sauour Christ: of vs also it is ment thus. The Prophet considering both the great maiestie of GOD appearing in his workes, and the base and lowe estate of a fraile man, that such a God of so great maiestie should haue anie respect of a fraile and wretched man, he could not but thus humble himselfe: what is man, O Lord, that thou shouldest regarde him? Such thoughts (dearelie beloued) let vs haue, and with such secret counsels let vs nourish our faith.

This is the meditation to which wee are called in all the workes of God, and for this cause God hath giuen vnto vs the hearts of men, full of reason and iudgement, that wee should rightlie consider of all his creatures.

H

When

When we see the heauens, we cannot chuse but confesse before them, it was not the hand of man that set them vp so high. We knowe the shining light of the Sunne, it is not giuen vnto it from earth or earthly thing; wee are sure the earth is round; our owne trauell hath found it so; and our eyes doo see the Sunne doth compasse it about; then what strength of the world can make it stand in this wide emptie space compassed with the firmament? The Sea that is so great and violent, who can stop the proude waues of it, or make it keepe his course to rise or fall? The diuell may for a while dull our hearts that we may be made like the horse and mule, in whome is no vnderstanding, and thinke of chaunce and fortune; and wee cannot tell what, so that for all these workes we be neuer the better; but if the power of the diuell be broken, and we be carried out of the darknesse that he hath scattered before vs, our hearts shall see and feelee it, and our tongues will confesse, *The heauens declare the glorie of God, and the firmament sheweth his handie worke*: & not onelie in these thinges which before the simplest eyes are great and marueilous, but in euerie thing wee shall learne wisdom. When we see the constancie that God keepeth with the day and night, which haue their course for euer; wee will see much more the certeintie of his counsell, and the assured couenant that he hath made with his children; when we see how he cloatheth the flowers of the fields, and feedeth the yong birds that call vpon him; much more we will knowe, that he will not leaue his elect in their infirmities, but will cloathe their nakednesse, and minister foode vnto them.

Psal. 19. 1.

And to be short, in all things we shall behold the goodnes of GOD: and as the Prophet Dauid here doth, aboue all workes, wee shall acknowledge his goodnesse toward man, whome alone he careth for aboue all other; and whome alone

alone he hath made ruler ouer all his creatures; with which thoughts wiselie conceited, it is vnpossible but we should be stirred vp with thankfulness; and with all our power, shewe forth his praise, who hath had so great mercie vpon vs.

It followeth, *Thou hast made him a little while inferiour to Angels*. In these words the Prophet breaketh vp this praise of Christ, with an acknowledgement of his present state in earth; that if one should thinke, where is all this glorie, where is this honour hee speaketh of? Was not his life in much affliction? Least anie should bee offended with this cogitation; he preuenteth it thus, as if he had said, and thy Sonn (O Lord) whom thou hast exalted so highlie, and giuen vs this glorie through him, we confesse thou diddest abase him, and madest him awhile inferior to thine Angels, and gauest him vp vnto death for thy peoples sinnes; but thou diddest raise him againe, and gauest him honour and victorie ouer death and sinne.

The Prophet Esaie, in the like purpose doth notable set out this great humbling of our Sauour Christ, not onelie beneath Angels, but beneath the lowest condition of all men: and after sheweth how GOD would raise him vp againe aboue all his enemies, that no man should be offended at his crosse. And in this we learne, that indeed hee had experience of euill: he was in deede abased, in deede bare our sinnes in his bodie, and was trulie broken for our transgressions; that in the feeling of his sorrowe, wee might the more sensiblie see, what was all his loue towardes vs. And for as much as the glorie heere spoken of, is ours, as wee bee members of Iesu Christ to whome it is giuen: wee learne heere so to looke for this glorie, euen as our Sauour Christ hath attained vnto it before vs.

Esaie. 55. 2.

God humbled him vnto lowe degree, that he might exalt him: our life must be as his, we must suffer with him, that we may come vnto his glorie. Without him, we are borne in anger in him, we be reconciled through manie afflictions. He that liketh not thus to goe vnto glorie, hee may lie downe againe in his owne shame, where Christ did find him, and make the world witness of his vnspeakable folie. And hee that will murmur against these afflictions in this way of life, which are no other than Christ himselfe did suffer, a thousand fols more than he hath left them for vs, let him leaue his Redeemer, & dwell againe in the bondage of death, that the Angels may beare witness of an vnthankfull wretch.

But we (dearly beloved) as manie as glorie in the crosse of Christ, we must reioyce in afflictions, and thinke the reproach of Christ more honourable than anie ornaments of golde and siluer. Let vs comfort our self in this, that though Christ were humbled, and our heartie desire is, to beare the yoaके with him: yet his oppressours liue not euer. The Scripture saith: it is but a verie little while, that thus thou hast made him lower than Angels: euen so are all our troubles, as a clowde that is blowen away, as the darke night against the appearance of the Sonne, a verie little while; and they are no more. Wee may call it as Paule did, the momentarie lightnesse of this affliction; or as Peter did, a little while now we are made sorrowfull; or as the Prophet Dauid did, heauinesse may endure for a night: euen so it is with vs all, and whatsoeuer our troubles be, manie in number, great in weight, grievous in circumstance, why should we murmur? The Sonne that shineth, giueth a salve vnto them: the day that vanisheth, drieth vp the wound, and in a verie little while it is quite forgotten.

*Afflictions
are but a-
while.*

1. Co. 4. 17.
1. Pet. 1. 6.

LoD

H

A

A blessed medicine, that neither all Apothecaries can make worse with drugges, nor all tyrants can keepe it away with prisons, nor all frowardnes of the patient, can make it of lesse vertue: but all afflictions whatsoeuer they be, they are healed with this, if we be humbled with Christ a verie little while, and all is cured. If this be not enough to prepare our hearts to tribulation, that they are our leaders to a perpetuall ioy; nor this enough, that Christ hath tasted of them all before vs, and wee shall bee like vnto him: yet this is enough, euen for a froward man, that though all troubles doo come vpon vs, yet a verie little while, and they are all consumed.

This is the goodnesse of God toward his Church, hee would not lengthen the daies of their life into manie hundred yeres, as he did at the first, when his Church had greater peace: for if now we had such liues, it is vnspeakable, what should be the oppression of the godlie, and what the tyrannie of the wicked. How would they swell in pride, and tread the godlie vnder foote, if they should liue manie hundred yeares, that now doo hate vs to death, and beyond death, shewing crueltie to our bones and ashes, when their owne feete stand at the graues mouth, and the earth is ready to swallowe them vp? Howe would the mightie men make vs labour out all the strength of our bodie, the couetous men make vs pine with hunger, the ambitious men powre contempt and shame vpon vs: if nowe, since their mindes are so fraught with mallice, their bodies had also strength of a thousand yeres? But a short & fraile life is such a bridle in their iawes to pull them backe, and death such a tyrant ouer them to appall their courage, that they haue no heart to doo as they would: and yet if they doo rage as mad men, not seeing their end, God hath neuertheless had mercie vpon vs, turning their plague into our blessing, and hath giuen

H 3

giuen

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giuen vs but a short life, least wee should mourne too long: so that, whatsoeuer temptations we fall into, yet but a very little while; and the Lord will deliuer vs from euill: and all our troubles haue but a small reckoning, to the hindraunce of our glorie. For it is but a while here; God hath made vs inferiour to Angells.

*All things
in subiec-
tion vnto
man.*

It followeth; *Thou hast crowned him with glorie and honor, thou hast set him over the workes of thine hands, thou hast put all things in subiection vnder his feete.* In all these words we learn the exceeding honour vnto which GOD hath raised his Sonne Christ: to be crowned with glorie and honour; is to haue the excellencie of all dignitie giuen vnto him, as the words following in the Apostle, doo plainlie expound it, where he saith; In that he put all things in subiection vnder him, he left nothing not subiect vnto him. And in this, according to the Prophet, we must see our owne dignitie also as we are Christs: for this honor is not the natural mans, as all the miseries of our life can testifie; but it is his that seeth himselfe to be Christs, that can say as Saint Paule saith, *I liue not now, but Christ liueth in me*: ouer such a one the providence of God watcheth, the Angells pitch their tents about him; and hee seeth great securitie in all his waies. Though the mountaines were mooued, or the seas did make a noyse, yet the name of the Lord is his strong tower, and he shall not be mooued: for God who hath made him Lord of all, maketh that all thinges worke to him for the best. If at anie time he seeme afflicted to the world, it is but as a shewe or vizard that seemeth fearefull, when the milde face of a man is vnderneath; so these are but appearaunces without of a little mourning, when within is nothing but a perpetuall ioy of the holie Ghost.

S. Paule against those that are too much troubled to behold our sufferings, saith thus; (I grant you) we are wroung, but

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but wee are not crushed in peeeces; we are troubled, but not at our wits ende; we are persecuted, but not forsaken; we are cast downe, but wee are not killed: as if the Apostle should haue said vnto them; O, you thinke vs in great bondage, but our freedome is more than you are ware of. And in another place hee notably setteth out these afflictions of the godlie, which the world thinketh to bee so great, that men shrink backe, and dare not looke on them: I will tell you saith S. Paule, we are as contemned persons, but indeed

2. Cor. 4. 8.

2. Cor. 6. 9.

honorabie; as dying, but indeede aliue; as men chastised, but there is no death neere vs; lamenting, but indeede perpetuallie reioycing; as poore men, but indeed we make manie other rich; like men that had nothing, but indeed all the world is ours. So we see how this is true in vs, euen now by faith, and after this in full performance of our inheritance with Christ, in the resurrection of the iust. And thus euen in outward things we are partakers of Christs kingdome, so that nothing can hurt vs.

Now touching the inward things, that is, a freedome of

conscience aboue all things; this we knowe, if wee bee ingrafted into the bodie of Christ, we be his, he liueth in vs, his victorie ouer all is ours, we see it by faith, and all things are in subiection vnder our feete; Paule, Appollo, Cephas, things present, things to come, life, death, the world it self, all is ours, the faith of Christ exalteth vs, and hath made vs higher than the heauens. In heauen and earth wee haue no Lord, but the Lord Iesus, and all things are vnder his feete, our faith hath made vs one with him, wee are his, and all is ours, and no man can now beare rule ouer our faith, except hee will beare rule ouer Christ: by faith wee are one with him, his power is ours, we reigne with him, wee are risen with him, and the worlde hath no more power ouer vs.

H 4

Will

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Will one come to vs, and forbid vs flesh, forbid vs white meate, command vs fish? heare it not, it is the doctrine of diuels. I speake not now of ciuill choyce of meates, drinks, apparell, &c. we be Christs, and all meates are ours. Will he say this garment is holie, this daye is fasting, this relique is to be honoured, this order is religious, this crosse is defence against the diuell, this cake is thy nation, this masse is propitiatorie, this worke is meritorious, this pope is thy lawgiuer, this church of Rome is the warrant of thy faith? What shall wee say to such swine that lie wallowing in mire, and seeke for righteousness in dung and claye, when Christ the sonne of God hath offered vs his righteousness? What shall we thinke of such seruile men, who will lead vs into bondage of euerie trifle, who Christ hath made rulers ouer all the word? For what is it else but to make me in bondage to things, than to bring me in this feare of them, I may not touch them, I may not eate them, I may not vse them: that will make me holie, this will defile me, and such like. Is this the voyce of Paule, *To the cleane all things are cleane*? Is it the voice of Christ, *That which entred in at the mouth, defileth not the man*? Is this the voice of the Apostle in another place, *You be bought with a price, be not the seruants of men*. No (dearie beloved) if we haue faith & be of Christ, God our heauenlie father hath giuen vs his own sonne, sure with him he hath giuen vs al things: we haue receiued the libertie of the children of God, & the conscience of a Christian man is no more in the power of the world, but that is only sinned vnto him which is the breach of the law of God. Now sith this is the state of a Christian man, & that thus all things are in subiection vnder his feete, we see easilie vpon what ground our Sauour Christ said, *That the kingdome of Christ is like vnto a precious stone*, which if a man finde, hee will sell all that hee hath to buy it: for all other riches, of all

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all dominions, they haue their measure, onlie this treasure is infinite, and hath all things vnder it. Now let euerie man boast himselfe as he will, some of chariots, some of horses, some of one thing, some of another; but thou if thou wilt haue perfect ioy, boast thy selfe of a christian heart: neither the gorgeous chambers of any Princes pallace, nor the rich iewell houses of the earth are comparable in glorie vnto this: for what is it to be garnished with gold, and siluer, and vaine sights of a corruptible eye, which in time consume, and the rust and canker fret them away? but in thine heart which Christ hath sanctified, there is greater treasure than this; if thou looke vpon the earth, thine eyes are cleere to see from East to West, & all is thine, the stones in the streates are at league with thee, & the beastes of the field are at peace with thee: Let all the tyrants in the earth lift vp their hands against thee, they shall not finde anie thing vnder heauen to doo thee hurt: all creatures are sworn to thy safetie, and it is not possible for man to break their faithfulness; they can doo nothing vnto thee but good. Looke also without the bounds and compasse of Heauen and Earth, and with pure eyes thou seest greater things than these; thou seest Hell abolished, death troden vnder feete, the first sorowe cast out into shame, Saints and Angels are in thy sight, immortalitie hath lengthened thy daies, and the glorie of God is before thee in a glasse. He that can build thee such another tabernacle, let him be thy GOD, and where els thou findest such treasure, there settle thy heart: or if this onlie be the greatest, reioyce onlie in this, and pray for a sincere faith, that thou maiest indeed see it, and haue thy soule knit vnseperably vnto it, that thou maiest greatlie despise all other things, & say as the Prophet Dauid said: *What is man, that thou art mindfull of him*: and thus farre at this time. Now let vs pray. &c.

The hart of man is the richest of all treasures.

The ninth Lecture, vpon part of the

8. verse, and vpon the 9. and

10. verses.

But we yet see not all things subdued vnto him.

9 But wee see Iesus crowned with glorie and honour, which was made a little inferiour to the angels, through the suffering of death, that by Gods grace he might tast death for all men.

10 For it became him, for whom are all these things, and by whom are all these things: seeing that he brought many children vnto glorie, that he should consecrate the Prince of their saluation through afflictions.



Tolde you at the beginning, that the Apostle in the first and second Chapter, setteth purposelie out the person of Christ, how he is God and man: how he set out his Godhead, in the first Chapter you heard; vnto which he added this earnest exhortation in the beginning of this Chapter, whereof also we haue already spoken.

Now, in these words which we haue read, he beginneth the other part of his purpose; to teach, that our Sauour Christ is perfect man, and taketh his occasion of the text before alledged, which he applied vnto Christ as chiefe and principall, though it bee ment also of all men: for when he had so highlie magnified man; in consideration of mans present state, a doubt is streight mooned: how can this be, sith we see not these things yet subiect vnto him?

To this the Apostle answereth, that it is already accomplished in our Sauour Christ, who is become man for our sakes,

sakes, and through death hath gotten this glorie for vs: so here is a full declaration how this propheticke alledged, is verified in man. And a preparation to teach more at large, how Christ is perfect man. In the wordes of this eight verse: *But now, we see not yet all things subiect vnto him:* he moueth the doubt, which is easilie made against that scripture, which so highlie extolled man, and answereth thus vnto it. Indeede, I graunt, all thinges are not yet thus subiect vnto man, but yet in Christ wee see this already accomplished; for wee haue scene him made lower than Angels, and yet againe exalted, and crowned with glorie and honour, euen as himselfe is witnesse; al power is giuen me in heauen and in earth: and so he is risen from the dead, that death hath no more power ouer him for euer; who being made man for vs, in him it is accomplished, that man is ruler ouer all the works of GOD: now in part, and after this, fullie, when our base bodies shall bee chaunged; and made glorious. In this wee see, how he commeth to speake of the manhood of our Sauour Christ; which after he declareth more at large.

For the suffering of death; some translate this, through the suffering of death, as shewing the cause why God exalted him: but neither is that so pertinent to the Apostles purpose, nor his words doo so signifie; but thus: for the suffering of death, that is, to the end he might suffer death.

So he sheweth the cause why Christ was made lower than Angels, and that is, because he might die: for otherwise, in the maiestie of his Godhead, all death, and all corruption fall before him, and nothing can stand in his sight but life, glorie, and immortalitie: therefore, to the end that that immortall and glorious GOD might dye, and death might come vnto him, it must needs bee, that he should be humbled beneath Angels.

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In the words that followe: *That by Gods grace he might taste of death for all men*: he sheweth heere the cause why he died: as this was the cause of abasing him that he might dye; so this was the cause of his death, that he might dye for vs, that is, that he might take our death vpon him, and so by him we might bee deliuered from it. Where he saith: *by the grace of God*: he sheweth, that it was the free loue of God that gaue his sonne vnto vs, & no desert on our behalfe; but when we sought not after him, then he offered himselfe vnto vs. And when we sate, as the Prophet saith, in darknesse, and in the shadowe of death, then a great light rose vp vnto vs, to this end, that wee which are the Gentiles might praise God for his mercie. And where it is said: *that he might taste of death*: he calleth it here the taste of death, to haue indeed sense & feeling of the paines; not diminishing the passions, as a thing lightlie touched; but warranting the bitterness and all the sorowe of it, euen to the bottome of the graue, and death to bee tasted and felt indeed, and saying; *for all* he meaneth not by, all, good or bad, whosoeuer they be; but as S. Iohn plainlie expoundeth it: *God gaue his sonne to dye, to the end that all that beleene should not perish, but haue life euerlasting*. So our Sauour Christ saith: *all that beleene and are baptised shall bee saued*. So thus farre the Apostle hath taught plainlie, both how the former prophecie is accomplished in Christ, and is verified in euerie one of vs; and he hath aptly begun to teach this doctrine, that our Sauour Christ is perfect man, which in this Chapter (I said) was his especiall purpose. Now; touching this great excellencie of man, whereof the Apostle hath spoken, and how wee bee made partakers of it, a little further way it.

He hath spoken great and merueilous things, euen as the Prophet had said: *Merueilous things are spoken of thee, thou child of God*.

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There is neither Sonne nor Moone, sea nor land, gold nor siluer, meate nor drinke, no elements of the world; no obseruations of Moses lawe, no traditions of men, that is ouer man, but man ruleth all, and all is vnder his feete. Here streight way, both Iewes and Gentile saith: these be indeed golden promises, but where are these honorable personages you speake of? Are not wee as our fathers were, and doth not death deuoure vs? To this the Apostle answereth: I graunt we doo not yet see with our eyes, how these things are; but I say againe, our eyes are no Iudges in this case. The glorie is not earthly, and the kingdom is not of this world, whereof we speake; but the riches are spirituall, and of the spirituall man they are discerned: knowe thy selfe, that by faith thou art Christ, and he thine, that he died for thee, and thou liuest by him, that thou art flesh of his flesh, bone of his bone, a member of his bodie, and whatsoeuer is his, is thine: haue this faith, and now come and see, and thou shalt see all the glorie of the world, lesse than the glorie of such a man; for thou seest Christ humbled indeede once, that he might suffer death; but euen then when hee was in the shape of a seruant, thou sawest him full of grace and truth, euen as the onelie begotten sonne of GOD; thou sawest him soft of speach, but of merueilous wisdom; plaine in teaching; but full of grace and power; simple in countenance, but of an inuincible courage; of lowe degree, but of excellent power; of no accompt among men, but great in miracles, at which, man was astonished.

Thus thou hast seen Christ, euen when he was lowest, highlie exalted; that thou hast no good cause to reason against thy dignitie; though thine eye see not, euen in this time, all things subiect vnto thee: but see further into our Sauour Christ, and thou shalt see more of thine owne honour.

Thou

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1. Cor. 15.
36. Thou hast seene him in thy flesh raised from the dead, and in thy nature ascended into heauen, that man in his person might bee crowned with glorie and honour; wee haue seene him carrie our flesh into the presence of GOD his father; and it is no more possible to take this glorie from vs, as many as be one with him, than it is possible to pull away againe his personall humanitie from the person of his Godhead. This I see in Christ, and knowe it in my selfe: And what, though yet awhile, the outward man bee grieved? Thou foole, that which thou sowest, it reuiueti not againe; except it first dye; a little corne of wheate, it cannot haue vertue, to become thirtie or fortie times better than it was, being multiplied to so many, all as good as it selfe, & bringing beside fruitfull increase of strawe and chaffe, except it first be cast in the ground and dye: and how shouldest thou haue a change, but if thou bee first corrupt? and how much art thou better than a graine of corne, that thou mightest surely know, when through corruption thou shalt come into incorruption, that thy glorie shall bee then vnspeakable, and all things shall seruethee to make thy life infinitely blessed more than it is: Thy hope now, if thou couldst enlarge it a thousand fold, yet it should bee greater than thou canst imagine; and thy faith, if it could comprehend more assurance of immortalitie, than thy eye doth surelie of the light of the Sunne, yet thou shalt finde the fruit of it aboue all thy thoughts. This thou seest, if thou see Christ: and this thou knowest to be thine, if thou know thy selfe to be one with him. And for thy sinnes, howsoeuer they cleaue vnto thy bones, hate them as thou hatest hell; for from thence they are, and the diuell worketh them; but care not for them, for though they were heauie in weight, and many in number, what then? thou hast thy hope, not in thine owne person, but in the bodie of Christ, into which thou art grafted; and
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in which there is no spot nor blemish, but perfect righteousness, euen before GOD; and in him as all other things, so sinne also is put vnder thy feete, and thou art ruler ouer it. And thus farre of the doctrine of the Apostle heere taught vs, in this his exhortation.

Now let vs returne to his other purpose, how he teacheth the humanitie of our Saviour Christ: the first reason whereof is in these words: *that he might tast of death for all:* for as to the end he might suffer death, it was necessarie he should be humbled; because death els could not come into his presence; so suffering death that man might bee deliuered, by that death it was as necessarie that he himselfe should be man; for so were the iust iudgements of GOD; he gaue man a lawe and pronounced a curse to him that brake it; therefore when wee had all trespassed, wee were fallen into the punishment of our sinne: for the threatnings of God are not as the words of a man, that can alter, or by some intercession that they can bee mitigated; but with God there is no change nor shadowe of change: that which with him is once purposed, was euer decreed, and his wordes are not weake, but what he hath threatned, if we fall into his hands, al the creatures of the world haue no helpe for thee: so that this being decreed of God, *Cursed is he that abideth not in all things written in this booke:* all people must needes say, Amen, and the soule that sinneth must needes dye: redemption from this, there is none to be looked for, but by suffering of it, for the Lord had spoken, and it must be done; so our Saviour Christ, sith he would deliuer vs, he must bee made man like vnto vs, and in our nature dye the death.

Our sinnes are not imputed vnto vs, but they were imputed vnto him. The punishment of them is forgiuen vs, but it was not forgiuen him. Righteousnesse is free lie giuen vs, but it was not free lie giuen him. He obeyed the law

of

of his father euerie iot, and euerie tittle, that he might fulfill all righteousness. He bare the condemnation of hell and death, that he might abolish it. He took vpon him the guiltinesse of our finnes, and bare them in his owne bodie, that he might naile them vpon his crosse. When it pleased God our heauenlie father, of his great mercie, to accept the obedience of his law for our perfect righteousness, and to giue vnto it the recompence of eternall life; and when it pleased God to accept this for a full punishment of all the finnes of man, if any man could be found to beare it before God and overcome it, our Sauour Christ craued no more but this; the residue he performed all in his owne bodie, and by his eternall spirit overcame it; so that in him is life, in him is righteousness, in him is immortalitie, in him is the reconciled good will of God, and that excellent wisdom which hath made vs by faith one with him; the same hath made vs partakers of all his honour and glorie. Thus we see with what necessitie we are constrained to acknowledge the humanity of our Sauour Christ, and why he must needs be made man.

It followeth now in the tenth verse: for, *it became him for whom are all things* &c. The Apostle now goeth forward, teaching more largelic this doctrine of the humanity of our Sauour Christ; and first he taketh away the offence of it, then setteth downe manifest reason to prooue it. Touching the offence, wee cannot denie, but many thoughts and cogitations arise in a carnall man, when he considereth the sonne of God, to take flesh of the virgin Marie, to be made man in all likenes vnto vs, except sinne, to hunger, to thirst, to suffer all that he suffered; we would thinke this myserie verie strange, if we had no more wisdom but of the heart of man to meditate in it. And therefore to stop all such offences, and vtterlie to take away all the tentations of the di-

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uell touching the incarnation and suffering of Christ, hee saith thus: *for it became him for whom are all things, and by whom are all things.* An excellent saying, and able to bring in obedience vnto God, all the thoughts of man. All things serue for Gods glorie, and all thinges are according to his will; he hath so decreed, and this was best in his eyes, who will reason against it?

It followeth: *when he would bring many children into glorie, to consecrate the Prince of their saluation through afflictions.* In these wordes, the Apostle setteth downe, what was the decree of God, that from henceforth all mouthes might be stopped, and no man should haue just offence in the crosse of Christ. Beside this, in these words we may gather an argument also, for the humanity of our Sauour Christ, which is this: God decreed to bring man to glorie through afflictions, but so our Sauour Christ entred into his glorie, therefore he was also perfect man. A necessarie and sure conclusion in the schoole of Diuinitie, where we strue not about words. These words, *manie children*: meaning all the elect, haue respect vnto these, *the Prince of their saluation*: meaning Christ; for in that he is called their chiefe leader into life, it is witnessed, that he is one in nature with the residue, a brother among all the children, whom the other might follow: so these words, *to bring into glorie*, haue respect to the other after, *to consecrate by afflictions*: So that the decree of GOD, was, to make such a way of life, in which his children by many afflictions should be made meete for an inheritance of glorie, which way, according to the will of his father, our Sauour Christ hath gone, that he might be knowne to be man, and the author of our saluation. And so wee see the argument whereof we spake, why our Sauour Christ was man, and submitted vnto death. Now let vs further marke, what we may profitablie learne in this verse.

I

First,

First, where it is said: *It besmiled him, for whome are all things &c.*

Let vs learne in all things, whereof our hearts can consider, to make this vnto vs a sure principle of all truth, equitie, & goodnesse; that so it was decreed of God. How farre so euer wee decline from this, to thinke it either straunge, or a nicother thing better: so farre we fall into all vnrighteousnesse, vntruth, and sinne, being seduced with the corruption of our own hearts. Let vs hold this then with an vnchangeable purpose: If it bee once reuealed, this is the decree of God. Bring downe the haughtines of thine own thoughts, and humble thy minde and vnderstanding, to acknowledge all counsell, wisdom and iustice, to be in Gods ordinance: and if any thing seeme better vnto thee, confesse the hardnesse of thy heart, and say with the Prophet Dauid, *This is my sinne*: further reasoning than this, is all of euill: and whoso euer presumeth to dispute more, he shall be ouerthrowne at the last in his owne follie, and giue glorie vnto God in his owne destruction.

The Apostle here to take away all foolish questions, and superfluous, about the humanitie of our Sauour Christ, with this one word he stoppeth the mouthes of all proude men: So the Lord appoynted; so it seemed good vnto the Lord. Such humilitie as this, was in Moses, when he maketh his long exhortation to the people of Israel, and foretelleth them, that when they shall forget the Lord, and despise his statutes, the wrath of GOD shall waxe hot against them, and he will bring vpon them euerie curse that is written in the lawe, euen so doing with them, as he did with the nations that were before them: which wonderfull iudgements of God vpon his own people, should make the world amased, whereof yet least any man should curiously dispute, Moses addeth: The secret things belong to the Lord
our

our God, but the things reuealed belong vnto vs, and to our children, for euer. As if he had said: these are the ordinances of God, let vs walke in them; if wee transgresse, the punishment of our sinne is before vs: further, wee shall dispute in vaine, the secret things belong vnto the Lord our God, and his iudgements cannot bee searched out. Such an humble confession was in the Prophet Dauid, in his great persecutions and troubles, wherein (no doubt) all his sorowe was not for the sonne of Isay, hee would not haue made such complaints & cries for the fall of a fraile man; but he knew the promises that GOD had made vnto him, and al his faith how it rested vpon them, so that all his foundations seemed to bee cast downe, and it shooke his heart and reines, to see the strength and rage of his enemies, and himselfe as a dead dogge in Israel, that is, a man without any accompt or reckoning: yet notwithstanding all this, though his own wisdom had failed neuer so much, yet hee saith, *I should bee dumbe, and not open my mouth*: for thou O Lord doest it: howsoeuer his owne wit was turned vpside downe, that he saw nothing how things could come to passe, yet he acknowledged his sinne, that is, his follie, his ignorance, his infidelitie, if he should not confesse all that GOD did, it was best, and the next way to bring all his purposes to passe.

The Prophet Ieremie beeing vtterlie amased, what it should meane, that the way of the wicked did still prosper, or why they liued all in wealth that did rebelliously transgresse, why God planted them, to make them take root and to bring forth fruit; as he was astonished at this work, and spake forth the thoughts of his heart, yet first he acknowledged his owne ignorance, casting downe the thoughts of his owne reason, and sayd: *O Lord, if I dispute with thee, thou art righteous.*

It was a readie bridle to the holie Prophet to rule all his thoughts,

Deu. 29. 29

Psal. 39. 9.

Iere. 12. 1.

thoughts, to say, the Lord hath done it, let vs hold our peace.

And an excellent example of this humilitie, is our Saviour Christ himselfe, to teach vs modestie that are but men: for he, who so loued the people of Israel, that he wept over their Citie, when they would not repent, praied for them, when they hung him on the Crosse, gaue his life for them, when they had cast him off, and would none of his saluation, he that had this vnchangeable loue to his brethren, flesh of his flesh, and bone of his bone; yet when he called his humane thoughts to the consideration of the decree of God, he humbled himselfe, changed his affections, reioiced in other thoughts, and sayd: *I thanke thee, O father, that thou hast hid these things from the wise and prudent, and hast reuealed them vnto little ones*: when he sawe he was sent their minister, for the truth of GOD, to confirme the promises made vnto their fathers, he had no other longing but how to win them: when he sawe another counsell of GOD, that they were not all Israel which were of Israel, he knew this was best, reioiced in spirit, gaue glorie vnto God, and would not reason of his vnsearchable iudgements. Who is he now, or of what wisdom that dare dispute against the counsell of GOD? Are we greater than Moses, wiser than the Prophets, or higher than our Saviour Christ? Or haue all these held their peace at Gods workes, that wee should reason against them? Let vs then rule our selues, or rather let vs be ruled of the Lord, that we may say as the Apostle sayd, and this may be the reason of all our beleefe: so the Lord hath thought good. A place much like vnto this, is in the 24. of Luke: when the two disciples that went to Emaus merueiled exceedingly at all the things that had happened vnto Christ, so that their faith began to faile them: thus our Saviour Christ reprooueth them, and all the reasoning that

was within them: O fooles and slowe of heart to beleue all that the Prophets haue spoken: must not Christ needes suffer these things and so enter into glorie? He referreth them first to the Prophets, to know that this was the decree of God: but then laieth a necessitie vpon the perfourmance of his word, that it must needes be so: and if that bee not onlie good, onlie iust, onlie wise in our sight that are but men, let vs not boast, there is no cause in this world of our misliking; but because we bee fooles, and slowe of heart to beleue. And thus farre the thing it selfe speaketh, how meete it is for vs to humble our selues vnder all the ordinances of God.

It followeth in the Apostle: *for whom are all things, and by whom are all things*. This is a singular reason, why wee should be obedient, and aske none accompt of al the doings of the Lord: Is man afflicted? why should he not bee so? the Lord hath done it, and for the Lord he was made: are the reprobate ordeined to destruction? why should they not? the Lord so ordeined it, and for the Lord they were made: are the elect freebie saued? why should they not? the Lord hath saued them, and for the Lord they were made: yea, but the reason of these things I see not: yea, but (O man) who art thou that takest a contrarie part to dispute against God? are not all things for him, and art thou onlie enuious against his glorie? Thus (dearely beloued) carrie the word of God to leane on, and beleue assuredly it shall be fulfilled; and thinke that it is best, and you shall not bee moued for euer. If you come in place with those ancient worne creatures, who with a colour of gray haire, which is the wisest part in them, so long deceiued our people, they or their disciples, if they reason against you, hath GOD forsaken his Church a thousand yeare, and were all our fathers deceiued before Luther was borne: such antiquitie, vnitie, vniuersalitie, was it all in error? These words taken vp againe in our

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daies, and countenanced with the gray heads of our Phari-
sies, Watson, Fecknam, Cole, Heath, & other like, O Lord
how many men doo they deceiue? for their owne reason
listeth vp it selfe, and they say, how can this be so? so many
wise, so many learned, so many noble, all deceiued? had
God forgotten to be mercifull? First, I would aske of these
men but this one question: and if they will not willinglie
bee deceiued, let them answer as they thinke. What one
word of all these, both might not, and did not the Pharisees
say against our Sauour Christ? and how dare they now
reason against the Gospell of Christ? with the same argu-
ment, with which the Pharisees reasoned against Christ?
but they will say, now Christ hath made a promise to bee
with his Church to the end.

Deu. 18. 18
Esa. 59. 20.

And had he not made this promise before? Is not Iesus
Christ both to day and yesterday, and the same world with-
out end? Looke in the 18. of Deut. and in the 59. of Esay,
as absolute, as full a promise then as now. But they were
not so long in error; put case they were not, he who puni-
shed the transgression of the lawe giuen by Angels, with
400. yeares blindness; may not he punish the transgression
against his Gospell, giuen by his onlie sonne, with 800. or a
1000. yeares blindness. But for your sakes (dearelie belo-
ued) I doo more than I would, and with reason I confute
them, which haue no reason. Let vs come to the text and
answer out of it. Was the world deceiued so many hun-
dred yeares? why should it not? The Lord ordeined that
there should come an apostacie, and a generall fall from the
faith of Christ, that the world might bee seduced with the
man of sinne, whose age began in the Apostles times, and
shall not yettelie dye till the day of Christ. Thus the Lord
appoynted, and so let it be, for all things are for his glorie.

2. Thes. 2. 2

1. Thes. 2. 7

2. Thes. 2. 8

And here let vs rest in all the things that euer our hearts
can

the Epistle to the Hebrues.

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can thinke vppon, if wee can see no reason of the word of
GOD, we can see humilitie to confesse before him: O the
depth of the riches, and of the wisdom, and of the know-
ledge of GOD, how vnsearchable are his iudgements, and
how are his wares without finding out? and because wee
knowe, that of him, and by him, and in him are all things,
let vs speake it; to him be glorie for euer more. All Coun-
sels, all Doctors, all examples, all decrees, all what you will,
they are not our Schoolemasters, but our fellowe scholars,
that wee may learne together out of the word of GOD,
whose decree shall stand for euer, and whose iudgements
are perfect righteousness.

That which followeth in the latter end of the verse: to
consecrate him by afflictions: or to make him perfect by affli-
ctions: the meaning is, that Christ in his death, accompli-
shed a full redemption, and so was prepared to receiue an in-
heritance of glorie, not attributing so this worke to his
death, as though all his life had been impertinent: for in all
his life, Christ was made our redemption. Saint Paule ex-
presslie saith: By the obedience of one, a great many are presented
righteous: And againe he saith: For this cause he was made
subiect vnto the lawe, that he might redeeme them which were
holden vnder the lawe. And for this cause he pretermitted not
one iot, or one title of it, that he might bestowe vpon vs the
fulnesse of all righteousness: but the scripture attributeth
commonlie our redemption to his death, because it was
the chiefest and greatest worke of all, the accomplishment
and perfection of all the rest vpon the crosse, he was lowest
cast downe, and vpon the crosse he triumphed ouer Sathan,
and after the crosse he obtained power ouer death and hell;
therefore in it, as the Apostle saith, he was consecrate to e-
ternall glorie. And thus farre at this time. Now let vs pray.
&c.

Rom. 5. 19.

Gala. 4. 4.

Phil. 2. 6.

Col. 2.

The tenth Lecture, vpon the

11. 12. & 13. verses.

- 11 For he that sanctifieth, and they which are sanctified, are all of one: wherefore he is not ashamed to call them brethren.
- 12 Saying, I will declare thy name vnto my brethren: in the middes of the Church will I sing praises to thee.
- 13 And againe, I will put my trust in him: And againe: Behold, here am I, and the children which God hath giuen me.



HE reasons before vsed, to proue the humanitie of our sauiour, were these. First, he died for man; and therefore it was necessarie he should bee man. Secondlie, it was the decree of GOD to bring man into glorie, through many afflictions: but so Christ our head was also consecrate to enter into glorie; therefore he was naturall man.

Now it followeth: *For he that sanctifieth, and they that are sanctified are all of one.* This word, *for*, noteth a cause of that which was said before: and he had said this; he that leadeth other into the glorie of God, by the same way he must enter also himselfe. He addeth now the cause and ground of that saying: because they must bee of one nature, both he that leadeth, and they that are led into this saluation.

Now, because the Apostle hath spoken so plainlie of the nature of our Sauiour Christ, that he is perfect man, to teach vs, that yet not in our owne nature, but being regenerate by his grace, wee are made children. Therefore the Apostle

Apostle changeth his former speech: and in stead of saying, he that leadeth into glorie, which is the worke spoken of, he saith, *He that sanctifieth*, naming the vertue incident, by which the worke was done; and in stead of, they that are lead, which is the benefite imployed, he saith, *They that are sanctified*, which is the qualitie with which they are indued: meaning yet one thing before, and now; there in plaine words calling it our entrie into saluation; heere by a figure naming it, our sanctification, which is the meanes of our inheritance of it. And by this, exhorting vs, that we wold follow holinesse, which is our likenesse with Christ. And thus much touching these words, how they hang with the former.

Now to consider them in themselves, we haue the third argument, for the humanitie of our Sauiour Christ, which is this; He that shal sanctifie his people, must become one with them: but Christ hath sanctified vs, therefore he is of our nature. And the force of this argument standeth vpon that ground whereof we haue spoken; that this is the decree of the iust God, that the nature of man could not bee sanctified, but in the person of man.

A prooffe and declaration that it is so, is added by the Apostle in the residue of the verse, *And for this cause he is not ashamed to call vs brethren*: whereunto is streight added the testimonie of the two and twentieth Psalm, out of which he prooueth it, *I will shew forth thy name vnto my brethren, in the middes of the congregation I will praise thee*: a plaine and euident testimonie, where our Sauiour Christ calleth vs brethren: for the Prophet Dauid, who in manie of his afflictions bare the image of our Sauiour Christ, wrote that Psalm though in his owne great calamities; yet especiallie in the person of Christ, as it is certaine, because the Euangelistes and Apostles alleadge out of that Psalm manie places, applying

plying them all to our Saviour Christ. Besides that, the whole Psalme is a liuelie description of the passion of Christ, and the latter end foretelleth the calling of the Gentiles, which were onlie to be gathered, to the setting vp of this glorious Kingdome of Christ. So that is aptlie here applied to Christ, which there the Prophet Dauid spake in the person of Christ. And here let vs marke this, while the Apostle prooueth our Saviour Christ to be man, he alleadgeth the Scripture so, as distinctlie shewing the offices of Christ, that he is our Prophet, our King, our Priest; that we might knowe, we cannot giue him these offices, and denie his manhood; nor grant him his manhood, and denie him these offices. So here this text, as in the name brother, it pro- ueth hee is of our nature: so these wordes, *I will declare thy name, & I wil sing of thee*, they shew that our Saviour Christ is our Prophet, to reueale the will of his Father to vs.

Now where it is said here, *He that sanctifieth, & they that are sanctified, are all of one*: we haue to consider, that euen in the manhood of our Saviour Christ, is vertue and grace, in which he dooth sanctifie vs. For not onlie as he is God, he sanctifieth vs, but also in his humane nature hee hath this vertue and power, to make vs holie: not taking his nature such from the virgine Marie, but making it such by pow- ring into it the fulnesse of his spirite. And this our Saviour Christ himselfe witnesseth: for speaking of his sending in- to the world, how hee was sent of his Father to call his lost people vnto saluation, hee saith in like sort, hee also sendeth his Apostles, & streight addeth, *for them I sanctifie my selfe*.

The holines which the Apostles had in their calling, they had it from Iesus Christ, made man, & walking in that vo- cation before them. Euen so it is with vs: all that is good in vs, and all the righteousness that can be in vs, we haue it nei- ther out of the East, nor West, but from the bodie of Iesus Christ,

Christ, neither is there in the world anie other sanctificati- on: so that all we that be here this day, and all people els of the world, except we knowe perfect manhood, and our na- ture to be reallie vnited to the person of the Sonne of God, who hath sanctified himselfe for vs, there is no sanctificati- on for vs vnder heauen. Euen as our hands and armes, and other members, are not nourished but onlie by the meate receiued of the head: so our spiritual meate of righteousness and life, is not giuen vs, but from our head Iesus Christ. And as the veynes are meanes by which nourishment is co- ueyed to euerie part; so faith is the meanes by which wee receiue from Christ, all that is healthfull vnto vs. And as by ioynts and sinnewes, our members are reallie knit, & made a bodie vnto the head; so reallie, truelie, and in dede, by one spirite we be knit vnto Christ, as perfectlie & substan- tiallie made one with him, as our members are one with our head.

If thou vnderstand not this, or saist with Nicodemus, how can this be done? I say vnto thee again, pray that thou maist be taught of God, and that his spirite maye reueale it vnto thee: for if the tongue of Parde were dumbe, not able to speake what he sawe in vision, how much lesse is man a- ble to speake the truth of greater mysteries? and if our harts can not comprehend all the wisdom of God in the winde that bloweth, how he raiseth it vp, or maketh it fall againe, how can we vnderstand this wisdom of our uniting vn- to Iesus Christ? Onlie this can I say, God hath giuen vs faith, in which wee may beleue it, and out of which such ioy shineth in our mindes, as crucifieth the world vnto vs; how farre our reason is from seeing it, it skilleth not, it is sufficient if we can beleue it.

We beleue in the Lord our God, yet wee knowe not what is his countenance; wee beleue and apprehend by hope,

hope his glorie: yet neither eye can see it, nor eare can heare it. We beleue and see immortalitie, yet our heart can not comprehend the height, the breadth, the length, the depth. We beleue the resurrection of the dead, yet wee can not vnderstand such excellent wisdom, how life is renewed in the disperfed and scattered bones and ashes. We beleue our Sauour Christ is man, and we haue seene him, and felt him; yet how he was man, borne of a virgin, all men in the world haue no wisdom to declare. Even so (dearely beloued) we beleue, that our Sauour Christ and we be one, he of vs and we of him, he the head, we the bodie, realie, substantiallie, trulie, ioynd together: not by ioynts and sinowes, for that vnitie I knowe well inough; but, by his spirite, of which wee haue all receiued; and this vnitie I cannot conceiue nor vtter, till I knowe God euen as hee is, & his holie spirit which hath wrought this blessing. Thus we learne, that here the Apostle teacheth vs, & thus we vnderstand what is here said: *Hee that sanctifieth, and they that are sanctified, are all of one.* And where it is said here, he that doth sanctifie, shewing the present time and the worke still a dooing; it teacheth vs, that our sanctification hath a daily increase; and when it is fullie accomplished, then God calleth, and our dayes are at an ende. And let vs note this well, for in behouour vs much; if we be Christians, we are stil sanctified by the spirite of Christ, for so it was in him; he grew stil in grace before God and men, if thou bee grafted into his bodie, thou hast his spirite, and it will haue his worke in thee. Thou shalt not be wearie of well dooing, nor cease to reioyce in God thy Sauour, but still increase in spirituall grace, till thou come to the age of the fullnesse of Christ. There can be no affection in thee, according to the flesh, but if it bee great it will appeare in his worke; much more this, which

is

is of the spirite of God. If thou be sorrowfull, it will make thy face sad; if ioy be within, it maketh the countenance merrie; if thou haue a flattering heart, all the members of thy bodie will streight serue so vile a thing; if hatred bee within thee, thy bodie will shew it soorth in all manner of cursed dooing: and there is nothing that can possesse the minde, but it leadeth the members in obedience of it. How much more, if the Spirite of GOD haue replenished thy minde, will all thy bodie shewe soorth godlie desires? This the Apostle noteth, when he saith, *Hee that sanctifieth.*

It followeth; *For this cause he is not ashamed to call vs brethren.* Vpon good cause the Apostle saith, *He is not ashamed;* for if hee humbled not himselfe in great loue of vs, howe iustlie might he accompt it shame to be as we are? He that made heauen and earth, hee that is the immortall and glorious God, one with his Father, before whom all Angells do obey, and all Princes are earth and ashes: ought wee not to say, seeing it pleaseth him to acknowledge vs, that are but poore creatures, that he is not ashamed of vs? It was great praise in Moses, being so highly esteemed of Pharaoh, that yet he would vouchsafe to visite his poore brethren. It was singular loue in Ioseph, when he was next vnto the King in honour and dignitie; yet not to bee ashamed of his fathers house, who were heardmen and shepheards. But all is nothing, in comparison of this, that Iesus Christ is not ashamed of vs: for what? the glorie of the vaine world made not a mortall man ashamed of his duetie, to acknowledge his poore father and brethren, in whose persons hee might suffer a little reproach: but how much greater was this dooing, whereof we speake. The shining brightnes of the glorie of God, made not the onelie begotten sonne ashamed of his free grace, to acknowledge vs that were his enemies, in whose

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whose persons hee should suffer a most shamefull and shaunderous death. This is the case betweene Christ and vs, and this the Apostle meaneth, when he saith he is not ashamed to call vs bretheren. And if his highnesse abased it selfe to our lowe estate, and was not ashamed: let vs (dearelie beloved) learne to be wise, and know what the Lord requireth of vs, for all the good which he hath done vnto vs; he saith in the Gospell, *He that is ashamed of mee, and my words, before men, I will be ashamed of him before my Father which is in heauen.*

And is not, trow you, this a iust condemnation, if wee wretched men will be ashamed of him, who being the God of glorie, was not ashamed of vs? howe much is he greater than we? Abraham when he approached neere vnto him, hee felt himselfe how hee was but dust. When Iob came neere to see the tokens of him, hee abhorred himselfe, and confessed how vncleane he was. When Dauid sawe the glorie of his dwelling, he said, he had rather abide but one day, and as a doore keeper in the house of him, than 10000. dayes to beare rule in Kings palaces. When Paule sawe the glorie prepared for vs in his resurrection, he said, hee accepted all the world to be but dounge, to the end he might winne him.

If then, such a Christ be not ashamed to call vs bretheren, a merueilous and vspeakable foolishnesse is bound vp in our heartes, if wee bee ashamed to call him brother againe.

He were a foolish poore man, that were ashamed of the kintred which the King did challenge of him: He is more foolish, though he were a King himselfe, that is ashamed of the Sonne of GOD, when he offereth himselfe vnto him. Yea, and he be neuer so proude a man, that now despiseth him, hee shall confesse his follie then, when all that see him

Gen. 28.

Iob. 39.

Psalm. 84.

Phil. 2.

the Epistle to the Hebrues.

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him shall say: Blessed is he that cometh in the name of the Lord.

Pride, or flatterie, or couetousnesse, or vanitie, or feare, or what you will, may make vs nowe ashamed to confesse him, or to dissemble that euer we knew him: but when all this corruption is taken from vs, and the graue and death shall take their owne, that we shall liue againe in immortalitie, and knowe the length of his dayes in our owne body; our former foolishnes will make vs so afraid, that wee will pray vnto the hilles to hide vs, and to the mountaines that they would couer vs; but vowes and wishes shal be but foolish thoughts.

Let vs therefore despise the shame which Christ hath despised before vs. If it be imputed vs for follie, that we feare the Lord, let vs beare his reproch. If our companie haue no liking, except we bring our sinnes with vs, to be content to heare the blaspheming of Gods name, religion euill spoken of, godlines mocked at, words to sow discord among bretheren, ill reports of men absent, boasting and bragging of vaine persons, wanton and vnchast speeches, or other vaine & vnprofitable babblings, such as is most vsual among men; if without this our companie be not pleasant, seeing in this our Iesus is dishonored, let vs rather denie them, than be ashamed of him, & go rather out of Babylon the mother of whoredomes, than out of Ierusalem the Citie of God.

It followeth, *I will declare thy name vnto my brethren:* we are called the brethren of Christ, not in societie of flesh and bloud, for that the wicked haue with him as wel as we, who are yet no bretheren, but straungers euen from the wombe. But as they are naturall bretheren, which are borne of the same parents; so we are brethren with Christ, that are borne of GOD, thorough the same spirite, by which wee crie Abba, Father, the fruite whereof is in glori-

glorifying his name, even as our Saviour Christ saith; *He that dooth the will of my Father which is in heaven, hee is my brother.* Mat. 12. 48

And where it is further said, *In the middes of the Congregation I will praise thee.* First, heere wee must needs confesse, what ductie is among men, even that they edifie one another: for as manie as are of Christ, are called in this Covenant, *I will declare thy name vnto my brethren, in the middes of the congregation, I will praise thee.* Hee that considereth the dayes of his life, and findeth his yeeres manie, and in them all cannot remember, that he hath been carefull for his brethren, to tell them the feate of his Lord, or how in companies and meetings he hath spoken of his praise, hee can not knowe that hee hath anie portion or fellowship in this kindred. The graces of God are not such, that they can be locked vp in our hearts, or kept secret; but they wil burne with in like fire, and make vs speake with our tongues, that we may make manie brethren partakers of our ioy. The Prophet saith, *I haue beleueed, therefore I haue spoken.* S. Paul teacheth that it is so with vs, if we beleue we will also speak.

Psal. 116.
Psal. 119.
2. cor. 14. 13

And tell mee (I beseech you) what man excelleth in anie thing, and hath not a delight to speake of his cunning? doth not the shipman talke of the windes? the plowman of his oxen? will not the souldier bee reckoning vp his wounds? and the shepheard telling of his sheepe? if hee bee good in hounds, hawkes, horses, shooting, or anie such exercise, is not his name spoken of, according to his skill? Naye let it be in things worse than these, cards, dice, tables, dauncing, is not euerie mans talke according to the delight of his minde? and shall we thinke the knowledge of GOD hath lesse affection of our heart, or lesse obedience of our tung, than the most vaine and vnprofitable desires of worldlie minded men? or my bow and arrowes, haue they my tung tied

tied vnto them, to talke of their delight, and shall not the mysterie of Christ, and God, wherein I apprehend the forgiveness of my sinnes and eternall life? hath my tongue no portion of such comfort: or if it bee in my heart, will it not fill my mouth with praise? If I haue heard of it, will I not also declare it? I remember, the Prophet Ieremie, once made with himselfe a solemne decree, that he would no more speake in the name of the Lord: but the word of God saith, hee was in my heart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay. So, when the Apostles were threatned exceedingly, not to speake a word of the Gospell of Christ, they answered directlie, they could not choose; for the things which they had seene and heard, were such, as they were constrained to speake of them to other. So it is with vs, if wee bee the brethren of Christ, the covenant of our kindred, is, *I will declare thy name vnto my brethren, in the middes of the congregation I will praise thee*: let them knowe this, all, to whom it is spoken, and let them discern betweene hypocrites and true Christians. Some thinke it a praise to be close men, secrete to themselves, that by their wordes you shall neuer knowe them, of what religion they be: those men, where they thinke they hide themselves most, there they lay widest open their shame: and while they thinke to keepe it secret of what religion they are, this their dissimulation proclaimeth it louder than the blast of a Trompet, that they bee of no religion at all: at all, I say, touching any religion of God: for if it were of him, it would shew forth his praise, and what their heart beleueed, their mouth would confesse it. But these Laodiceans, that be neither hot nor colde, nor what God they loue you cannot tell, the Lord hath appointed a day when he will spue them out of his mouth. Let vs learne a better profession: *I will declare thy name vnto my brethren:*

Esa. 48. 6.

Iere. 20. 9.

Act. 4. 20.

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shen: and let vs hold it with ioye and gladnesse, that in the middes of the congregation we will sing praises to him. And note how expresse it is said: *in the middes of the congregation*: as shewing that no feare of man should keepe him backe from it: for before one we wil peradventure speake; or before two or three, we will be bold to rebuke swearers, or other vngodlie dooings; but if it bee before many, in solemne assemblies, and one impudent man aloude blasphemie the name of GOD; where is he that in the middes of the congregation will praise the Lord? O how squemish wee bee here, and full of good manner, not to speake openlie for feare of offence.

But O poore wretched men that we bee, who taught vs this modestie, to bee ashamed of Christ before many? what is this els, but to keepe the honor of God for holes and corners, and solitarie places, and offer yp sacrifice to the diuell in our dining chambers, and in the market places? We are not ashamed, at open feasts, to fill our tables worse than with spunging, that is, with open blasphemie of the name of GOD, and with many vncleane words; but we are ashamed of the sweete incense, that makes all the house full of pleasure, that is, brotherly to reprove the lewd sinner, that he may leaue to feare before the Lord. A mercurious affection of mans corrupt minde, and I cannot tell how to tearme it; for it is tenne thousand times worse than any madnessse.

We are ashamed to exhort men to doo well; we are not ashamed to prouoke them to sinne. We are ashamed to minister talke of faith and religion, we are not ashamed of rotten and vncleane workes of wantonnes; we are ashamed to speake to the praise of GOD, wee are not ashamed to blasphemie his name: wee are ashamed of Christ, wee are not ashamed of the diuell. But such finnes the Lord confound them. It is no reason in many words to confute them: for where-

the Epistle to the Hebrewes.

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wheresoeuer they haue any louers, I am sure without any mans wordes their owne hearts will confute them when they go to bed. Our Saniour Christ is our schoolemaster, and hath taught vs thus. In the middes of the congregation I will praise thee.

The Prophet Dauid was a good scholer in this doctrine, when he opened his mouth vnto GOD and vowed: *I will speake of thy name before Kings; and will not be asbamed.* Pray (dearelied beloued) that wee may bee partakers of the same grace. What can they say of vs? the worst report they can giue vs, is, that wee be godlie men: if they account this a reproach, let vs bee content to beare it, for when their iudgement is done, we shall reape the fruite of a better sentence.

It followeth now in the 13. verse. *And againe, I will put my trust in him.* This Psalm the Prophet made when hee was deliuered from the layings of waite of Saule, and from all his enemies: wherein, as he was a figure of Christ, so it is most properlie and truelie verified in Christ, that he sayd of himselfe. Besides this, many sentences in the Psalm are plaine, agreeing onlie to Christ. Saint Paule in the 15 to the Romanes, alledgeth this as spoken of the mercie of God, in calling the Gentiles, by our Saniour Christ: *I will confesse thee among the Gentiles, and sing praises vnto thy name*: and in the 43. verse of the same Psalm the Prophet saith: *Thou hast made me the head of the heathen, a people whom I haue not knowne shall serue me.* By which it appeareth how this Psalm is aptlie applied to Christ: for these words were neuer accomplished in the Prophet Dauid. So it is alledged truelie, as spoken by our Saniour Christ, *I will put my trust in him.* Now, because the Apostle alledgeth this, to prooue our Saniour Christ to bee manlike vnto vs, marke how the argument followeth. Christ saith, *I will put my trust in God*: but it were a verie improper speech, & such as the scripture neuer

Psalm. 145.
21.
Psalm. 119.
46.

vs. to say, God will trust in God: therefore there must be a nature in our Sauour Christ inferiour to his Godhead, in which he speaketh thus: I will trust in him, and that was his perfect humanitie like vnto ours, in which we saw him subiect to perill, and how according to his trust, God his father deliuered him: and heere the Apostle alledgeth such scripture for prooue of the manhood of Christ, as also pro- ueth that he is our king; for where he saith, *I will trust in him*: it noteth, that Christ was not weake in faith, but as- suredly trusted in the power of God his father, that he should overcome the diuell: and where it is said, behold me and my children; he noteth the sure safetie of his children, that he will keepe them all from death and hell, and not one of them shall perish: and that the Apostle had this meaning, to prooue also his kingdome by these places, his owne words after plainlie shewe; for of these places he concludeth, that Christ in this manhood, by death ouercame the diuell, and set his children free from the bondage of the feare of death. Beside this, the Apostle (we are sure) made best choyce of the scriptures to prooue his purpose: and therefore with great wisdom writing vnto the Iewes, who knewe the law, he tooke such places, not as in most cleare words prooue the humanitie of Christ, but such as prooued it necessarilie, and prooue plainlie withall, that which they must needs learne, that Christ is our Prophet, our King, and Priest. And let vs here learne, for our instruction, when wee haue had experience of Gods benefites, as the Prophet had, let vs vowe as he did; we wil put our trust in him. When Dauid remem- bred how God had deliuered him from a Lion and a Beare, he was not afraid of the vncircumcised Philistine. When Saint Paule had reckoned so many calamities, out of which God had deliuered him, he boasted of a holy hope, and said: he was sure that euer God would deliuer him.

Our

Sam. 1. lib.
cap. 17.

Our Sauour Christ, when he would teach his disciples that they ought not be too carefull for meate and drinke, he bad them remember, when of fise loaues and two fishes, he multiplied so much, that he fed 5000. men, yet remained 12. baskets full. Likewise, how with seauen loaues and a fewe fishes, he fed at another time 4000. and seuen baskets full re- mained. By this experience, hee would haue them bolde, that God would feede them in all places; euen so it ought to be with vs. Hast thou experience of any benefite of GOD, which thou hast receiued in all thy life?

In this is the greatest thanks thou canst render vnto him againe, to trust assuredly that he will be good vnto thee stil. Hath God giuen thee ioy at any time in his Gospell, that thy soule hath had comfort in the hope of eternall life? be glad of that in all tentations, and knowe that God is well pleased in thy faith, and this shall bee the fruite of the former bene- fite, if thou perswade thy selfe that God will bee mercifull vnto thee, and giue thee the life that is euermore lasting. Thus we shall be like our Sauour Christ, and Gods benefites shall bee thankfullie receiued of vs: he hath been good vnto vs, and we will trust in him for euer.

Another testimonie yet followeth, to prooue the huma- nitie of our Sauour Christ, and it is this: *behold me, and the children which thou hast giuen me*. This is written in the eight of Esay, in which Chapter the Prophet foretellet the capti- uitie of the Israelites, by the King of Ashur, how it is deter- mined of God, that the people for al their rebellions, should sitelic perish; but yet so, that God for his Churches sake, would bridle their rage, and saue some who might praise his name.

These threatnings and promises both, while the people contemptuously reiect: the Lord biddeth the Prophet cease, and binde vp these promises for another people, that

K 3

should

should beleue; and then the Prophet answering againe to God, in acknowledging all his trueth and goodnesse, saith thus: *Behold, I and the children that God hath giuen me.* This is the sense of the Scripture, according to that time. But in all deliuerances of the people of God, then the benefite came vpon them onelie in respect of Christ, and it was euer a figure of the great deliuerance through him, which at last should bee openlie giuen, from death, and from the diuell. For this cause in all extreame perills of that people, when they would conceiue any hope, they would make mention of their Messias, and of the promises of God in him, which should neuer bee frustrate: euen so in this place, when the Prophet would speake certeinlie of saluation, in the middes of danger, he said of all those troubles, they shall happen in thy land, O Emmanuel: at the mention of whose name, hee hath so sure hope, that he defiecth the world, and saith: gather together on heapes, O ye people, and ye shall be broken in pieces, gird your selues and you shall be broken in pieces: take counsell, and it shall be brought to nought: pronounce a decree, and it shall not stand, for GOD is with vs: and so continuing his prophetic all according to the similitude of the happie daies of Christ, he saith presentlie in his owne person, and figuratiuelie in the person of Christ: Though both the houses of Israel stumble, and the inhabitants of Ierusalem fall downe, yet behold I and the children that God hath giuen me, will endure the reproaches of men, and will beleue thy promises: which words in Christ haue this meaning; that howsoeuer the wicked of the world do fall, and are snared and taken, yet Christ will keepe his, and not one of them shall perish.

Now, here we must learne, as the Apostle teacheth, was the Prophet Esay a man like vnto his children, that is, like vnto those which obeyed his word? then was our Saviour Christ

Esay. 53.

Christ perfect man, like vnto vs, whom he hath deliuered from sinne and death: and if he haue saued vs, he hath saued those whome GOD hath giuen him, flesh of his flesh, and bone of his bone: for this is his intercession vnto his father: Behold me and my children.

One other thing we must learne in this. There was an apostacie of all men, so that they which beleued, were made as signes and wonders: yet howsoeuer the world was, the Prophet saith: *Behold me and my children.* Such shall be the daies of Christ, many shall fall away, religion and faith shall bee persecuted, iniquitie shall abound: what then? our Saviour Christ saith: Loe, I and my children, if the whole world fall away, wee would not regarde their multitude to followe them to doo euill, but wee would alone stand with the Lord our God.

Such a faith and constancie was in Ioshua, when hee said vnto all the people of Israel, if it seeme euill to you to serue the Lord, or if you will serue the Gods which your fathers serued beyond the riuer, or the Gods of the Amorites in whose land you dwell; yet I and my house will serue the Lord. Such a faith was in Elias when he constantlie followed GOD, although he thought there were not one man beside in Israel, which had not worshipped Baal. Such a faith was in Peter, when he sawe all decline, euen the disciples and kinsfolke of our Saviour Christ, to fall from him and vterlie forsake him; yet Peter vowed it vnto Christ, that he and the Apostles would not forsake him, shewing a good cause of all their constancie: *Thou hast the wordes of eternall life, and whether should we goe?*

Such a faith was in Paule, who cared neither for man nor angel in this respect, but grouded his faith vpon Iesu Christ, and if an Angel would teach otherwise, let him (saith Saint Paule) be accursed. Thus (dearely beloved) our faith must be

Ios. 24. 15.

1. Reg. 19. 10.

Ioh. 6. 68.

Gal. 19.

sealed in our owne hearts; having the witnesse of the word of God, on which wee must so surelie rest, that though wee sawe the whole world to fall away, yet wee would stand alone and in the middes of skorners and presumptuous sinners, we would speake as the Prophet speaketh of our Saviour Christ: behold I and my children which God hath given me; if other will, needes by vnbeleeuing, scale vp the promises that they may neuer see them, and binde vp the testimonies that they may neuer heare them, let them fall and be snared, and be taken, yet I and my children will serue the Lord.

This boldnes is the witnesse of a true faith: and this trial shall bee made of men, while the Gospell is preached; for thus Christ commeth vnto his father when all the world forsaketh him; behold me and my children. Here I would faine know of any learned man, may of any wise man, or rather of any reasonable man, whose hart is prepared to heare the word of God, and to obey it: let him tell me, why doo they crie the Church, the Church? or why doo they thinke the Church is alwaies in a visible gouernement? or why doo they carrie vs away to Rome, and tell vs, the Pope cannot erre, his faith is Catholique, beleue as he beleueth and thou shalt be safe? How can this prerogative of place and person, stand with this triall whereto Christ calleth so many: behold me and my children? that is, to hold the assurance of their faith in their owne hart, when all the world shall be against it. The Prophet would then haue said, if such priuiledged places had been: beholde Ierusalem, I and my children will dwell in it: and our Saviour Christ would haue said, behold Rome the Citie which thou hast chosen, I and my children will abide in it: but neither Ierusalem, nor yet Rome haue any exception: the Prophet Esay and our sauour Christ regardeth neither of them, but if Rome,

or

or if Ierusalem, or if the Pope, or if the high Priest, teach an other faith than out of the word of God; behold I and my children, we wil beleue the Lord, and beare record against Popes and Prelates, they be all liars: All places, and al people are brought in order; if they teach things that the word of God knoweth not, let them beleue it themselues; behold I and my children beleue another. And is it not (trow you) straunge, or haue not those men lost their vnderstanding, who yet runne after the crie of the Church, the Church, and beleue a man they knowe not, a place they neuer sawe, a people they neuer heard, and a religion they knowe not what? But with such froward persons the Lord hath dealt frowardlie, and when they ranne headlong they know not whether, and inquired after a faith they knewe not what, God in his iustice did bring them to Rome, the sinke in the world of all sinne and iniquitie, and gaue them their scholmaster to bee the Pope, a man made of all abominations and whoredomes.

This is true (dearelie beloued) and the Angels are witnesses with vs, this is true: but to this day, God hath not giuen some a heart to beleue, wee owe them a duetic, and let vs perfourme it vnto them. Let vs pray that GOD may open their minds, and let vs speake vnto them the word of God, that they may learne wisdom, and at the last, in their happy conuersion, wee may glorifie God, who hath, and will deliuer his out of all tentations.

Wee must further marke in these words, that the Prophet saith: *behold the children which thou hast giuen me*. In that it is said, God hath giuen vs to his sonne Christ, it teacheth vs to acknowledge his free gift and grace: and let none of vs thinke there was any wisdom in our selues, why wee would chose him; nor any constancie in vs, by which wee could cleaue vnto him: but God in his grace drew vs, that

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we

John 1.

Readings of M. Deering upon

1. Pet. 3. 10. we might come vnto him, and with his power he strengtheneth vs, that we should abide with him. This is it that our Saviour Christ said vnto the Iewes: all that my father giueth me, cometh vnto me: and shewing in another place, that his children cannot perishe, he sheweth this reason: because my father, who hath giuen them to me, is greater than all: and in the long prayer which he maketh for all that doe beleue, in the 17. of Iohn, he repeateth this often times, that **GOD** his father had giuen them vnto him: that wee, by so many instructions, might bee taught humilitie, that in vs, that is, in our flesh, there dwelleth no goodnesse: but that he chose vs, hee did it of his free grace and mercie, which hee would shewe vnto vs. And as we knowe, that this **GOD** hath once freelee giuen vs to his sonne Christ, to inherite with him eternall life: so we knowe our election standeth sure, because it is according to his purpose, who hath loued vs, and is not changed for euer. But the time is past. Now let vs pray. &c.

Ioh. 6. 37.

Ioh. 10. 29.

The

the Epistle to the Hebrues.

Cap. 2.

The eleuenth Lecture, vpon the

14. 15. 16. 17. & 18. verses.

- 14** For as much then, as the children are partakers of flesh and blood: he also himselfe likewise, tooke part with them, that he might destroy, through death, him that had the power of death, that is, the diuell.
- 15** And that hee might deliuer all them, which for feare of death were all their life time subiect to bondage.
- 16** For he in no sort tooke on him the angels nature, but he tooke on him the seede of Abraham.
- 17** Wherefore in all things, it behoued him to be made like vnto his brethren, that he might bee mercifull, and a faithfull high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.
- 18** For in that he suffered, and was tempted, he is able to succour them that are tempted.



Now, after that the Apostle hath proued that our Saviour Christ was perfect man, and died for our sinnes: he maketh in the 14. and 15. verses his conclusion in plaine wordes, shewing how he was man, and wherefore he died.

Touching his humanitie, according to the words last alledged out of the Prophet: *Behold me and my children*: so he concludeth of it: *If then oother children be partakers of flesh and blood, then he also is in like sort partaker of the same.*

This

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This is therefore our faith, and thus we beleue: as we are so is our Saviour Christ, his nature like vnto ours, a reasonable soule, and humane flesh in him, as well as in vs: hee differeth in nothing except sinne, but all is alike in him, and vs. Euen as other children, so he hath taken his part of flesh and bloud: a cleare and manifest place for the humanitie of Christ, and such a one, as hath confounded all the aduersaries of it.

So it pleased the liuing God, hee that in his meruailous prouidence, hath mercie ouer all his workes: euen he, who sometime in these earthly things to shew his power, maketh the flowers to spring, and fruites to growe, where they were neither sown nor planted: he (I say) in his great mercie, and good will to man, did bring it to passe, that our Saviour Christ should be made man, and by the worke of the holie Ghost, should be conceiued and formed in the womb of the virgine Marie, euen as all other children, as the Apostle heere sayth afterwarde: *Like vs in all things, onely except sinne.*

Heere (dearelie beloued) we must not onely reiect the fowle and rotten thoughts of such heretiques, as haue denied the humanitie of our Saviour Christ: but manie other vaine fancies of men, who graunt indeed a naturall bodie to our Saviour Christ, but they giue it such qualities, as no bodie in the world hath euer had.

Some say, it may be euerie where: whom God wil teach better in his good time. Others say, it may bee made with siue wordes, spoken with one breath, *Hoc est enim corpus meum*; For this is my bodie: a foolish people, and of no vnderstanding. And yet they are more vaine than this, they thinke it may be made of a peece of bread, without forme or figure, and into bread they thinke it may retorne againe, if the wicked do eate it, or, if it begin to digest in the good mans

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mans stomacke. Is this to make him like vnto vs, sinne onlie excepted? Nay (dearelie beloued) it is to bee drunken, or els to be mad in dallying with the bodie of Christ, wee can not tell how? But they alledge Scripture for this, and say: Christ hath shewed such miracles in his naturall bodie; as he walked on the Sea; he came in, when the doores were shut; hee became inuisible to the men that would haue throwne him downe the hill. Therefore, notwithstanding his likenes with vs, yet he may be in euerie Church in the pixe ouer the Altar.

Indeede, if wee sawe him in their pixe, as wee sawe him walke vpon the Sea, there were some reason in their foolish and vaine talke: but of things done bodilie by Christ, in visible and plaine forme, to imagine another thing quite contrarie to our eyes and eares, what force is in such an argument, or what reason is in such wordes? Besides this, in all these things, Christ did nothing, but he hath made man doo the like, that euen in this also he might shewe his likenesse with vs. Christ walked vpon the sea, so did Peter: he was conueied away sodeinlie out of his place, so was Elias: he entred when the doores were shut, so did all the Apostles, (if master Harding say true) and came into the Chappell, to helpe Basill to Masse. If all this may proue transubstantiation, then Peter & Elias, and all the Apostles might be transubstantiate with him. But the follie of this confuteth it self, and let vs leaue it.

Now it followeth in the Apostle, wherefore this man Iesus Christ dyed, and he saith: *That by death he might abolish him who had the power of death, that is, the diuell. And that he might deliuer all them, which for feare of death, were all their life long subiect to bondage.* Two spectrall vertues of the death of Christ are here set out: one, that he might vanquish the diuel: another, that he might set his people at libertie, which both

both things, how they were wrought in Christ, in the words themselves wee shall more plainlie see. Of the vanquishing of the diuell, he saith thus *that by death he might abolish him who had the power of death.* The diuell hath the power of death, that is, he is the author of it: by his malicious nature he brought it into the world; for God made it not, nor hath any delight in it, neither is it good in his eyes, nor was euer mentioned among the workes of his hands, but from the diuell, and of the diuell, and in the diuell, it began, and is, and abydeth: and therefore in the Apocalips his name is giuen him, Abaddon, that is, the destroyer: and as death is of him, so for this cause also he is said to haue the power of it, because through his manifold tentations, he maketh men sinne, by which death roigneth: for so Saint Paule saith of Adam, being seduced by the diuell: *by one man sinne entred into the world, and death by sinne, and so death went vnto all men, because all haue sinned.* This is it then that is said, Christ vanquished him that had the power of death, that is, he abolished sinne, and the condemnation of sinne, which was the kingdome of the diuell, and thereby triumphed ouer him. So Saint Iohn saith: for this cause the sonne of God appeared, that he might lose the workes of the diuell, that is, sinne and death, which are both of the diuell: for sinne God condemneth, and of death he hath said, *I will be thy destruction:* protesting he is author of neither of both. And how hath our Sauour Christ done this? euen by death: a merciefull wisdome, & an vnspeakable mystrie, such as could neuer haue been found or done, but by God alone: for what els is death, but the power of the diuell, and the verie miserie of the world.

To make this the vanquishing of the diuell, and the meanes to bring all happinesse vnto man, what was it els but his excellent vertue, who as Saint Paule saith, calleth things

things that are not, as though they were, and can raise vp light out of darknesse; and sure if all men should haue laide their heads together, to wish a plague to haue fallen vpon the diuell, they could not all haue deuised such another, that his glorie, should be his shame; his power, should bee his overthrow; his kingdome, his vndoing? What could the Prophet Dauid in all his zeale of GOD, wish more against reprobate men, traiterous to Christ, and to his Gospell, than thus to wish: Let their deintie tables be snares to take them, and let their prosperitie bee their ruine? Euen thus Christ hath vanquished the diuell: and yet it is true, that he goeth about like a roaring Lion, seeking whom he may deuoure: and it is true that Iohn saith, that he hath great wrath, and maketh cruell warre against the Church of Christ: but it is as true, his strength is all weakened, and his power is broken that it cannot hurt vs; for Christ hath now overcome him. And as Saint Iohn saith: the time is come, in which the Prince of the world is cast out, and Christ hath spoyled all principalities and powers, and triumphed ouer them vpon his Crosse.

But how is it then, thou wilt say, that his assaults are so fearefullie described, that hee is said to bee Prince of this world, ruler of this darknesse, full of power and authoritie, ouer flesh and bloud? Because we should knowe, no flesh is able to withstand him; neither was it according to the power of mortall man, that he was vanquished; but onlie Iesus Christ of the tribe of Iudah, was the Lion to crush him in peeces.

Wilt thou knowe then, where, and to whom, the diuell is abolished? before Christ our head, and to all the faithfull, that are members of his bodie.

Wilt thou knowe, where, and to whom, the diuell is in full power, and overcome? before the naturall man, and

1. Pet. 5. 8.
Apoc. 12.
17.

Ioh. 12. 31.
Col. 2. 15.

Eph. 6. 12.

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to al those which in their owne strength, seeke to resist him: and therefore S. Paule, when he had deseribed him in al his greatnesse, hee biddeth streight, cast away the strength of flesh and bloud, and put on all the armour of God: for onlie by it, wee should stand vpright in the day of euill. So the diuell is abolished to all those that haue the shield of faith, to quench his fierie darts, that is, to all those which belecue onlie in Christ to be partakers of his victorie. The diuell is in full force to those that are Iusticiaries, trusting in their own workes, or in the libertie of their owne will.

In that the diuell is said, to haue the power of death, as in other places, where he is called the God of the world, the Prince of this darknesse, the Author of sinne; we must note this. If we rest in sinne, liue in error and ignorance, followe the lustes of the world, or walke in all the waies of death, then let me feare; for here is the kingdome of Sathan, and my perill is nigh, that I should be holden in it. But if I be at couenant with my selfe, to haue no pleasure, but vterlie to hate these things: if I like not to go in the paths of death; if I loue not the world, nor the things of the world; if I haue my delight in the word of God, to vnderstand the mysterie of Christ, and to bee lightened with it; if I hate sinne, and all the entisements of it: then may I hope, I walke in the likeness of our Sauour Christ, and all the power of Sathan is broken before me.

Where it is further said, that Christ hath done this by his death, that by death he ouercame him that had the power of death: we see a cleare and manifest testimonie, what manner of death Christ suffered, euen that, ouer which the diuell had his power; the same death, which is the reward of sinne; by bearing it, he ouercame it; and he conquered no more than he submitted himselfe vnto; for by death he ouercame death; if he suffered no more but a bodilie death, he

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he ouercame also but a bodilie death; we shall al rise againe, but in the condemnation of the sinne of our soule: or if he haue ouercome death and the power of it, both in our bodie & soule; then Christ hath suffered the paines of it both bodie and soule, that we might rise againe from the bands of death, and liue with him for euer. For this is true, by death he hath ouercome death, & he hath broken the force of it, no further, than he hath felt the sting of it in himselfe. Therefore, this let vs hold, & let vs so belecue; Christ, bodie and soule, was made a Sacrifice for our sinnes: so hee saide himselfe; *My soule is exceeding sorrowfull euen vnto death.* And at the entrie into it, Saint Marke saith; *He began to be astonished at his griefe, and was ouerwhelmed with his sorrow.* In which agonies Saint Luke saith, his sweate was as drops of bloud falling from him: and God sent an Angell from heaven to strengthen him. And can we thinke all this came vnto our Sauour Christ, for feare of the death of the bodie: his seruants that receiue of his fulnesse, doo they so easelie despise this death, that either they wish for it to be with Christ, or they reioyce in the middes of it before the persecuter: and did our Sauour Christ himselfe, in whom is the fulnesse of the spirite, so feare and tremble at the remembrance of it? Did the Apostles sing in prison, & went away reioycing when they were whipt & scourged? did Paule glorie in so manie tribulations which he reckoneth vp? and did our Sauour Christ in the like paine, crie with a fainting heart, *My God, my God, why hast thou forsaken me?* No (dearelie beloued) it is not so: but that which hath made Christ to tremble, would haue crushed his Apostles in peeces; and that which made him to sweate bloud so plentifully, would haue made them sinke into the botome of hell; and that which made him crie, would haue held both men and Angells vnder euerlasting woe and lamentation.

Mat. 26. 38.

Mar. 14. 33

Lu. 22. 44.

Psal. 22. 14.

mentation. If then our Sauiour Christ were, as the Prophet saith, like water powred out; and all his bones out of ioynt; if his heart were like waxe, molten in the middes of his bowels; if his strength were dried vp like a potsherd, and his tung cleaued vnto his iawes; if he were brought with his sorowes into the dust of death; sic vpon the blasphemous speeches and cursed wordes, which say he suffered nothing but bodilie paine. I would those which are Papists among vs, and in their simplicitie are deceiued with the error of many, I would (I say) they knewe the wickednes of this one point of their doctrine, that they say the soule of Christ suffered nothing but onelie for the bodies sakes, as our soules suffer when our bodies are weake, or are sick, or die: if God impute this their ignorance vnto them, how shall they bee saued from the death of sinne and condemnation? Do they not know what the scripture saith? he bare our sinnes in his bodie, he submitted himselfe to the death of them, & by the wounds of his stripes we be healed. Did our sinnes deserue onlie a bodilie death? or did they not deserue the second death, which is the wrath of God, holding bodie and soule in an euermolting fire? and how shall they escape it, if they knowe not this death in the bodie of Christ, by whose stripes they may see themselues healed? Let them pray, and let vs pray for them, that if it bee the will of God, they may soone be conuerted, and know the vnspeakable loue of our Sauiour Christ, who was accursed for our sakes, and suffered for vs, not onelie the torments of his bodie, but the anguish of his soule, & the wrath of his father, which wounded his flesh & spirit vnto death, & would haue holden him in that condemnation for euer, if he had been no stronger than we had deserued it. But because he was also the sonne of God, in whom the fulnes of the Godhead dwelt bodilie, the eternall spirit that was within him, did lose the chaines of

1. Pet. 2. 24.

of death and hell, and mightilie arose vp from the power of Satan, of which it was impossible that he should be holden; and he hath left those his enemies, the diuel, death, and hell, in ignominie and darknesse, and hath abolished them for euer and euer, not to hurt vs any more, world without end. In this hope (dearelie beloued) is our delight and dwelling place, and they that know not these sufferings of Christ, our soules shall haue no pleasure in their counsels. And thus farre of the first benefite mentioned of the death of Christ, that he hath abolished the diuell.

The second benefite is, that we be set at libertie from the bondage of the feare of death: for so the Apostle saith: *And should set them free, as many as with the feare of death, all their life long, were holden in bondage.* In these wordes, let vs now consider what bondage wee were in, without Christ, and what libertie wee haue obtained through him: without Christ, all our life is a miserable bondage, in feare and terror of eternall condemnation, to come vpon vs for our sinne, in the day of death: through Christ, we see our sinnes purged, the diuell vanquished, death and condemnation abolished, and our selues in the libertie of the children of God, to say: *Our father which are in heauen.* This is the difference of estate betweene the children of GOD, and the children of this world. And what miserie (trow we) then do the wicked of the world lue in? there is indeede, no peace vnto the wicked, as the Lord hath said, when in all their life is feare and terrour: when they carrie in their breasts tormenting furies to hold them day and night, in feare of endles destruction. God hath done it, and no doubt they feele it, there is giuen vnto them a spirit of bondage, and of feare, in which they tremble at their owne estate: they are the children of the handmaide Agar, borne in the bondage of her wombe, and dwell in the desert, and are in mount Sinai, where

Rom. 8. 15.

2. Tim. 1. 7.

Gal. 4. 25.

Heb. 12. 18

Readings of M. Deering upon

is the burning fire, and blacknes, and darknes, and tempest, and sound of trumpet at which they tremble: for they are without Christ, and therefore must needs be in bondage, and in the feare of death all their life. But thou wilt say; the wicked prosper and reioyce in their dayes, they are bound in no such bondage, nor feare no such feare. Thou canst not tell, nor thou knowest not the heart of a wicked man, how soeuer hee boast in his substance, and hath peace in his riches: peradventure there is a bitter remembrance of death within him. When Pharoah the proud tyrant, had hardened his heart, and boasted exceedingly against the people of Israel; yet he sawe no sooner the death of the first borne, but he feared and trembled, as the leaues in the wilderness: and I remember, Salomon saith: there is indeed, a way that a man thinketh streight and pleasant, when the issues of it leade vnto death: but what pleasure is that, and what delight? Salomon addeth, euen in that laughing the heart is sorrowfull, and that mirth doth end in heauines: they doo indeede strengthen themselves, and strue merueilouslie to cast out feare, sometime with one pastime, sometime with another: but if they could cast it out as out of a Cannon, yet would it euermore returne againe and vexeth their heart, that so flieth from it. Balaam would faine haue comforted himselfe with riches and honor, which he loued so much; yet was he not without feare, but at the last it brake out and he spake: let my soule dye the death of the righteous, and let my latter end be like vnto theirs.

So I belecue it is with all these men of reprobate minds, that stoare vp violence and robberie in their palaces, that fill their tables with drunkenesse, their bodies with uncleannesse, their mouthes with blasphemie: they knowe it, I thinke, and euen as Ioshua sayd, with all their hearts, and with all their soules, they knowe it, that the righteous mans

Exo. 12. 31.

Pro. 14. 13.

Nu. 23. 31.

Iosh. 23. 14.

the Epistle to the Hebrewes.

Cap. 2.

mans life is better than theirs: they know that a groat well gotten, is better than a pound stolen: that sobriety is better than riotousnesse: that the chaste bodie is more blessed, than the adulterous flesh: that the mouth that praiseth God, giueth a sweeter sound, than all their wicked talke: and if they doo knowe this, would they neuer so faine feare off their conscience as with a glowing yron, yet sometime it awaketh them as out of a sleepe, and they see a fearefull sight of death and bondage: so that, let vs not feare our selues because of the wicked, nor be enuious at their prosperitie; for neither their house, nor land, nor hidden treasure, can either take from their bodies their quarten agues, nor this care from their minde, that they should not feare at the remembrance of their sinne: and if there be anie that feareth least, in whom the strong man is possessed all, that the things he hath seeme to bee in peace: yet for all that he is neuer the better, no more than the stalled Oxe is the better, because he knoweth not that he is taken out to goe to the slaughter house; but a sodaine death shall haue the greater feate: and therefore (dearelie beloued) seeing their condition, though we make the best of it, it is yet extreame euill: let not our lot be with theirs, but with the righteous, of whom the Apostle saith, that they are set free from the bondage of the feare of death. But you will say, where is this freedome, for the righteous man is yet a feard to dye? not euerie one; for Paule said, I desire to be dissolued and be with Christ: and no doubt God hath so reuealed their hope to many Saints, that they despise the graue and death: howbeit, I graunt this is rare, and it is naturall to all, to bee loth to lay downe this earthie tabernacle, notwithstanding wee are free from this bondage to feare at it, as though we had no hope. And though we die in bodie, yet we are free from eternall death, and no feare of it shall overcome vs: so this is our blessing.

Phil. 1. 23.

Rom. 7. 24.

Hebr. 9. 27.

1. Cor. 16.

36.

Gal. 3. 13.

1. Co. 3. 22.

Rom. 14. 7.

not that we shall not dye, but that we shall not be holden in death, and not that we shall not feare, but that we shall not be overcome with feare: and he is a true Christian man that neither refuseth to dye, nor yet fainteth for any feare of death; for why should I repine to give this bodie to death? I must needs dye, because my bodie is full of sinne, and I will willinglie dye, that I may be deliuered fro this bodie, subject vnto sinne: I must needs dye, because I am full of corruption which must be changed; & I will willinglie die, because I would put on incorruption, that I might see God: I must needs dye, because I beare the image of an earthlie man; and I will willinglie dye, that I may bee like the heauenlie Iesus Christ: and I must needs dye, because so is Gods ordinance; and I will willinglie dye, that I may shew mine obedience to his will; for these causes I submit my selfe to the decree of God, who hath appoynted for all men once to die, and I am either not at all afearde of it, or the feare of it is not much; for I knowe the sting of it is gone, the victorie of it is lost, the curse of it is taken away, that which remaineth, is onlie profitable for vs; for it shall bring an end of al our labours, & giue vs vp into the hands of Iesu Christ. Thus it is now accomplished that heere is spoken, that Christ hath set vs free from the bondage of the feare of death: which (dearie beloued) if we will learne and know, assuredlie it will work great increafe of grace, it wil change our mindes more than wee are ware of, and when wee are wise hearted to see indeed, no doubt we shall bee as bold as Paule, and say vnto euery man: wee desire to bee dissolued, and be with Christ.

It followeth now in the 16. verse: *For he tooke not at all vpon him the Angels, but he tooke vpon him the seede of Abraham.* These words are a further declaration of that he said: he tooke part of flesh and blood, euen as our children. This he

he maketh plaine thus: he tooke not (I say) any nature of Angels, but he took the nature of Abraham, and was of his seede; naming Abraham, both in respect of the promises, which were first made personallie to him: and because by his name, there was more weight to perswade the Iewes that he was their Messias; and by example the doctrine is more plaine, and indeede it is verie plaine: as other children tooke flesh, so did he; flesh I say, not the nature of Angels, but the seede of Abraham. And if the Apostle conclude all this, of these words of the Prophet, *behold me and my children*, what may we conclude, and how boldlie of the words of Mathew: *Abraham begat Isaak, Isaak begat Iacob, Iacob begat Iudas*, and so forth, till he came to the virgin Marie; of whom Christ was borne: how faithfullie may wee beleue it, that he was borne a man as other children were? and how boldlie may wee detest all the madnesse of Martion, Maniche, Nestorius, Eutiches, Appelles, Apollinaris, Ennomius, Cerdo, Valentinus, the Pope himselfe, and all their disciples, who haue so many waies denied the true humanitie of Christ.

It followeth in the 17. verse: *Wherefore in all things it became him to bee made like vnto his brethren, that he might bee a mercifull and faithfull high Priest in things concerning God, that he might make reconciliation for the finnes of the people.* In these wordes the Apostle sheweth another necessarie cause, why our Saviour Christ was man; that by experience of our infirmities, he might bee mercifull, and faithfull to worke the reconciliation betweene GOD and vs: and so concludeth this disputation of his humanitie, applying it now vnto his Priesthood, as before particularlie he had done to his kingdom, and prophetic.

These wordes, *he ought in all things to be like vnto his brethren*: which are repeated againe ca. 4. 15. they are to marked

Phil. 3. 21.

of vs, that we see how expresse still the Apostle vrgeth, that Christ is a verie naturall man, altogether as wee bee, except sinne: like nature, the same flesh, like affections, the same soule, like properties of bodie, the same hunger, thirst, and other desires. And as he is now, so we shall be, our bodies glorified as his is; nor his no more infinite or in many places than ours shall bee: and thus it was necessaric it should be, that he might bee a faithfull high priest, to reconcile vs, euen vs, bodie and soule, vnto God his father.

It followeth in the 18. verse: for in that he suffered, when himselfe was tempted, he is able to succour those that are also tempted. These words shewe the cause of the former saying; why our Sauour being made man, was so much the more meete to be a faithfull mediatur vnto vs toward God: for being man, and himselfe tempted, he felt our infirmities, and had the more compassion toward vs. Other things we haue to note in the 17. and 18. verse, which the next time we will more speake of. Now let vs pray, &c.

The

The twelfth Lecture more, vpon the

two last verses, and vpon the first verse of the third Chapter.

17 Wherefore, in all things, it behoued him to be made like vnto his brethren, that he might bee mercifull, and a faithfull high Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

CHAP. III.

1 Therefore, holie brethren, partakers of the heauenlie vocation, consider the Apostle and high priest of our profession, Christ Iesus.



HERE the Apostle, as I saide, shewed in these last verses, what profite is vnto vs, in that Christ became man; for so he was made a mercifull and faithfull high Priest. The meanes of this faithfulness was, for that he hauing experience of our temptation, had the more compassion on vs, to

deliuer vs.

Here wee are first taught, that Christ became a faithfull high Priest for vs, because he was man like vnto vs: so that, whosoever denieth our Sauour Christ to haue a naturall bodie like vnto ours, he also denieth that he is either a mercifull, or faithfull mediatur for vs: for so it pleased God to instruct him according to his manhood, that by experience and feeling, he should learne to haue pitie on others: he calleth him mercifull, in respect of the affection of his minde,

which was full of compassion toward vs: he is called faithful, in respect of his constancie, who would neuer leaue vs, till he had brought vs into eternall life. In all this, we must learne how to doo good vnto our brother in affliction: and these two things in our Sauour Christ, wee must carefullie keepe, if we wil be righteous after his similitude. We must ioyne vnto all our doing, a loue and compassion to our brother in his want, and a constancie in well deseruing, that our loue bee not wearied with paine and labour: for without loue, whatsoeuer I do, it is nothing: no, not though I gaue, as Saint Paule saith, all the goods I haue vnto the poore. And, I pray you, is not this the lawe of God: Loue thy brother as thy selfe: wherein all our duetie is taught vs betwene man and man? What then though I doo no murder, or steale not, or speake not euill, though I helpe the safetie of my brothers life, though I maintaine his estate, though I bring him increase of goods, though I care for the puritie of his bodie, though I maintaine his good name, except I haue in all this an inward loue and affection to doo it to him, with such a heart, as I would haue another do the like to me, and to bee grieved with all his hurt, as though I my selfe susteined it: except (I say) some measure of this loue and compassion be in my doing, my doing hath none accompt in the sight of God. Marke this (dearely beloued) and teach it your children: and I would our fathers knewe it well, that boast so much of the good workes of the olde world. There is no good worke vnder the Sunne, but that which is done in loue, and compassion of minde: and were their workes such whereof they brag? when they gaue the rich Altar cloathes, and Vestiments, the costlie hangings for their Chancels, their Bells, their gilded Crosses; when they carued curious Images, and clothed them with Goldsmiths work; when they builded Chappels and Chanteries; when they

they went farre on their knees, gaue rich gifts vnto shrines; in all these workes so much magnified, where was mercie? what loue, what compassion was there in them? they pitied not (I am sure) the pouertie of lime and stones, to cloth them so gorgeously; nor they pitied not the Priest in his furred gowne, to put vpon him a Coape of great price: and for all men in the world, let him speake that euer was the better for it. Whose bodie was the warmer for the costlie clothing of the Church walls? whose house was the lighter for the Torches and Candles about the Altar? whose head aked the lesse for the goodlie garland of an Image? or if there were in all this no profite to my brother, no loue, no compassion of the thing to which I gaue a gift, how could these be good workes, that had no goodnesse in them? for I thinke, there is no man so vaine that will thinke he did these things vnto God; that were vnspcakable blindnes, to think, that with the gifts of gold and siluer I could please God: he gaue no gold nor siluer for our raunsome, nor he will take none for recompence of our sinnes.

The Prophet plainlie saith, all my goods can bring nothing vnto thee, O Lord: and how doth the Lord himselfe reiect such vaine thoughts of our hearts, when he saith: if I bee hungrie I will not tell thee: and such other like speeches in the fiftie Psalm, commanding expresse, if wee will do good with meate, drinke, cloath, gold, siluer, &c. bestow it vpon the needie brethren: for God taketh no such gifts at our hands. And therefore (dearely beloued) all these good workes of which you haue heard such boasting, before God they are as nothing, & there is no goodnes in them; for neither is there any mercie in such doings; and without it, it is impossible to please God in thy doing. And thus we see their workes, euen their greatest works, and of supererogation, when you haue weied the well, they are found lighter than

than strawe. And their workes of dignitie next vnto these, they are of the same sort, of no value, as light as vanitie it selfe. Such are their penie or groate dole, when the man is dead, that his executors vse to giue for his soule. Was there euer follie like vnto this? No worke is good without loue and compassion of mine owne flesh; yet then is the worke done for me, when my flesh is without sense, & which there is no compassion or feeling left within me? But God is iust, and for so fruitles a worke, he gaue a helpelesse reward: they bestowed a verie idle liberalitie, and God recompenced it with verie idle thanks, that for their benefite the foolish people should say, Lord haue mercie on his soule; for who

2. Cor. 6. 2. I thinke they praied not all the daies of his life, when the acceptable time was, and the day of health, as S. Paule saith, in which they might haue been heard. But God at the last hath visited vs, and this vanitie is scattered away. I would the remembrance of it were gone with it.

Another propertie is heere attributed to Christ, that he was faithfull, that is, constant; and vnmoueable in his loue, till he had finished our reconciliation: a lesson vnto vs, that loue should not faint within vs, nor we be wearie with the labour and trauell of it: for true it is, loue is not an idle affection; to say, I would he were well, or GOD helpe him; but loue is painfull to helpe in time of neede, and well willing, that no paine can wearie it. So S. Paule saith: eternall life is giuen to them which looke for it, in continuance of well dooing: and in another place, he biddeth not be wearie of well dooing, for we shall reape the fruite of it, and not bee wearie: a thing (dearie beloued) confessed of all men, yea, the verie Gentiles knewe it, that all my well dooing is nothing worth, if at last I would leaue my brother in miserie, and not helpe him still: but it is a thing practised of verie fewe, when I haue once or twice trauailed in my brothers

cause,

cause, not to bee wearie, but to helpe him still: this corruption of the world, let vs take heed of it, and correct the forwardnesse of our owne nature. Tell me, I pray, if I sawe a man like to drowne in the middes of the Thamise, what if I came vnto him, and brought him nigh to the shoare, and then left him drowning by the banke side, what good did I to him? sure no more than he that looked on, and let him alone in the midds; onlie I made him languish with a vaine hope, whereby his death was the bitterer. And tell me thou fainting wearie friend; if Christ should haue done so with thee, how great had been thy miserie? if he had endured for thee the paine of his birth, the trauell of his life, the affliction of his flesh, the reproaches of men, the temptations of the diuell, and then had left thee in bondage of death which thou couldest not escape, what hadst thou been the better? Let vs learne then to be faithfull as he was faithfull, and endure to the ende in well dooing. I speake this with grieve, to see the world, how euerie man is left in his righteous cause: faire words, and goodlie countenances are not hard to get, but a faithfull heart to deliuer the iust out of trouble, I haue seene it in Christ; I haue not els found it in one. Yet this I am sure of, he that is faithfull in this behalfe, he is like vnto Christ, and Christ liueth in him. And thus farre of the last verses of this 2. Chapter.

Now let vs come to the third. *Therefore holie brethren partakers of the heauenlie calling: consider the Apostle and high Priest of our profession Christ Iesus.* Now the Apostle leaueth to make any further description of the person of Christ, whereof wee haue heard, and beginneth a more particular declaration of his offices: and first, how he is our Prophet, to the 14. verse of the next Chapter. And let vs now learne to bee fruitfull hearers; and this exhortation, let it make vs wise, that carefullie and diligentlie wee may hearken, and

learne

Rom. 2 7.

Gal. 6. 9.

learne the myserie of the Lord Iesu in which we be saued: that we may haue the testimonie in our selues, that wee bee the children of the New testament.

Therefore holie brethren &c. Let vs marke diligentlie euerie word in this excellent exhortation: for they are not onlie a wise perswasion to moue vs to care and diligence in learning; but the exhortation is so gathered out of the former doctrine, that this one sentence is a plaine exposition of all the doctrine taught before from the 11. verse, to the end of the Chapter. He saith first: *Therefore, or for this cause*: as if he would say: Seeing it is so with vs, seeing God hath receiued vs into this grace, seeing such an excellent Prophet is giuen vnto vs, let vs heare him. So in the first word, he sheweth, that this exhortation, is according to his former doctrine.

Then he calleth them, holie, alluding to that he spake in the 11. verse: *He that sanctifieth, and they that are sanctified are one*: to teach vs, that wee bee holie, that wee are one with Christ, and that by his spirit sanctifying vs, wee be receiued into his fellowship. He calleth them *brethren*, repeating that he taught in the 11. and 12. verse, that Christ hath taken our nature, and wee are euen as his brethren, fellowheires with him in the kingdome of his father: and that this is the meaning of *brethren*, the words following declare: *partakers of the heauenlie calling*: These words shew what brotherhood he speaketh of: that is, a heauenlie brotherhood which we haue with Christ; for Christ the sonne of God, who hath brought downe heauenlie gifts, hath imparted himselfe vnto vs, and made vs fellowes with him in these heauenlie blessings: first revealing his fathers will, then defending vs from our enemies: and at last presenting vs faultlesse before God, abolishing the diuell and the feare of death, of which heauenlie gifts he spake in the 12. 13. 14. 15. verses. After, he

he addeth: *the Apostle and high Priest of our profession*: In these wordes he teacheth, what offices he had before attributed to Christ, in the texts alledged: first that he is our Prophet, calling him by the name of Apostle, that is, the messenger of God, to teach vs our profession, verse 12. then that he is our Priest, to present vs before GOD, as verse 13. And although, as I haue often told you, his kingdome is also manifestlie prooued by that is saide afore; yet by this place I gather, that the Apostle hath especiallie and of purpose, onelie taught this, that Iesus Christ, God and man, is onlie our Prophet and Priest, to declare and worke our saluation, exhorting vs now to learne carefulle so great a myserie. Now let vs consider further this exhortation, to see what profitable things wee haue to learne in it: where wee are first called holie brethren, wee may see in these words, a good image of the Church of Christ: brethren (as is sayd) noteth our vnitie with Christ our head; by the participation of his spirit, so the Church is a people grafted into Christ, that is, made members of Christ, and sanctified with his spirit. This is our knowledge of the Church, which is true and catholique: it is not in any obseruation of time, of place, of person, but where this brotherhood is a people ioyned to the Lord Iesus, and sanctified by him, there is the Church: to talke of any places, it is great folleie, Christ will not haue his Church to bee knowne by cuntry or kinred, or respect of persons, but onelie by this, that they are grafted in him, & made a holie brotherhood. And here let vs learne what is true holinesse, euen to be made partakers of the holinesse that is in Christ: for he hath sanctified himselfe for vs, and is made vnto vs our sanctification of God, without whom we are flesh and bloud: the cogitations of our heart bent to euill, and all our righteousnesse as a defiled cloath. For if the Angels that are greater than we in all power and excellencie,

Iob. 4. 19.

excellencie, cannot iustifie themselues in his sight: what can we doo, as Eliphas saith, that dwell in houses of clay, whose foundation is in the dust, and who shall be destroyed before the moth. The Lord hath no neede of our workes, nor they shall euer come in accompt before him: for if one man could do al that al flesh hath euer done, yet stil he might say, he were vnprofitable. The great iustice, fortitude, temperance, liberalitie, and all other vertues, which so abounded in some of the Gentiles, what haue they to glorie in them? nothing at all before GOD; except they say, as Paule witnesseth of them, when wee thought our selues wise, wee were verie fooles. And why was all their dooing nothing worth? because they sought their righteousness in themselves, and were not of the brotherhood of Christ, to seeke all their holinesse in his person. Euen thus (dearelie beloued) and none otherwise, it is with all Iusticiaries in the world, whether they bee Gentiles, or whether they bee Papists, in their righteousness they are defiled, and in their wisdom they are made foolish: if they seeke their holinesse in themselves, or iustifie the work which their hands haue brought forth. And let no man, be he neuer so holie, if he were as good as Paule, exempt himselfe; for Paule himselfe confesseth this with vs, that whatsoever he could doo, he would accompt it but as dung, that he might haue the righteousness; not which was of himselfe, but that which was by faith in Iesus Christ, that he might be of this brotherhood, and as he saith, that he might bee found in him. This is the true rule of holinesse, otherwise to talke of our grandfathers and fathers; what good workes they haue done; it is to shewe forth our owne ignorance in the faith of Christ. For what haue our fathers done; but Socrates, Aristides, Scipio, Fabricius, and a thousand among the Gentiles, did as much? or, if they had done neuer so much, if they had giuen

Phil. 3. 9.

all

all their goods to the poor, and their bodie to the fire, what then? except they had been brethren with Iesu Christ, one with him, and sought for their righteousness by faith in him, they had no holinesse in them. And I marvelle howe this beeing so plain, so manifest, yet can be deuoted, to loue still that idolatrous nation, which teacheth them to glorie in their owne workes; and let no man thinke we slander them, or that they giue not this glorie to their own workes, for their owne words tell against them: they haue named it *distinctione operum*, workes wrought of it self without grace, without Christ, without faith, *opus operatum* the thing done, it is meritorious. Did euer Pagan attribute more to themselves? then we may boldly conclude against them, and our Saviour Christ shall be our warrant, they are not of God, because they seeke their owne glorie: and let vs giue glorie vnto God, to acknowledge all our holinesse to be in this brotherhood, as we bee one, with Christ, and Christ with vs, whome GOD hath giuen a sanctification vnto vs.

In that we are said, to be partakers of the heavenly calling: we must consider, what is the honour offered vnto vs, and that we be not dull of hearing, when such a blessed sound is brought into our eares: if we were called to vile things, we might stop our eares; but hauing a heavenly calling, they be, and let them be, excuselesse, that despise it. It was a vsuall perswasion with Saint Paule, to put the Churches in minde of their calling they had of God, to stirre them vp the more willingly to follow it. *I beseech you brethren* (saith he to the Ephesians) *walkeworthie of your calling, in which you are called.* And of himselfe he testifieth to the Philippians, that his continuall trauell was, to be carried to the price of his high calling of God, which was in Christ Iesu; so let vs also be inflamed with the loue of our calling, to followe it,

Eph. 4. 1.

Phil. 3. 14.

M

least

justified by the blood of Christ which overcometh the world
phed and thus. 40. See ye therefore, and marvel not, and va-
unt not: for I will work a work in you, and in many, a work
which you will not believe; though a man should tell you.
We have not to do, as our fathers had, with men that
might be overcome by us, as we have seen in the world, and happy had they
been, if they had trusted in Christ, but the Sonne of God is
come unto us, and hath called us with a heavenly calling,
and yet againe his voice hath spoken, not the earth onely,
but also heaven, and how much thinke you yet to be better
for us, that we were againe in the darke dayes, and blacke-
nes of our old superstition, than thus openly to have the
Gospel, and list to nothing to give heed unto it? But this
is a case almost desperate, and when we speake, we are al-
most without hope. We have so many verses despised this
heavenly calling; and lewd men, lewd I may well call the,
though some be rich, and some be high, who take such li-
berie by reason of their riches, and riches, that they damo-
penly blaspheme the Gospel, and contemne our church &
congregations, and no man is to controule them: for this
cause, for my part, I am much perswaded, that God wil cut
off this generation, whom he hath loved, and raise up ano-
ther, which yet he will bless more, and they shall bring a
discipline into his Church, which shall stop the mouths
of these mightie Giants, which thinke by their strength to
doe what they will. But I leave this to the Lord, who doth
regard it.

Where Christ is said heere, to be the Apostle and high
Priest of our profession: we must learne first, that we be
be Christians, profess no other teacher, nor no other Savi-
or, but this is all we beleue, & all we speake, that Christ is
both our wisdom and our justification, his blood is our
his doctrine is our life, his wisdom is our strength, and his
one

one for all, and all for one; whereof he hath not beene an Apostle
unto vs, & whosoever he be, the teacher of vs, other things
than what Christ hath taught vs already, hee is not of this
profession, nor of our brotherhood, nor of our church, this
we are sure he teacheth nothing, but what is in the word of
magistrations, and for all occasions of infidelity, and true
knowledge are hidde in Christ. And seeing I have pleased
him to be our Apostle, who is the Sonne of God, the bright-
ness of his glory, the image of his substance, the true
light of all things, the maker of Heaven & earth, far greater
than Angels, how unthankfull be we, if his doctrine be
not our profession; say how much we, if we will shal ge-
him higher, say we other, or els for all other. Whatsoever
glorious names they bring, of fathers, doctors, counsellors, &
such like boasting words, we neither know, them nor their
names. If they be ministers of Christ unto vs, their store
are beautiful, & their names are honorable. If they be their
owne ministers, we know them not, nor all their glory: if
they say they be doctors, we may well say againe, they are
but Pharisees that wil be called Rabbi. We have no doctor
but one, and that is Christ; & he is the Apostle of our pro-
fession.

Now, where the Apostle calleth Christ, the high Priest
of our profession, as we have learned before, if hee be our
Apostle, we have no other teacher: so we learne here, if hee
be the Priest of our profession, no part nor parcel of the mi-
nistrie of his Priesthood, we may give to another, but profess
it our Priest, that he is our Priest alone. And as the Priest is ap-
pointed to make sacrifice for sinne, and to be a mediator be-
twene God and man; so all this worke we must leave
wholly unto him, knowe no other, receive no other, pro-
fesse no other, upon whom we will lay this reconciliation,
to purge our sinnes, & to bring us to God, but Christ alone.

for he is the Priest of our profession, he hath washed vs from our finnes, he hath ioyned vs vnto God, let him haue all the praise of this saluation. Let vs call all the world into a reckoning, whoeuer they be, popes, prelates, abbates, monkes, friars, heremites, ankers, their indulgences, their pardons, their blessings, their orders, their garments, their vower, accompt all their workes, prayers, fastings, meditations, pauerie, nakednesse, and all the chastisings of their bodies, if in all this laide on a heape, thou seekest to counterpoise but the leaision of thy finne, thou makest thy false thy priest, and art an hypocrite, or an hypocrites disciple, and hast denied Christ to be the Priest of thy profession: for if he be thy Priest, he is thy Priest alone, purging all and clearing out of thy finnes, and hath neither fellow nor helper in his workes, but as he hath said, so he hath done, & hath troden alone the wine presse of the wrath of God. Beware therefore (dearly beloved) of such doctors and of such doctrine, which in the question of forgiveness of finnes, carrie away your senses to an it man, on wocke of mans hand: for it is but subtiltie to make you blinde, that Christ should not be the Priest of your profession. And as it is thus in the purging of our finnes, so in being Mediator betweene God and vs, as offer of our workes, of our prayers, and vs our selues faultlesse before his Father, there is no other but he alone: for if all Angels would present our prayers, yet they could not; our thoughts are so euill, and our words so uncleane, that the Angels of God cannot make them righteous in his sight. But if Christ giue with his spirit, so minister lights in our hearts; & in his owne righteousness in whose mouth was no deceit, will sanctifie our prayers, which are of polluted lippes, then we haue a free entrance vnto the throne of grace: for he hath sanctified himselfe for vs, and what soeuer wee aske in his name, wee shall obtaine: for thus

neither

neither our prayers are of vs, but they are of the spirit of God, neither are they presented from vs, but from him who is our mediator, and giueth them his owne righteousness to make them accepted: and thus in his holie and vnsearchable wisdom, finding a meanes to sanctifie with his holines all that is ours, euen vs our felers also he hath sanctified in himselfe, and giuen vs the righteousness of his humanity, to be righteousnesse vnto our flesh, and so presenteth vs vnblamable vnto his father. Thus Christ is the Priest of our profession, and in all Christianitie there is no other. It grieueth me here, to see the subtiltie of some, who with coloured words deceiue the hearts of many that are not euill. When they would pull this profession out of our mouth, they speake not in plaine wordes, to bid vs denie that Christ is our Priest, for then wee would hate them: therefore to keepe their credite, and yet to worke their mischief, they stammer in their tongues, that the sunple should not perceiue them, and they say, a mediator, which is one part of his Priesthood, is of two sorts, one is of redemption, and so is Christ alone: another of intercession, and so are all the Saints and Angels. Thus they stop the mouthes of ignorant men, and then with a harlots forehead, boast in their lyes. But when you meete these Rabbines, and Apostles of their owne profession, aske of them what they meane by a mediator of intercession: they may aswell say, an intercessour of mediation, for both are one: and it is as the Logicians call it, a meere nugation. For where there is one mediator betweene God and man, the man Iesus Christ, it is his office to redeeme vs from sinne, and to make intercession to God for vs: and they robbe him of this last part of his honour, who make you beleue, it is a seuerall thing belonging to another: as by example we may make this more plaine. It is the office of a King to rule ouer bodie & goods,

for he is the Priest of our profession, he hath washed vs from our sinnes; he hath ioyned vs vnto God, let him haue all the praise of this saluation. Let vs call all the world into a reckoning, whosoever they be, popes, prelates, abbates, monkes, friars, heremites, ankers, their indulgences, their pardons, their blessings, their orders, their garments, their vower, accompt all their workes, praier, fastings, meditations, pouertie, nakednesse, and all the chastisings of their bodies, if in all this laide out a heape, thou seekest to counterpoise but the least ion of thy sinne, thou makest thy selfe thy priest, and art an hypocrite, or an hypocrites' disciple, and hast denied Christ to be the Priest of thy profession: for if he be thy Priest, he is thy Priest alone, purging all and esteeming out of thy sinnes, and hath neither fellow nor helper in his work, but as he hath said, so he hath done, & hath troden alone the wine presse of the wrath of God. Beware therefore (dearly beloved) of such doctors and of such doctrine, which in the question of forgiveness of sinnes, carrie away your senses to any man, on worke of mans hand: for it is but subtiltie to make you blinde, that Christ should not be the Priest of your profession. And as it is thus in the purging of our sinnes, so in being Mediator betweene God and vs, as offerer of our workes, of our praier, and vs our selues faultlesse before his Father, there is no other but he alone: for if all Angels would present our praier, yet they could not; our thoughts are so euill, and our words so uncleane, that the Angels of God cannot make them righteous in his sight. But if Christ giue vnto his spirit, to minister sights in our hearts; & in his owne righteousness in whose mouth was no deceit, will sanctifie our praier, which are of polluted lippes; then we haue a free entrance vnto the throne of grace; for he hath sanctified himselfe for vs, and what soeuer wee aske in his name, wee shall obtaine: for thus

neither

neither our praier are of vs, but they are of the spirit of God, neither are they presented from vs, but from him who is our mediator, and giueth them his owne righteousness to make them accepted: and thus in his holie and vnsearchable wisdom, finding a meane to sanctifie with his holiness all that is ours, euen vs our felers also he hath sanctified in himselfe, and giuen vs the righteousness of his humanity, to be righteous vnto our flesh, and so presenteth vs vnblamable vnto his father. Thus Christ is the Priest of our profession, and in all Christianitie there is no other: It grieueth me here, to see the subtiltie of some, who with coloured words deceiue the hearts of many that are not euill. When they would pull this profession out of our mouth, they speake not in plaine wordes, to bid vs denie that Christ is our Priest, for then wee would hate them: therefore to keepe their credite, and yet to worke their mischiefe, they stammer in their tongues, that the simple should not perceiue them, and they say, a mediator, which is one part of his Priesthood, is of two sorts, one is of redemption, and so is Christ alone: another of intercession, and so are all the Saints and Angels. Thus they stop the mouthes of ignorant men, and then with a harlots forehead, boast in their lyes. But when you meete these Rabbines, and Apostles of their owne profession, aske of them what they meane by a mediator of intercession: they may aswell say, an intercessour of mediation, for both are one: and it is as the Logicians call it, a meere nugation. For where there is one mediator betweene God and man, the man Iesus Christ, it is his office to redeeme vs from sinne, and to make intercession to God for vs: and they robbe him of this last part of his honour, who make you beleue, it is a seuerall thing belonging to another: as by example we may make this more plaine. It is the office of a King to rule ouer bodie & goods,

In which cause God commaundeth our obedience: now a froward person, that would denie to pay his tribute, shall say, a King is of two sorts, one ouer the bodie, another ouer goods: my bodie I graunt to any lawfull seruice, as due to our King: but our King is not only the King of our goods, and I will bestow mine otherwise. Doo you not see what follie is in this? because GOD hath submitted to Kings, two things, bodie and goods, therefore, to say, there be two sorts of Kings. Euen so, GOD hath made a mediation, both to redde me vs, and to present vs vnto God: and they bliud your eyes, and tell you, there be two sorts of mediators. Surelie, euen with as good reason they might say, because a man hath bodie and soule, there be two sorts of men, one of a bodie, another of a soule: but to let such deceiuers go, let vs confesse a better faith, and acknowledge that Christ is the one, and whole priest, of our profession.

And heere let vs not forget this, that our religion, our faith, our hope, is called our profession: so he calleth it againe in the fourth Chapter, verse 14. and againe in the 10. Chapter, the confession of our hope, whereby we learne, except we professe it, it is no religion, no hope, no faith.

The Prophet saith: *I haue beleeued, therefore I haue spoken:* and Saint Paule maketh this common to vs all: wee haue also beleeued, & therefore haue we spoken: and Saint Paul saith to the Romaines, as in heart wee beleue vnto righteousness, so in mouth we confesse vnto saluation: and Saint Iohn saith, whosoever shall openly professe that Iesus is the sonne of God, God dwelleth in him and he in God. And whosoever he be, that for any feare of man, or for any cause, maketh it not knowne, that thus he beleueth, or will not professe his faith, the scripture testifieth against the thoughts of his heart, and saith plainly: he loueth the glorie of man more than the glorie of God. Let vs not be guilty

Our profession.

2. Co. 4. 13.

Ro. 10. 10.

1. Ioh 4. 15

tic of so great sinne: for this cause the calling of the Gentiles was so greatly magnified, because the name of GOD should be great from one end of the earth to the other: how do we hold our peace, if we be called in this couenant; and not onlie so, but what creature is there, which in his dumbe nature, sheweth not out the praise of his Creatour? The heauens declare the glorie of God, and the firmament sheweth his handie worke: how should then man, of whom God hath been especiallie mindfull, tye his tongue, so excellent a member of his bodie, and not with it to take foorth the praise of GOD, and make the world his witness what faith he hath in Christ? but of this I spake before in the eleuenth lecture, and vpon the twelfth verse. Now let vs pray &c.

M 4

The

Readings of M. Deering upon

GOD The thirteenth Lecture, vpon the
2. 3. 4. 5. & 6. verses, to these words:

whose house &c.

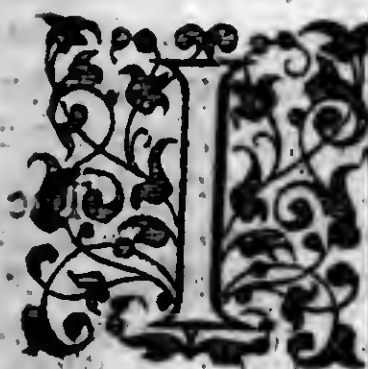
1. *Who was faithfull to him that hath appoynted him, euen as
Moses was in all his house.*

2. *For this man is counted worthie of more glorie than Moses,
in as much as he which hath builded the house, hath more
honour than the house.*

3. *For every house is builded of some man, and he that hath builded
all things is God.*

4. *Now Moses verilie was faithfull in all his house, as a ser-
uant, for a witnesse of the thinges which should bee spo-
ken after.*

5. *But Christ is as the Sonne, ouer his owne house, &c.*



Told you, the Apostle in this Chap-
ter, beginneth a speciall discourse of
the prophetic of Christ: first (as you
haue heard) making an earnest ex-
hortation, for vs to hearken vnto him.

Now, hee goeth forward; and
teacheth what manner of Prophet
Christ is, and how wee ought to ac-
compt him. First, that he was ordeined of God: next, that
he was faithfull in his calling, for he saith: *He was faithfull
to him that appoynted him*: for in that the Sonne of GOD
was as wee haue heard, thus made man, this was Gods ap-
pointment, to make him our Prophet: and in that he was
appoynted of GOD, hee is set forth with his warrant,
that he did not glorifie himselfe to bee our Prophet, but
his

the Epistle to the Hebrues.

Cap. 3.

his Father gaue him this honour; by his glorious voyce *Christ or-
deined of
God to be
our Pro-
phet.*
sounding out of the clowde; *This is my beloued Some in who*
I am well pleased, heare him: and let vs take heede, not to re-
fuse or despise him, that is thus sent of God, and speaketh
from heauen, least we shuld be found to strue against God.

And here, that it is said; *God appointed him*: we see the roote
and fountaine of this loue, that Christ should come a Sau-
our among vs. It was not onelie in the person of the sonne,
who gaue his life for his sheepe: but it was also in the per-
son of the Father, who so loued the world, that he gaue his
onlie begotten Sonne, that euerie one which beleeueth,
shuld not perish, but haue euerlasting life. So that we know
as the work & instrument of our saluation is in Iesu Christ,
God and man, who was crucified for our sinnes; so the first
cause is in God the Father, who according to his own pur-
pose and will, hath predestinated vs in Christ, before the
foundations of the world were laid, that we should be ves-
sels of honor, to set forth the praise of his glorie, who had
mercie vpon vs.

And as we must giue vnto our Saviour Christ, the glo-
rie of our redemption, in the sacrifice of his bodie, or els we
denie him to be the Sonne of God; so wee must giue vnto
the father the praise of his mercie, that hath free lie loued vs,
and predestinated vs eternallie vnto life, or else wee denie
that he is the Father of our Lord Iesu Christ: for as this is
our profession, that Christ hath done the deede; so this is
our profession, that God the father hath appointed him vn-
to it. And as the Apostle speaketh here, that God appointed
him to be our Prophet, so our Saviour Christ euer acknow-
ledgeth, that he was sent of his Father.

The second thing here witnessed of Christ, & in which
we are assured he is our onlie Prophet, and are prouoked
to hearken vnto him, is; *That hee was faithfull in all the house*
of

Readings of M. Deering upon

of God: This faithfulness is truth and integritie in discharge of this office committed to him, wherein he set all his care and industrie, that he might bee found faultlesse, that like as he was sent of God to bee a Prophet to reueale his will: so he did faithfullie performe it, teaching onelie doctrine and ordinances of his father; as in many places Christ testifieth this faith in his dooing: *My doctrine, saith he, is not mine, but his that sent me.* Again, *I doo nothing of my selfe, but as my father hath taught me; so I speake.* And againe, *The words that thou hast giuen me, I haue giuen them.* How diligently then ought we to heare such a Prophet, as hath so faithfullie spoken: And here we haue all a verie good lesson taught vs, in the person of Christ, to what calling so euer we be called of God, in the same let vs be faithfull: if we be preachers, faithfull preachers; if we be Princes, faithfull Princes; if we be Iudges, faithfull Iudges; if wee bee treasurers, faithfull treasurers; if we bee merchants, faithfull merchants; whatsoever we be, faithfulness must be our praise; for as S. Paule requireth of all; *he that hath an office, let him be diligent in his office:* so he giueth this as the praise of all diligence. It is required of euerie dispenser that he be found faithfull; and euerie vnfaithfull seruant shall be condemned in his worke, in the day that his accompt is called for; for he that hath been vnfaithfull in things of this life, which are fraile and fewe; how can he thinke there shall euer be committed vnto him eternall things, and infinite in number. And we must here also marke, that it is sayd of Christ, he was faithfull to him that called him, that is, to God; for vnto God we must make our accompt of euerie worke. It is true that Kings make their vnder officers; but the offices are all of GOD: Kings serue to appoynt the persons, in this ministerie of man; but God alone appoynteth them their worke, which is the ministerie of his iustice, and the safetie of his people, of

Ioh. 7. 16.

Ioh. 8. 28.

Ioh. 17. 8.

Rom. 13.

1. Cor. 4. 2.

An accompt of our offices is to bee made to God.
1. Pet.

the Epistle to the Hebrews.

Cap. 3.

of which he also will aske an accompt, and before him we doo all that wee doo: When Iosaphat King of Iudah appointed his Iudges and officers, he giueth them this charge: *Remember that now you execute not the iudgements of man but of the Lord:* therefore in euerie office, thou bearest the image of God, and nothing must make thee breake the righteousnesse of it; not thy profite, nor thy pleasure, nor thy kinsman, nor thy friend, nor thy father, nor thy king; for if thou doo, thou hast sinned, and thy sinne will finde thee out in the day, in which shall be said; come giue accompt of thy stewardship. The Prince may set thee in the seate of Iustice, but the Prince must not make thee peruert Iustice: he may giue thee an office, but he cannot giue thee thy *Quicquid est*, for the vnfaithfulness of thine office: if magistrates and officers knewe this, they would not so ambitionlie sue, as they do, and when they had obtained they would be more faithfull than they are: but this is a desperate disease, and for me let it grow till it be rottennes in their bones. I speake not in hope of any amendment, but I beare witness of their sinne against the day of vengeance. Further I say nothing, they haue made their gaine their God, and with the idoll to which they are ioyned, let them alone. In this matter of faithfulness which we haue in hand, let vs learne this; that as it is necessarie in all, so it is especiallie necessarie in the minister: and to the end that we may all learne what is the faithfulness of a minister, let vs see what was in Christ, whose faith is the example for all to followe.

It followeth; *he was faithfull as Moses in all his house.* Exo 39. 42. Num. 10. 1. What was the faithfulness commended in Moses? that he did in euerie poynt, according to that which God had commaunded, and pretermitteth nothing of all that the Lord had sayd. This was then the faithfulness of Christ, to doo nothing but at the will of his father, and this Saint

John

The faithfulness of a true minister.

Readings of M. Deering upon

John witnesseth expressly in manie places, that Christ did, and said, all things, according to the word and will of his Father.

And thus Saint Paule, when hee would shewe the faithfulness of himselfe and his fellowes, hee maketh no merchandise of the word of God, nor minglith it as vintners doo their wine, but speaketh as from God himselfe. And in another place, he saith, he doth not mingle deceit with the word of God. Now, the word it selfe is called by Saint Peter, the milke that is without all deceit; shewing, whatsoever is els of man, it is falshood, and no sweete nourishment of life in it: therefore he that is faithfull, speaketh ouely the words of Christ, as Saint Paule saith, in cleare and manifest declaration of truth. And expresse in plaine wordes this is taught vs by Paule, in the first Epistle to the Thessalonians, saying, our exhortation was not by craftinesse, nor by deceit, nor by vncleannesse: but as God allowed of vs to commit his Gospell vnto vs, so wee speake, not as studying to please men, but to please God, who trieth our hearts: neither euer did we flatter you (as you know) nor sought subtile meanes to winne ought vnto our selues, (as God is our witnesse.)

Heere is the image of this faithfull Minister, like vnto Christ, one that preacheth nothing but the word of God, not for anie cause, but Gods glorie. How manie ministers know this, the Lord alone can tell; but how few follow it, all wee this day are witnesses.

And I may almost say heere, as I said before of officers; I speak not for anie hope I see of amends: for I assure you it is almost with vs in the Ministerie, as it was in Esayes time with the people of Israel: *The whole head is sicke, & the whole heart is heauie, from the sole of the foote to the crowne of the head, there is nothing whole therein, but wounds and swellings,* and

the Epistle to the Hebrewes.

Cap. 3.

and sines full of corruption: from the Priests of the highest chaires, to the beggerlie Curats of the countrie, a generall neglect is of this faithfull teaching of Gods people.

The other and greatest part of vnfaithfulness, is, when we corrupt and defile the word of God committed vnto vs, to mingle it with our owne deuises, and bring it into small accompt, that we might magnifie our owne traditions: this vnfaithfulness we pray day and night, that the Lord would keepe it from vs, and wee exhort you, in the name of the Lord, receiue the worde ingrafted in you, which can saue your soules, and receiue the immortall scale which is the word of the liuing God by which you may bee regenerate, and wherein you haue the power of GOD to saluation, through a pure faith; and haue no trust in man, for euery man is a liar. This faithfulness, by the grace of God, wee bring vnto you, and beseech you to abide vpon the foundation of the Apostles and Prophets: but of this faith, what one lot or title is left vnto our aduersaries: Zimri was as faithfull vnto Elahor, or Hanaah to Benhadad, as they haue been faithfull to the Lord Iesu, in this behalfe: for what is it els but to bee guikie of the death of Christ, to pollute as they haue done, his Testament, which was confirmed in his blood: what is it but to bring him downe againe from heauen, or to raise him vp againe from the dead, to take away from vs the word of faith printed in our hearts, by the preaching of his Gospel, and to send vs to Rome to inquire of our religion? Sutehie (dearelie beloved) I tell you true, and yet not I but Paule, nor Paule but Christ, that he that sendeth vs beyond the seas to learne our faith, when wee haue the word of God at home, he is an vnfaithful creature, adulterating the word of GOD, and as one that would pull Christ againe downe from heauen: and at the Decrees and Decretalls, & Constitutions of the Church of Rome, which

1. Cor. 1. 21.

1. Pet. 1. 23.

Rom. 1. 16.

Eph. 2. 20.

1. Re. 16. 10

Deu. 10. 12.

Rom. 10. 8.

they

Reading of M. Deering upon

they have toynd to Gods worde, and tell you, you must needes beleue them, they are the verie fornications of the whore of Babilon, and haue nothing but filthinesse in them: and if any doubt of it let him consider what hath been said. This was the faithfulness of our Saviour Christ, to speake onlie the words which his father had commanded him to speake. This was the faithfulness of Christs Apostles, to preach onlie, what our Saviour Christ had taught them. This is our faithfulness, to beleue according to the preaching of the Apostles, and to bee built vpon their foundation; not the Popes, who hath exalted himselfe, and commeth with his dispensations against GOD the father, against his sonne Christ, against his Apostles, and maketh liues of his owne: what a perjured and faithlesse creature is he? And thus farre of the ministers faithfulness.

Now, more touching this comparison here made betwene Christ and Moses, there is no doubt but the Apostle vseth it the more to ioyne the Hebrewes vnto Christ: for how they accounted of Moses he knewe well, and what fouer was spoken of him, they did willingly applie themselves to marke it, and leaue it; and his praise did win their affections to bee more equallie bent to learne Christ. Taking this occasion, he beginneth his comparison, making this as common both to Christ and Moses; that either of them ruled in the house of GOD, and either of them was faithfull in his charge but yet so, as Christ was much more honorable, and therefore to be of vs acknowledged our onlie Prophet. The place here alledged, that Moses was faithfull, is writt in the 12. of Numbers, where GOD giueth him this testimonie, and therefore maketh it a warrant, that God had chosen him aboue all other Prophets, to whom he would more clarcly and fullie reueale his will: and therefore, none of all the children of Israel, nor Aaron, nor Miriam,

the Epistle to the Hebrews.

Cap. 3.

riam, not any, to presume against him. A notable place, and verie fit for the Apostles purpose; for directly it teacheth; that likewise Christ, who of all other was most faithfull, was also most glorified of his father, to be a Prophet aboue all Prophets: and where he saith, that Moses was faithfull in all his house, that is, in all the people of Israel, which was his Church, called in the scripture many times the house of God, to shew in how high a bond God had taken the: & that he addeth (all) it sheweth, that to euerie one, Moses was ordeined of God a Prophet to reueale all the will of God, neither any part of it was concealed from him that he knewe it not, neither kept secret by him that he would not declare it, but faithfull in all his house, whom in all things euerie one should follow: and so this was an image of Christ to come, who in all the house of GOD, should bee absolute faithfull aboue all other that euer were before or after. Here we haue two speciall things to learne: Christ was faithfull in all his house: if in all his house, then is there no peece of the house of GOD, which Christ hath not built vpon perfection: for if any little part or parcel of it, be left by Christ imperfect, then in it he was not faithfull, to finish the worke that GOD had giuen him. Our Saviour Christ then if we will receiue him with all his praise, and giue him the glorie of all his worke, wee must confesse he hath built a perfect house, and made full all the holinesse of his Saints, that they might bee washed from all uncleannesse, and at the last be presented by him, vnto his father, a glorious Church, not hauing spot, or wrinkle, or any such thing: for he is faithfull in the house of GOD: our faith, our hope, our love, our wisdom, our worshipping of GOD, our order, but gouernement, Christ hath taught vs all, and hee is vnto vs all, and him alone we must set to deade vs in all our waies: if wee should attribute vnto him the greatest and highest

Christ is perfect in his worke of the Church, and wee cannot adde any thing to better it. Ephe 5.17.

highest mysteries, our predestination, our redemption, our iustification, our sanctification, &c. and say, in such hard poynts he hath instructed vs, but other things he hath left to bee done by man: what were this but to say, Christ was faithful in building the stately roumes of his fathers house, to make the parlour, or hall, or great chamber, but nothing els: so, manifestly robbing Christ of his glorie, that he was not faithfull in all his house. And how are wee blinded, if we doo beleue it: he that abased himselfe so lowe, that he refused not the shame and curse of the Crosse, what mean we to thinke, he did not abase himselfe to be with vs in our owne likenesse, and reueale vnto vs, and teach vs all the will of God, whatsoeuer we ought to knowe or doo? let them go, themselves alone, and let not vs walke in their counsell, who dare require more than Christ hath taught, or to presume to speake more than they have learned of him; which is, to make him vnfaitfull in some part of the house.

Another thing in this, is to bee marked; if Christ were faithfull in all his house, then are they no part of this house, which are not built vp by him: he hath not onely made all perfect, but he hath also done it alone, and not onely he buildeth the house, but they alone are the house who are built by him: so that we, if we will be this house, we must know and feele his workmanship in vs: and whosoever knoweth him not, he hath no place in the house of God: for the faithfulness of Christ is in euery part of it, which faithfulness, if it haue not wrought in vs, wee belong not vnto it. And thus farre of this comparison with Moses, in which first the Apostle giueth them both their praise, that they were faithfull in all the house of God.

Now, least the comparison should seeme equall, or Moses should bee reckoned as great as Christ: euen as before he hath giuen Moses his due praise, to testifie how he honoured

noured so great a Prophet of God: so now he sheweth the great excellencie of Christ aboue Moses; that the Iewes maye also learne to honour their Messias, as it becommeth them.

It followeth, Now this may is counted worthy of more glorie than Moses, euen as much as he that buildeth the house, hath more honour than the house: for euery house is builded of some man; but he that hath built all things, is God. Here, in one especiall point, the Apostle reserueth vnto Christ a singular honour aboue all other, and aboue Moses: that is, that Moses was so faithfull a ruler of the house of God, that yett hee was himselfe a part of it: but Christ is so a ruler of it, that he hath also built it himselfe. Now then, seeing the workman is more honourable than the house, and euery part of it, Christ is so much more honorable than Moses. This reason, we see, is taken of the similitude of a house; a thing vifual in our life, and vnderstoode of all: and seeing it hath pleased God to teache vs wisdom by so base similitudes, we are so much more excuselesse, if we will not learne.

Will you see the difference betweene Christ and Moses? look vpon a house, and him that made it: when you see a faire house, who hath the praise? the stone and timber, and other matter: or else the workman that built them vp together? so is it with Christ and Moses: Moses was faithfull, it is true: and so is the stone and timber good, and sound, and verie apt to abide the hewing, till you can frame it together: but what is this to compare it with the workman? be it neuer so good, it is a lumpe without fashion, and neuer will haue beautie in it, except the workman set too his hande: euen so Moses, because hee is flesh and bloud, which nature our Saviour Christ hath sanctified, to bee a vessel of the grace of God, he was an apt matter to be made euen a beautifull portion of this house: but what is this to

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Christ,

Christ, without whom Moses had perished in his owne corruption, and his nature had been lost, no piece of it to come into the house of God.

Seeing then Moses is as a part of a house, and Christ as the builder, who hath set it vp. Moses may haue the praise that he was set in an honourable place, but the praise is not his owne, but the workmans that set him in, if we make a comparison betwene them.

In this similitude of the Apostle, that it might bee a full persuasion to the Iewes, they must knowe certainlie, both that Moses is but a part of the house, and that Christ is the builder of it. The first is a thing without controuersie that Moses was part of the house: for howe was hee els one of Gods Saints? or what comfort could he haue had of all the promises made to Israel, if his owne portion had not bene in that, by being one of Israel.

The other, that Christ hath built this house, the Apostle proueth it thus. It must needs be, that euery house must be built of some bodie, and therefore the house of Israel, in which Moses was so faithfull, was also built by some man; it grew not alone, no more than timber & stone can royn together alone to make a house. Who was it then that built it? or who made it? who but euen he that made all things; and that is God himselfe: if then, as we haue taught, Christ be God, and the wisdom of his father, by whom all things were made, in heauen & in earth; and if he hath taken our nature, that in one person God & man, he might bee faithfull ruler in this house of God; then he ruleth as the builder, as the maker; so much more glorious than all other, as the builder of the house is more glorious than the house it selfe. This is the plain meaning of the Apostle in these third and fourth verses.

Now if it be heere objected, onely God is the buylder there.

therefore Christ being man, is also a part of the house: wee graunt, he is a part, because he is as one of vs, hath part with vs, and wee with him, he our head, and we his bodie; but as he is a part, as he is man; so he is the builder, as hee is God: and therefore taking mans nature into the person of the diuine, to glorifie it with his owne glorie, he in this person GOD and man, is now also the builder of the house: and therefore, all other must giue him the preeminence of honouring.

If it bee againe objected, that Moses was also a builder, as Saint Paule calleth himselfe a builder and a wise builder, it is true, that this name is giuen them, but vnder improperlie, as vnto the instruments by which God buildeth; for otherwise, Paule may plant and Apollo may water, but there is no growing into the house of God, except Christ, who is God himselfe, giue increase: for he is onely the effectual builder. He, as the Prophet Dauid saith, euen the most high, hath stablished her; and by him all the bodie being coupled and knit together by euery ioynt for furniture therof, receiue the increase of a perfect bodie, and is made a glorious house of God.

It followeth now in the fifth verse. And Moses was faithfull in all his house, as a seruant for the testimonie of the things which should be spoken, but Christ as the sonne is ruler of his house. Heere is another difference, in which our Saviour Christ farre exceedeth Moses; and that is, that Moses was in the house of God as a seruant, but Christ as the sonne. Now, how much more honour the sonne hath in his fathers house, than he that is a seruant, so farre Christ is aboue Moses, and aboue all.

And in this, the Apostle needed not use many wordes; for the truth in all was cleare, that Moses was a seruant & all confessed that GOD calleth himselfe his father.

1. Cor. 3. 10
Ro. 15. 20.

Psal. 17. 5.

Eph. 4.

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And that Christ was the Sonne, no man doubted, and the Scripture giueth him plainlie the title of the Sonne of God.

This was vnto the Iewes a verie plaine & a verie strong perswasion: for though they had been alienated from this Sonne of David whom the Apostle preacheth vnto them, neuer so much: yet they must needs confesse it, Moses was but a seruant, the Messias must bee the Sonne; therefore hee to rule in the house for euer, and Moses to giue him place.

So now this high honour of the Sonne of God, being giuen to this Christ crucified among them, they could not bee offended at the wordes, but were wiselie to consider, whether this was he they looked for or no: which by triall and searching of the Scriptures, when they should finde true, then Christe shoulde haue the glorie of our Redemption, which thing the Apostle now so carefullie goeth about.

Here, we haue all taught vs a lesson of good humilitie, & how to knowe our selues, and what place wee haue in the Church of God. Who is there among vs, dare aduance himselfe aboue Moses, yet Moses was but a seruant. Which of vs is so great as an Apostle: yet Paule saith, we confesse our selues to be seruants of the Church.

To the ende there should be no mo masters but Christ, it was necessarie all other should be seruants: and to the ende he might be Lord alone, so GOD ordeined it, that all his Ministers shoulde bee fellowes: so they are all fellowe seruants that are appointed of God, for the ordering of his house.

Moses, in singlenesse of heart, was, and was called a seruant: Paule a seruant, Peter a seruant, all seruants for the worke of the Ministerie, to builde vp the bodie of the

Saints

The ministers are fellowes, & Christ is onely our master & Lord.

Saints of God: this is Gods ordinance from the beginning. But of late, one is risen vp, a beast full of hypocrisie, more lowlie in name than anie Apostle, or Prophet, and calleth himselfe a seruant of seruants: but as proud in spirite, as the Whore of Babylon, which maketh her selfe Ladie ouer Kings and Emperours.

And this deceiuer hath thus as wee see, prophaned the Lords Sanctuarie, and exercised tyrannie in his Church: he hath driven out the seruants, which laboured in paine and lowlinesse, to gather together by preaching al the people of God, and hath set maisters in their steede, after his owne likenesse, who too too long haue now kept the Church of Christ in bondage, and cease not to strue to keep it in bondage still.

And therefore we ought the more earnestly to pray, that God would giue vnto the Nurse-fathers, and Nurses of his Church, that is, to Kings and Princes, wisdom to see it and then wee shoulde haue hope, that they shoulde also finde grace to amende it. But let vs returne to the Apostle.

When hee hath thus shewed, that Moses was but a seruant, he telleth after, wherein his seruice was, & what was his faithfulness in it.

It followeth for a testimonie of the things which should after be spoken: For this purpose Moses was a seruant, and in the performance of this dutie Moses was faithfull: hee was a seruant, to beare witness vnto the people, of all the words which God should speake vnto them, that is, a seruant faithfully declating all the law of GOD: for these wordes, the things which should after be spoken: though they be truelie vnderstood of the Gospell of Christ, because in the figures of the Lawe it was shadowed: and Moses also himselfe did beare witness of Christ, yet because here is compari-

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son made betwene Iesus Christ and Moses; distinctie speaking of both their callings; therefore rather take these words of the Apostle here, onely to bee spoken of the lawe giuen by Moses; so, Moses was a seruant to beare witnesse of all the things which should be spoken of the Lord. Here is the full office and whole authoritie of a true seruant, faithfully to doo his masters message.

And Moses, the most renowned of all Prophets & greatest among the people of Israel; what was he? a seruant; to declare vnto the people all that the Lord had spoken. Who is hee now, will presume aboue Moses; to speake of his owne head; ordinances and lawes; which the Lord hath not made? who will establish Decrees of his owne in the house of God? whosoeuer he bee, he shall carrie his iudgements; he is not a seruant, as Moses was; because he beareth not witnesse onely to the words that God hath spoken; but he exalteth himselfe to bee a master, and hath a mouth that speaketh proude thinges, because he presumeth in the house of God, to giue lawes and orders of his owne; for if he were a seruant, he would do the worke of a seruant, and beare witnesse what his master had said.

And here, by this place, we may well expound it, that the Apostles Paule, Iames, Peter, write themselves the seruants of Iesu Christ. The word it selfe is manifest prooffe, they speake nothing but the words of Christ, no decree, no constitution, no order was of their owne, they were but seruants; but it was of the Lord Iesu Christ, who was their onely master; and as their name giueth this testimonie vnto them, so Paule openly affirmeth in plaine words before King Agrippa, that euen to that day, he neuer witnessed any thing, neither to great nor little, but only that which Moses before, and all the Prophets had said, should come to passe.

Then

Then let not the Papists hereafter say, when we speake against all their vaine deuices, that they are traditions left by the Apostles: for as they haue not the Apostles places, but in stead of seruants are made Lords; so they holde no whit of the Apostles doctrine: or if they will still auouch it, that the Apostles haue deliuered all such things as they teach, then they must shew, where Moses and the Prophets haue foretolde it; for the Apostles were seruants to beare witnesse onely of such things, as GOD had spoken by his seruants before them, that is, by Moses and the Prophetes; without whose warrant, whatsoeuer cometh, wee may boldly say, we will thereto refuse it.

Rom. 12.

It followeth; But Christ as the Sonne is euer his house. In this name Sonne, hee dooth not onely giue preheminence to rule in the house, but a perpetuities to dwell in that house, and to reigne (as the Scripture saith) in the house of Iacob for euer. So that, being the Sonne of God, who is heire of all things, he ruleth in this house as Lord and Gouernor, whose commandements alone doth stand.

And againe, being the Sonne of God, eternally begotten of his Father, he euer did, and shall doo to the ende, rule and haue the souereignty in this house; and whosoeuer he be, that in this house shall presume against the Sonne, as a rebellious seruant, he shall be cast out of the house, and another shall haue his room.

Therefore, as before the Apostle made his exhortation, that they would consider this Apostle & high priest of their profession; now so let vs, and humble our selues vnder this high Lord in the house of God: let vs obey his voyce, and (as Salomon saith) bee more readie to heare, than to offer the sacrifice of fooles: let vs be all faithful in our calling, that before him we may haue a good account.

And now

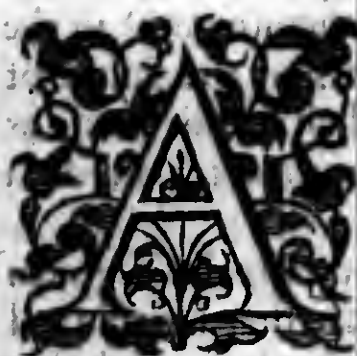
N 4

espe-

especiallie, the Minister, that he will be a faithfull seruant, keeping his fellowship in the Church of God, and bearing witness of all that the Lord hath spoken. And now let vs pray, &c.

The fourteenth Lecture, vpon the residue of the 6. verse.

But Christ is as the Sonne, ouer his owne house, whose house we are, if we holde fast that confidence, and that reioicing of that hope vnto the ende.



As the Apostle had generallie before exhorted them, to hearken vnto Christ, the high Priest and Apostle of our profession, shewing the necessitie of our so dooing, because of the excellencie of Christ aboue all other, who were sent of GOD vnto vs, yea, aboue Moses himselte: so now more particularlie hee applieth this vnto them, and sheweth, that by necessitie of their condition and calling, they are bounde especiallie to this duetie, because they, euen they themselues are this House of GOD, whereof hee speaketh, of which, Christ is the builder, and in which, hee ruleth aboue all: so that they might bee sure, it was all one to denie themselues to bee their onelic Prophete, and to denie them selues to bee the House of GOD: to this our purpose, are these first words: *Whose house*

Another

Another purpose of this speech, is, for their better instruction in the truth of the Gospel of Christ, that they should not, as their fathers did, hold their faith toward GOD with respect of the temple, then commonly called the house of God; nor with any religion of all the ceremonies vsed in it; for all these things had an end. God was now gone out of the sanctuary, and dwelt no more betwene the Cherubims, but had made him a newe tabernacle to dwell in, which was the bodie of man: which tabernacle onlie wee must haue care of, to keepe it pure from the concupiscence of the flesh, and to keepe it holic from the vaine inuentions of our heart, and then the Lord should be alwaies with vs, as with the people whom he had chosen, to make them an habitation for himselfe, and a tabernacle of his glorie.

To this end also the Apostle saith, *whose house we are*: this we must learne in all like places of scripture, where wee are called by like name. Sainct Paule saith: *Do you not knowe that you are the temple of God, and that the spirit of God dwelleth in you?* And againe, *Do you not knowe, that your bodie is the temple of the holie Ghost which is in you, and which you haue of God?* And againe, *You are the temple of the liuing God, as God hath said: I will dwell in them, and I will walke in them, and they shall be my people, and I will be their God.* And againe: *We bee no more strangers and sojourners, but fellow citizens with the Saints, and of the familie of God.* In these and all such places, we bee taught, that the temple which was once the house of God, is now taken away; and all the religion of the temple, which was once the seruice of God, is now finished and hath his end: from henceforth, there is neither circumcision nor vncircumcision, neither Iew nor Gentile, but Christ is all in all: the pure and chaste bodie is his holie tabernacle, and spirit and truth in his heauenlie worship. Thus much directlie the Apostle teacheth them in these words, *whose house*

men and therefore called the house of God; because his
holiest spirit dwelleth in us, as appeareth in all the places be-
fore all of us of Paul's words, but not in the words of the
10. It followeth how we should fast the confidence and rejoy-
cing of our hope into the end. These words he addeth, to teach
them manifestly to know themselves, whether they bee
this house or no: for if they be, they shall hold and shall hold,
that rejoycing of their hope, constant and faithfullie unto
the end. These words (dearely beloved) let vs mark them
well, and learn them carefully and truly, with a wise heart;
for they containe a blessed instruction, and most necessarie
for our time. There is not this day any other thing, that hath
doted backe a great number from the Gospell of Christ; but
onely the ignorance of this one sentence: for what say all
our adversaries against vs, but onlie this? shall we leave the
Catholique Church, to beleue a few newes spring vp?
shall we leave the Church, and followe Luther or Zwing-
lium? the Church hath beleued as we beleue, the Church
hath taught as we teach, and in the Church we abide: thus,
vnder the name of the Church, the Church, the worlde is
mocked, and as Paule saith, the hearts of manie men which
are not euill, are seduced: so that though they haue nothing
to blame in vs, yet they dare not come vnto vs, least they
should forsake the brotherhood in the Church of Christ.
This generall plague is easily cured, and all the euill of it is
soone remedied, if we can but hold our peace, and heare the
Apostle speake for vs all. This same verie question is heere
handled, and the Jewes were now aske to receiue Christ;
they thought him a newe Doctor, they had Moses, the
temple, the ceremonies, things full of excellent glorie; and
they were sure the Church was here; and these things were
in the Church, to leaue them all, to cleaue to Christ;
and were to leaue the Church, & followe newe doctrine.

The

The Apostle to stop this offence, he setteth downe first this
plaine doctrine without question or controuersie, that the
Church of GOD; or (to vse his owne word) the house of
God; is not any building of wood or stones, not any Citie
or any materiall temple; but man is the house of God. Here
first wee learne one necessarie lesson, without which we knowe the
house of God, that is, his Church; looke not at Ierusalem,
nor at Mount Sion; for neither the Citie, nor the temple in
it, are now the house in which God dwelleth. If thou doub-
test; knowe it for a truth, that Ierusalem long since is troa-
den downe of the Gentiles; the Turke and Infidels haue
defiled all the stones of it, and for the temple, there are many
hundred yeares since the vncircumcised haue entered into it,
and the abomination of desolation hath stood in the holie
place, that is might be fulfilled that was spoken by the Pro-
phet Daniel. This I haue learned for a truth; the Church
of God is not in any materiall temple, nor is not knowne
by any citie or countie: Ierusalem, that for this cause, once
was the glorie of the world, and the beautie of the whole
earth, hath no more this dignitie; neither shall it be giuen to
any place for euer. But to finde the Church of God, seeke in
the heart of man; for the Apostles haue all spoken plainly,
as in his house. Now, let Rome go: & boast her selfe, & pro-
pounde her proud Doctrines, that in her palaces the Church
of Christ doth dwell: let all her louers strine for her praises,
that she is our mother; her wee must serue, vpon her wee
must wait, she cannot erre against al these children of pride
wee dare set our selues. The house of GOD is neither in
Rome, nor in the Capitol of Rome, no more than it is in
Aegypt, or the high pinacled Churches in Aegypt; but in e-
uerie passion and in euery countie, the men that feare God
and worke righteously, they are the Church, & the house
in which God doth dwell.

And

And

And as the Lord hath done to Ierusalem, & to the ruines thereof, that the place should not boast of the Oracles of God: so God hath done to Rome, to the Idols thereof, that their boasting should be in vaine of the Church of God; for what was Rome euen from her birth, but a Citie built in a parricide, then strengthened with robbrie, and made a sanctuary for murderers of all nations: what was it after, but a slaughter house of the martyrs of God: and what is it in ours and our fathers daies, but the Queene of pride, the nurse of idolatries, the mother of lecherdomes, the sinke of iniquities, out of which, sorceries, witchcrafts, poysonings, adulteries, rebellions, and bloudie warres, haue overflowed the whole earth. I lye not on them (dearelie beloued) neither they themselues can accuse me, if any of them heare what I say. A thousand testimonies I haue of this out of their owne stories; and ten thousand riming verses haue been made against them, for their great iniquities: by example of one, learne the residue.

Cicatur.
Catal. test.
ver. to 535.

A hundred and fortie yeares past, one saith of Rome, and of the Pope thus: *Ita senex Impiter, cuius habes Plato: Et accedit dignitas animalis bruti. Tanquam gemma stercorei, aut pilius lino.* We haue brought God into hell, and the diuell into heaven: dignitie is now added to a brutish beast, as a pearle to a dunghill, or a faire picture to a peece of dirt. Euen such as these are, and no better, a thousand testimonies are of the Church of Rome, all which, if wee could not beleue, yet let vs beleue our owne eyes: we haue scene his wicked dispensations, the brother to marrie his brothers wife, and the sister to marrie her sisters husband, the vncle to marrie his neece, and the nephew to marrie his aunt. We haue scene his Bulls to make the subiects rebell against their Princes: wee haue scene his Sutes in open and knowen places. The Turk hath no more defiled Ierusalem, than the Pope hath defiled

Rome:

Rome: and all the Altars of Mahomet are not so vicleane, as the Popes reuerend Altars, which serue for Sodomites and as the Popes honorable Churches, in which they nourish vp amorous boyes. *Nulla hic arcana reuelo; Mantuan* saith, *I speake no secretes, the world knoweth this well enough.* And yet, if they will boast, the church of Rome, the church of Rome, shall we still beleue them? or shall we rather beleue the Apostle; that the Church of GOD is not, neither Rome, nor not Rome; but in Rome and out of Rome, the men that feare God are the Church of Christ.

And let this bee our first lesson, here taught vs by the Apostle; the Church of God is not found by places and countries; it is but a foolish thing to say, here is Christ, or there is Christ; hee is in the desert, or hee is in the towne; but as where the carcasse is, there are the Eagles; so where are men that beleue in Christ, there is his Church: this is the Apostles meaning when he saith, *whose house are we.*

Now as we haue learned to seeke the Church, not in places, but in the hearts of men, so in the words following, the men are also described, that by their markes we may know them from other men of the world, which are not the house of God, but an assemblie of the wicked. It followeth, *If we hold stedfast the confidence and reioycing of our hope, vntill the end.*

Heere the Apostle setteth downe three especiall markes and properties, by which the Church and children of God are knowne: the first is the ioy of their hope; the second, the assurance of it; the third, the constancie and perseuerance vnto the end. The ioy of our hope is, a present feeling of immortalicie and the glorie of God, which the holie Ghost kindleth in our hearts, and filleth vs with all heauenlie gladnesse, according to the promises preached in the worde of trieth, which is his Gospell.

And

1. Pet. 2. 9.

And let vs not thinke, but that God hath done thus with vs, whom he hath chosen to eternall life: He hath prepared our hearts to know and feele his unspeakable gift, which he hath giuen vs: for if wee should bestowe any gift yppon men, wee are not so vnwise to giue a precious thing vnto him that knowes not what it is: wee would not giue him a diamond that would thinke it to be a peece of glasse; nor we would not giue him a pearle, that would thinke it to be a graine of salt: for so wee should lose both our labour and our thanks. And shall we thinke the Lord will so bestow his heauenlie blessings? will he giue his gifts to those that knowe them not, who cannot giue him againe the praise of his goodnesse? no, he will neuer doo it, but as Peter saith, he hath taken vs for his owne people, to the end we should shewe forth his vertues, that hath called vs out of darknes into his merueilous light: and therefore, if we be in the couenant of his grace, appoynted to the inheritance of his glorie, it is impossible wee should not feele the comfort of it, and knowe the height and breadth of his great mercie and grace. If there be a barren and fruitlesse man, that knoweth nothing of all this, in whose eares the sound of the name of God hath neither feare nor reuerence, and in whose heart his knowledge hath neither ioy nor gladnesse, he is yet a stranger from the Church of God, and cannot challenge a nic part or fellowship of the Gospel of Christ: for while he can feele no greater pleasure than of bodilie delight, his eye to see, his eare to heare, his mouth to taste, his skin to touch, why is not the Oxe as good as he; for these things are vnto the Oxe as well as vnto him? Or if honour, riches, authoritie, credit, fauour, be the things he loue most, & in which he hath greatest comfort; what is he better than the Pagans and Infidels that were before him, in whom this desire was as much, and this delight much more abounding, than vnto

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vs; for we, in respect of them are beggerlie tenants; & they in respect of vs were Monarches of the whole world. If these things could make the house of GOD; the house of God were among the beastes of the field, or among sauage people worse than beastes: whose desires, if they be our desires, and their delights, if they be our delights, we shall be of them, and they of vs; but the house of God shall be of neither of both; for in the house of God is this hope we speak of: a feeling (I say) of Gods glorie, in which we haue pleasure more, than in all the world. Let vs take an example of Paule in stead of many, he protesteth thus; I accompt all the world to bee losse vnto me, yea, I accompt it but as dung, to the end I may winne Christ: haue thou this heart, and thou hast peace, and thou hast sealed it, that thou art of the house of God: and this is it, that the Apostle teacheth vs heere in these wordes; if wee hold this reioycing of our hope stedfast vnto the end.

Phil. 3. 8.

Another thing here to be learned, if we will knowe our selues to bee this house and Church of God, is, that as wee hold this hope, so we must hold it stedfast, and without waivering, vnto the end; for so the Apostle saith, we must haue stedfast assurance of our hope; he calleth it in the sixt chapter, a full perswasion of hope. Saint Paule calleth it, his intention hope, a hope, in which hee shall neuer bee frustrate. So that this assurance, and full perswasion, is in a true and liuing hope, and it casteth out mistrust and waivering, euen as faith doth; for faith and hope cannot be seperate, neither in nature nor propertie; but if you haue faith, you haue hope, and as your faith is, so is your hope: a sure faith, a liuelie hope; a waivering faith, a blind hope; for our faith is a perswasion of the loue of GOD in Christ, and our hope is an apprehension of the glorie which by that loue is giuen vnto vs.

Cap 6. 11.
Phil. 1. 20.

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It cannot be that we should knowe the loue and grace of God, which is our faith, but we must know the fruit of his loue, that is, his glorie and eternall life, which is our hope: if therefore we be sure, God doth loue vs in Iesu Christ, wee are also sure that God will glorie vs through Iesu Christ: and as our faith reioyceth in Gods fauour, so our hope reioyceth in Gods glorie: and as our faith is sure that nothing shall seporate the loue of God from vs, so our hope longeth after the incorruptible inheritance which we feelee & know is laid vp in heauen. So this constancie and boldnesse of our hope, without waucering, laid vp in our breastes, and crying still within vs, *Come Lord Iesu*, this hope is our warrant wee be the house of GOD. And all this I speake more plainlie and in moe words, because there are so many which either cannot or will not vnderstand it, for they conceiue no other thing when we speake of hope, but a desire to haue a thing whereof we doubt: and if wee aske of them, whether they be sure to be saued through Christ, they will answere they can haue no assurance, for then how could they hope: thus they make them a hope of their owne, a newe hope which the Church of GOD knoweth not, a doubtfull desire of a thing they wish, in stead of a present feeling of the thing they long for.

But let vs be wise hearted, and know before the Lord (as the Apostle here plainly teacheth vs) that wee be the house of God, if wee hold the reioycing of our hope stedfast and sure vnto the ende: and if there bee another people which haue cast their hope from them, and taken in stead of it a newe fancie, worldlie minded men which bring our worldlie speach to measure the truth of God, because in worldlie things, we say we hope of that which we cannot surelie tell whether wee shall haue or no: therefore to make also the hope of saluation, a desire in vs, whereof we are vncertaine:

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if I say there be any such people, let them boast they are the Church, yet we knowe they are not the Church, but an absurd people: for let them answere mee but this one question. I aske of them whether they be sure they are the church of God or no? If they be not, sure they be blinde leaders of the blinde: and shall we folow them, who know not whether they goe? If they be sure, doo they thinke the Church of God can perish? If it cannot, the hope of it is sure, and no man can come into it, but hee must haue his portion in this assurance of hope. And all this I speake not as though Gods children are euerie one, and alwaies in this assurance: for sometime their faith is weake, and their hope is shadowed, that they might humble themselves vnder the hand of God, till they doo acknowledge their owne vnworthines, and hunger and thirst after the righteousnes of Christ: but in all their weaknes, they will confesse their sinne, and say, they ought more assuredly to hold their hope: onelie this I say, and this the Apostle saith, this is the doctrine of the house of GOD, that they ought to hold the reioycing of their hope stedfast and sure vnto the ende: and this doctrine, that our hope is doubtfull, and cannot haue any assurance of the thing wee hope for, this (I say) is not the doctrine of Christ, nor of the house that he hath built, but of some other, an idols house, and house of idolaters, that either know not whether their God be faithfull and iust, or but a deceiuer: or whether themselves should beleue his promises, or rather mistrust them. And thus far of the Church, as here the Apostle hath described it.

Now, the third thing which wee must here marke for our instruction, is perseverance: for so he saith: *Wee must hold our reioycing continuall vnto the end.* A most necessarie thing, and such as without which all our labor is lost: but a thing hard to attaine vnto, and full of difficultie, know it by

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the experience of it: for scarce one of a great many dooth grow vp into seruencie of zeale, and so continueth vnto the end. And therefore the more danger is vnto vs in this behalfe, the more watchfull wee must bee to auoide the perill. Let vs first knowe it, and perswade our selues in it, there is no pleasing of God, but in this perseuerance vnto the end: for euen as the Prophet saith, so wee shall finde it true: if the righteous man of an hundred yere olde shall forsake his righteousness, the Lord will also forget all the righteousness that he hath done: and a most iust cause why our sinnes should bee imputed, if at any time wee shoulde faint and fall away: for hee that can measure his obedience to God by dayes and yeres, & accounteth times how long hee will walke before the Lorde, hee is not worthie to bee reckoned among his seruants, nor to bee one of Gods children: for God is not as men are, nor his rewardes are as the rewardes of Princes: hee measureth not his giftes by such scant accounts of yeares and moneths, and times past, as though at last he could bee enuious at our prosperitie, but he filleth his hand with blessing, and his loue with immortalitye, neither is there any ende of his mercie: and if wee shall come to such cold reckoning, to skore vp our yeares and number our dooings, like prentices or hired men, let vs goe serue some God: that againe scoreth vp his benefits, and with an euill eye looketh vpon his louers: let vs worship with the papists all their abominations: Saint Cornelis, who can only keepe vs from the falling sicknes: Saint Appolline, who will helpe vs of the toothache: or some other Gods of the mountaines, or Gods of the vallies: if thou haue such a God, that can doo so little good, make thy bargain thereafter, and serue him, by times and moments. But if thou serue the Lord God of hostes, whose mercie is ouer all his works, and whose infinite goodnes dooth endure for euer,

the Epistle to the Hebrews.

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ouer, thou seruest a bountifull Lorde, who giueth thee all things, and vbraideth none: and thou maiest not be a nigardly seruant, to giue vnto him either thy hande or thy foote, but all is of him, and with all thou must serue him. Thou seruest a louing Lord, who will not change his fauour towards thee for euer more; and thou maiest not serue him by account of dayes, but to the last houre thou must be euer faithfull. A perfect God, a perfect seruant; an everlasting God, a perpetuall seruant; if thou fall at the last, thou art fallen from him, and not hee from thee: and thy condemnation is of thy selfe.

Therefore, our Sauour Christ hath giuen vs a cleere warning; *that he that setteth his hand to the plowe and looketh backward, he is not meete for the Kingdome of Heauen:* but thus his promise is vnto vs: *he that perseuereth vnto the end, he shall be safe:* and in this assurance Saint Paule held the reioycing of his hope, *I haue strouen a good strife: I haue finished my course: I haue kept my faith.* Now the crowne of righteousness onely is behinde, which hee will giue me, who is the righteous iudge. Euen so (dearely beloued) let vs bee constant, let vs cast away the burthen, that presseth vs downe, and this sinne which so easily compasseth vs about, and let vs run with patience all out the race which is set before vs, so we shall be like vnto our Sauour Christ, who for the ioy that was set before him, did despise the crosse, and is now the author and finisher of our faith.

Math. 24.
1. Tim.

The greatest enemy wee haue to make vs stumble and fall, that wee should not holde this constancie, and perseuerance vnto the end, is, our owne flesh. And if it may haue any rule in this worke, or if we consult with it in these heauenly things, wee are vndone, and all our labour is lost, for flesh will like of nothing long.

All delightes must haue their change, and the greater

the pleasure is, the nearer is facietie, in any thing whatsoever appertaineth vnto the bodie. Wouldest thou neuer so faine sell thy selfe to serue any thing, thou shalt finde nothing that will giue thee a perpetuall pleasure, to buie thy seruice: hunger and thirst are soone satisfied, the heauie eyelid is easilie filled with sleepe, labour hath wearinesse, and rest is soone tedious; all play and pastime, which so many make the crowne and garland of their life; this also is dullnesse in a little while, and this garland is as withered hay: an other thing must come to take this vp, or rather than this should be still, we would neuer play while we liued.

Eccle. 1. 8. Thus, as the night dooth ouertake the day, and the day dooth driue away the night; so our worldly pleasures run one after another, and the best of them all doo not indure long. Euen as Salomon saith, the eye is not satisfied with seeing, nor the eare with hearing; but be the tune neuer so sweet, at last we desire another. This flesh & fleshly minde, if we shall bring to our religion, can wee (thinke you) perseuer in the profession of it? Wee cannot, no more then the cat of the mountaine can change her spots, or the black Moore can change his colour. If therefore we will holde this excellent vertue of perseuerance vnto the ende, let vs make a good beginning; euen that God (who changeth not) with his holy spirite which neuer forsaketh vs, may kindle our hearts with the loue of his truth, which shal not be quenched for euermore.

This it is (I say:) let this be our comming vnto the Gospell, in this preparation of our heart, that our heavenly father, the God of al grace, may giue vs his spirit, that we may loue his truth vnto eternall life. This beginning shall haue stil increase, & haue at the last a perfect work; but if this be not it, if the loue of God be not al we looke for, if ambition, authoritie,

authoritie, riches, praise of men: if any fleshly affection bee with vs, when wee haue our purpose, our worke is at an end. Or, if by occasion the Gospell, shall hinder this purpose, our religion is at an end, farewell the Gospell, booke and all: we beginne to sing, a newe master, a newe. But O man blinde and foolish, what is thy glorie but in shame, and what is thy song but lamentations, and mourning, and woe? Thou hast gotten, in deede, a newe master: for thou hast forsaken God, who is from the beginning: and seruest the crooked serpent, who was an Apostata afore thee: and yet thou hast no newe master, but whome before thou seruedst in hypocrisie, him now thou seruest in vanitie, and he holdeth thee bound, euen as hee will himselfe.

Let vs take heede (dearely beloued) and neuer be overtaken of such a shame. Let vs feele our hope, reioyce in it, loue the glorie that is set before vs, inlarge our hearts to comprehend immortalitie, and with all our soule serue the God of glorie. Let vs delight in his statutes, and iudgements, and make them our songs in the night season: so we shall knowe we be the house of God: we shall haue this perseuerance, whereof I haue spoken, and wee shall not be confounded for euer. Now, let vs pray, &c.

The fifteenth Lecture, vpon the

7. 8. 9. 10. and 11. verses.

7. Wherefore, as the holie Ghost saith, To day, if ye shall heare his voice.

8. Harden not your hearts, as in the promocation, according to the day of the tentation in the wildernesse,

9. Where your fathers tempted mee, proued mee, and sawe my workes fortie yeres long.

10. Wherefore I was grieved with that generation, and saide, They erre euer in their heart, neither haue they knowne my waies.

11. Therefore, I swaie in my wrath, if they shall enter into my rest.



EE haue heard hether too in this third chapter: how the Apostle hath taught, that our Sauour Christ, is our onely Prophet, faithfull in his worke; euen as Moses was faithfull: yea, much more honorable than Moses, as the workman is aboue the house: or the sonne aboue the seruant: and this house which Christ hath built, and in which he reigneth, are euen we our selues, if wee holde fast what hee hath taught, and reioyce in the hope of it vnto the end.

Now, hee addeth another reason, taken of the Prophet Dauid, who in spirite spake this of Christ: *To day, if you wil heare his voice, &c.* as by all circumstances of the time and words dooth manifestly appeare, and therefore let vs open our eares and heare this excellent prophet, and neuer suffer his

his doctrine to fall vnto the ground: to this purpose, he alledgeth this long sentence of the prophet Dauid, and beginneth thus: *Wherefore, as the holy Ghost dooth say*: hee had before exhorted in his owne words, he addeth now more weight by the authoritie of the prophet Dauid, to prick them the more that were dull to learne: for howsoeuer they would otherwise haue made light account of the Apostles words; yet to haue despised the admonition of so high a prophet, it had been intollerable, euen among themselves. And to the end, he might feare them yet more with their sinne, if they would not heare, hee nameth not the Prophet Dauid, whose wordes they knew well enough, but he nameth the holie Ghost, who spake in the Prophet, that they might knowe, to refuse, it were not to refuse a man, but God, who spake by man vnto them: for this purpose, he beginneth thus: *Wherefore the holy Ghost dooth say*, and let vs here learne, euen as the Hebrues ought to haue learned, with reuerence to heare and to obey the worde, for it is not the word of man but of God, nor spoken by man but by the holie Ghost. So Saint Paule speaking of the Scripture, begeth it this title of special honour aboue all writings, that it is inspired from God, and Saint Peter saith, that prophecie is not of man or mans wisdom, but the holy men of God spake as they were caried of the holy Ghost. This must breed in vs a singular regard of the word of the Prophets, except we be exceeding blinde: for if I do beleue in my heart, as I confesse in my tongue, that God only is wise, God only is holy, God only is our Lord: then I must needs acknowledge, that his word onely is my wisdom, and my vnderstanding before all people: his worde is my warrant of all pure, holie and blamelesse religion. If I doo confesse that GOD onely hath immortallitie, and is in light that shineth for euer more, then must I needs also

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1. Pet. 1. 23. say, as Peter saith: *all flesh is grasse: and the glorie of man is as the floure of the field, the grasse withereth, and the floure fadeth: but the word of the Lord endureth for ever:* To be short, if this bee a commaundement vnto mee, thou shalt haue none other Gods but me: let mee hold this as a commaundement from him, that I haue no word of life but his, yea whatsoever I owe vnto him, in the thoughts of my minde; in the wordes of my mouth, in the workes of my hands, in all my life: If this be his word, this must be my teacher, and in obedience of it, I must doo all that I doo: make this accounte of the word of God, or you make no account of it at all: and make not this account of any other thing, or else thou worshippest God, and an Idol too. And consider (I beseech you) but this one thing, and marke it well, that the Scripture is thus called, *the word of God*. There is no doubt, but the name of GOD is great ouer all the earth, and his name is praised from the rising of the sunne to the going downe of the same, neither is there any creature, but it sheweth forth his glorie, yet hath not God reserued the sound of his name to bee called vpon in the name of any creature, but hee hath giuen this onely to his word. Wee doo not say, the Heauen of God, nor the earth of God, nor any thing in them vnder the name of God is noted, notwithstanding they all shewe forth his glorie: but the writings of the Apostles & prophets, by this name we know them. *The word of God: why else?* But that his wisdom, his power, his glorie, his mercie, especially and aboue all things, shineth in his worde: and therefore let vs perswade our selues, that his Maiestie cannot bee so highly offended in any abuse of all his creatures, as when his worde is despised. When man sawe not his eternall power and Godhead, which was manifest and might haue been knowne, in the workes of the creation of the worlde, yet GOD did
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Psal. 113. 3.

the Epistle to the Hebrues.

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ouersee all their ignorances, and had pitie on them, he gaue them a better testimonie of his presence, and made his word knowne in the middes of them, that they might beleue it, and be saued; which word whosoever shall despise, he hath despised the power of God by which he should bee saued, and is more guiltie before GOD, than Pagans and Infidels: which neuer knewe him: neither can there bee any other meane of saluation vnto him. To this effect (no doubt) the Apostle giueth this reuerend speech to this prophecie. *The holie Ghost hath said:*

Thus hauing prepared the people to heare and regard, he setteth downe the wordes of the Prophet, as followeth. *To day if you will heare his voyce, harden not your hearts, as in the bitter murmuring in the day of tentation in the wilderness, where your fathers &c.* To vnderstand this exhortation wel, wee must see the whole purpose of the Psalm. The Prophet maketh this Psalm, no doubt, as a preparation for the people in all their holie conuocations, how to present themselues before the Lord: after the same manner, in a good and laudable custome, wee vse it now in the Church in our seruice vnto GOD, beginning with this Psalm, to stirre vs vp vnto feare and reuerence, and an earnest desire of the praise of God. *O come let vs sing vnto the Lord &c.* and because our zeale toward God is taint, and hypocrisie hath infected the hearts of many; therefore the Prophet toucheth them neerer, that if they will stand acceptable before God, delay not, nor bee faint hearted, but euen speedilie and with a good courage: *To day if you heare his voyce harden not your hearts &c.* And he rehearseth the examples of their fathers, who tempted God, and fell in the wilderness, the feare of whose examples should make vs wise.

This being now the plaine meaning of the Prophet, you see how fitlie this scripture is alledged by the Apostle; as

then the Prophet cried vnto them in their assemblies. *To day if you will heare his voyce.* &c. that they might keepe holie their Sabbath daies, and bee holie in their assemblies before their God, to heare his word with humilitie, and offer themselves in a holie obedience vnto it: So here the Apostle, applying it vnto Christ, who then spake by his Prophets, that his word now might haue also the reuerence of his owne person, hee saith also to them: *To day if you will heare his voyce, harden not your hearts.* &c.

To day? Now, touching the words that he saith, *to day*: he meaneth all the time in which the Gospell is preached, teaching vs hereby, that so long as the word is preached, so long saluation is offered. In like sense Saint Paule exhorting the Corinthians not to receiue the grace of GOD in vaine, alledgeth this saying out of Esay: *I haue heard thee in an acceptable time, and in the day of saluation haue I succoured thee: whereunto he addeth: behold now is the acceptable time, behold now is the day of saluation*: plainlie expounding this time, and this day, to bee so long as the Gospell is preached: by which we learne, how great a benefite it is, to heare Christ preached; for then God offereth himselfe vnto vs; then he stretcheth out his hands (as the Prophet saith) to imbrace vs; then he calleth vs to come vnto him, then he will accept vs: then is the time of saluation for vs; all his fauour, loue, mercie, goodnes, all his graces are laid out vnto vs; he hath opened the heauens that wee might see, and shewd forth his glorie that we might vnderstand, and be no more vnbelieuing, but believing: and what excuse (trow we) can we take vp, to bring before him, if this gospel of grace, of peace, of life, bee preached vnto vs, and not regarded? therefore, euen as the Apostle saith afterward, so let vs learne: While the Gospell is preached, it is still called, *to day*: harden not our hearts against it, through the deceits of sinne.

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And this (I beseech you) once againe to remember, that when the Gospell is preached vnto vs, then it is *to day*. Take away this word preached, which is the power of GOD to thy saluation, and what time art thou in? sure in the night in which no man can worke; for this is the day, when his voyce is heard. Euen as the daies of our life, they arise with the Sunne; and go downe againe with it: so the day of our saluation it springeth in the preaching of the Gospell, and it is shut vp againe with the ceasing of that voyce: and therefore the holie Ghost saith, when our Sauour Christ doth come to Capernaum in the borders of Zabulon and Nephtalim: *the people that sate in darknes sawe a great light, and to them which sate in the region and in the shadowe of death, light arose vp vnto them*: this light is the light of the Sunne of righteousness; how long so euer it shineth, so long shineth the acceptable time and the day of health: now would I faine know, what auaille praier for the dead, what helpeth sacrifices for them in Purgatorie; is not this Sunne gone downe vpon them? is it not night with them, and they haue all made their beds in the darke? haue they any more eares to heare; or are they not as men dead long ago? how then can yet their state bee changeable? how can they obtaine grace, mercie, and peace, by our intercession? if they can, the Apostle saith not true; that it is no longer, *to day*, than while the Gospell is preached: Saint Paule saith not true, that now onlie is the *acceptable time*: our sauour Christ deceiued vs, when he said, *the night cometh, in which no man can worke*: but this was the enuie of the diuell, to bring vs in a fooles paradise of praier when we be gone, that we might not regard the God of glorie while he offered eternal life vnto vs. And for the Saints that are dissolued, and bee with Christ, they shall be witnesses against vs, of our madnesse, which esteemed them as tormented soules of Purgatorie; and

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and other whom GOD hath taken away in his anger, to make them dye in their sinnes, when wee fill their handes with our foolish praier, wee ioyne with them in rebellion against God; but their torments cannot be healed with medicines, and therefore as an vnprofitable and euill thing, so let it go: let the darke fancies of dead men alone, and let vs doo our duetic one to another, in all praier and works and loue, now in this time, while we may doo good, and while the day is yet vpon vs.

Now further, where it is said: *if you will heare his voice:* we learne by warrant of the holie Apostle, that our Sauour Christ was euer the Prophet of his Church, in vertue and power of his spirit, euen from the beginning, as well as in nature and substance of manhood, after he was borne of the virgin Marie: so the Apostle afterward againe saith of the Prophets times, *that the voice of Christ did shake the earth then:* and in all the disobedience of the people of Israel, in the wilderness.

Cap. 12. 26

2. Cor. 10.

Cap. 13. 8.

Saint Paule saith, *they tempted Christ:* as noting him to be their guide and leader in their desert waies. And this is the true acknowledgement of our Sauour Christ, to bee the lambe killed from the beginning of the world: to confesse that he is, and euer was, the mediatour and redeemer of his Church, and the welbeloued sonne of his father, and the Prophet for euer, whom he had ordained for his people: all which, when we shall beleue, then wee shall boldlie say, as this Apostle saith: *Iesus Christ to day and yesterday he is the same: and the same abideth for euermore:* the same Prophet, the same faith, the same hope, the same God, euen as wee confesse one, and the same Catholique Church. As our fathers were saued, so are we: and at this day we beleue, not onlie as Paule and Peter did beleue; but wee walke in the steps of that faith, which was first in our father Abraham,

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yea, and in all Patriarches before him, as we haue al had but one heauenlie master. And whatsoeuer outward ceremonies God hath ordained, according to diuersitie of times, they were euer appoynted to bee schoolemasters to leade men vnto Christ, in whome onlie God was well pleased, and without whom there is no saluation.

And herein, the singular loue of God to vs hath appeared; and these daies of the Gospell preached, are about all other, blessed daies; because this Sauour hath shewed himselfe vnto vs, and hath been in the middes of vs, flesh of our flesh, and bone of our bones, and wee haue seene his glorie, as the glorie of the onlie begotten sonne of GOD: and he hath reuealed vnto vs the cleare and shining way of this saluation more openlie, than euer before: and therefore let vs heare the admonition: *To day if ye will heare his voyce harden not your hearts.*

And here that he saith, *harden not your hearts:* we see how great a sinne wee commit, in not harkening to the voyce of God, we harden our hearts and couer them as with a couering of brawne, that they may not bee mollified with the grace of God: for the word of God is liuing, & more sharpe than a two edged sword, and entereth to the diuision of the soule and the spirit: neither is it possible to keepe it out, but as a sword, so it will pearce our heart, except wee haue made it hard as flint. And as he saith, *doo not you harden your owne hearts:* so let vs perswade our selues, our sinne is our owne, and we haue done it; we may not excuse our selues, as the manner of some is, and say our hearts are hardened whether we will or no: and who can doo withall. True it is, and the Prophet saith it: *We haue of our selues stonie hearts,* Ezec. 11. 19 *and all the imaginations of them are euill, euen from our youth:* so & 36. 26. *that all men, father and children, may say a like; wee know* Gen. 8. 21. *that in vs (that is in our flesh) there dwelleth no goodnesse,* but

but what is the corruption of our nature is, which never
 forgoes, yet our fault is much the less, no more than if we
 had an Angels nature, which willingly and wittingly we
 would pervert: for unto our corrupt nature, we bring of
 our selves a peruerse will, which did corrupt the Angels
 nature, and made them fall from God: so lay no more thy
 fault on thy nature, for thy will is set to worke iniquitie,
 with all delight to doo euill. We wish to bring but all pur-
 suits to passe wee reioyce, wee are glad, it is the thing wee
 would haue: we will not heare any other call; we bid fare-
 well to all, what soeuer would turne vs from our sinne. It
 is the corruption which we haue, our pleasure is in it, and
 all the goodnesse which wee want, wee care not for it; but
 our will is after our worke, and as wee are, so wee like our
 selues best: if there be any wicked and dissolute man; that
 denieth this, either he hath taught his tongue to lye; or a so-
 duced heart hath deceiued him: for let him speake that can,
 the theefe that stealeth, the adulterer that defileth his bodie,
 the enuious man that speaketh euill, the beaustie man that
 murdereth another, the blasphemous tongue, the rebellious
 hand, which of these is not thrust forward of his own will;
 or who trust hath mourned and wept, that fasted & prayed,
 not to bee lead into temptation, hath beene giuen ouer to so
 shamefull sinnes? No, no, if God make vs once mourne vn-
 der the bodie of sinne, the grace of Christ is offered; to the
 broken and contrite heart, and sinne reigneth not in vs, but
 because we delight in it, let vs hearken therefore to this ad-
 monition: *Ye day if you will heare his voice, harden not your
 hearts. In followeth as in the bitter murmuring, as in the day of
 temptation in the wilderness, where your fathers tempted me, pre-
 ued me, and saw every manner fortification. This example of their
 fathers rebellious, is well alledged, both to none them the
 more to take heed by their fathers example, and because
 they*

they were a people exceedingly holden with an opinion of
 their fathers; that they should yet remember their fathers
 were but men, and they should not followe them in their
 sinne and wickednes. And now as we haue to consider
 The storie which the Prophet especially meaneth, is
 written in the seuenteenth of Exodus, where Moses the
 reb; how the people murmured in Rephidim for want of
 water; for then Moses gaue these verie names to the place;
 and called it, *bitter murmuring*; because they stroue bitterly,
 and contended against Moses; and he calleth it temptation,
 because they ceased to put their trust in God, and rebelled
 for want of water. So by the names, it is plaine what storie is ment, and wee
 haue in it to learne, first how great a crime it is to resist the
 minister of God; for the name of that sinne, God hath gi-
 uen vnto the place for a perpetual remembrance, what the
 punishment of it hath beene; and againe, what it is to fall
 from our hope that were haue in Gods providence, to mis-
 trust him, to feare that he will faile vs; for this is to tempt
 God: with which sinne how highlie he is displeased, the
 name of the place to this day, beareth witness; which Mo-
 ses for that cause called temptation. And here againe, let vs
 learne, how and in what case, we may giue names vnto pla-
 ces, and that is, when the remembrance of the name is a put-
 ting vs in mind of some speciall worke of God toward vs:
 as in remembrance of the excellent vision that GOD gaue
 Iacob, he called the place *Bethel*: when God gaue to Abra-
 ham the life of Isaac his sonne, and saved him from sacri-
 ficing, Abraham called the place *Ichmah*. Like wise in remembrance of Gods punishments, when
 he diuided the peoples tongues, he called the name of the
 place *Babel*. When GOD destroyed from heauen, the
 host of Israel with fire for remembrance of the punish-
 ment,

Gen. 28. 19

Gen. 22. 14

Gen. 11.

Nu. 11. 14

when they named the place Taborah. Many such examples are in the scripture good and profitable for vs to followe, if wee had hearts that feared God, and had comfort in the remembrance of all his workes: but wee haue left that good worke of our forefathers, and as time corrupteth all things, so it hath here corrupted our manners.

Indeepe, we giue names still vnto places, but not now for any conscience toward GOD, the better to remember his goodnesse toward vs: but we erect thereby, monuments to our flesh, and make shrines of pride. VVee doo (I am afraid) as the Prophet Dauid saith: *the wicked doo thinke their houses* Psal. 49. 11. *and their habitations shall continue for euer, and call their lands by their names.* VVee swell with vanitie, and are puffed vp with pride; & in this haughtinesse of heart, we giue names vnto our houses: this boasting is not good, and of such high minded men the Prophet saith: *They shall lie like sheepe in their graues, and death shall deuoure them:* yea, and all their pompe with them: of this let vs be ware, for it is a sinne that cleaueth fast vnto vs, and wee are easilie lead with it: otherwise, if God giue vs humble hearts, and mindes, in the naming of our houses after our owne names, or after other, there is no hurt at all.

Now, where it is said: *they tempted God, and prouoked him in the wilderness, where they saw his workes forty yeares:* wee must know, the wilderness was a terrible and fearful place, full of temptations, where the people alwaies wanted; sometime meate, sometime drinke, in feare of enemies, in feare of serpents, in much affliction: but what of this? yet if they tempt God, they are rebellious against GOD. For he that made the wilderness, and all the terror of it, is not his power ouer it, to saue his Saints? No place, no man, no terror, must ouerthrow our hope in Gods providence: or, if it do, we tempt God, and prouoke him against vs: therefore Da-

uid

uid saide: *though I walked through the valley of the shadow of death, yet I would not feare, because thou art with mee.* Psal. 139. 14.

And let vs neuer deceiue our selues, for if wee bee not, as Dauid was, to trust still in God, yea, though hee seemed to kill vs: Surely, let our daies be neuer so peaceable, yet euery occasion will make vs fall from God.

Salomon saith: *if we faint in the day of aduersitie, our strength* Pro. 24. 10. *was neuer great:* and if with the Israelites wee would murmur in the wilderness with the Israelites we would also rebel, euen in the land of Canaan, for they were no more obedient when they had peace, when their land flowed with milke and honie, than when they were in the solitarie desert.

And let vs not looke vpon our fathers example, but looke vpon our selues this day: dooth this peace of the Gospell make vs more thankfull, or more desirouslie to giue our selues to bee seruants of the Lorde, than wee were before, when we felt the prison houses and hot fires of Idolatrie? The Lord knoweth, and hee iudgeth: and wee are wise, if our hearts bee seduced, for no cause at all to leaue our obedience to God: then we may be bold, and say with Iob, if he will kill vs, let him not spare: for wee haue not denied the words of the holie one, let it come that he sendeth. Neither the wilderness, nor fire, serpents, nor yet the fruitfull vines, and pleasant springs of the land of Canaan, shall seperate betweene God and vs.

And here, that God saith, hee did forty yeares shew his workes vnto them, hee meaneth both Manna, with which he fed them from heauen, and their continuall leading with the pillar of cloude, and pillar of fire, and all other miracles which hee did before them: wherein appeareth the long suffering of God, and as Paule saith, *the riches of his bountie* Ro. 2. 4. *fullnes, and gracioussnes,* which is not overcome with our

P

sinnes:

sinnes: but hee once promised it vnto Abraham, to geue
land vnto them; and all the rebellion of his children, could
not falsifie his promise. This ought to strengthen our
faith to the forgiveness of our sinnes: wee haue a covenant
of God greater and better than that made with Abraham:
euen a covenant made in his only begotten sonne, through
whome hee hath sayed; hee is well pleased with vs; and
will remember our sinnes nor our iniquities any more.
And let vs not feare, neither the greatness of our sinne, nor
the craftines of our enemy; but in a depending and faithfull
full heart, trust vnto his promise, that cannot change his
grace, nor repent him of his mercie for euer. And yet, that
wee should not bee here secure, and commit sinne without
regard; as men that cast away the grace of God to wanton-
nesse; thinking any but vaine calling to bee warrant en-
ough of our election: to take away this grosse opinion;
and make vs search better, whether wee be the children of
the covenant, or no: therefore hee addeth, that hee was an-
gry with this generation, and said it is a people that do not
knowe my waies: for they haue not knowe my waies: thus testi-
fying by this threatening, that his promises were not to them
only in their birth, that they were the children of Israhell;
but much more in this: if they walked in the steps of the
faith of Abraham: So all we this day, saluation is promi-
sed vnto vs in Iesu Christ, in a bolle covenant, which shall
neuer be broken: but God will make all our enemies our
footes toole, and will surely take vs into his glorie! But let
vs be wise, to see whether the covenant is made with vs or
no: for as, not all that were borne of Abraham, were the
children of Abraham: so, not all that shall professe the
Gospel, shall haue the saluation of the Gospel: for there
are many drunkards, gluttons, adulterers, concouise men,
blasphemers, liars, contentious persons, and sabbother,
which

which shall neuer enter into the kingdome of Heauen: yet
will they boast of the Gospell of Christ: but hee that dieth
with Christ, and is buried with him, touching the olde
man, and as Christ is risen from the dead: so by the Spirit
of Christ, he that riseth vp into newnesse of life, with him
this covenant is made, and with none other: and he shall be
iustified by his faith, when the sinnes of the wicked shall
fall vpon them.

Further, in this threatening, wee haue to make first
the cause, euen the peoples sinne, which the prophet setteth
out thus: *It is a people that doe erre in their hearts, for they
haue not knowe my waies.* This is the beginning of all euill,
to leaue the ordinances of God, and walke in our owne
imaginations: and this is onely folle, to forsake the worde
of God, the fountaine of all wisdom, and to followe our
owne inuentions, which are vaine and fruitlesse. So Moses
vpbraided the people, when they obeyed no longer Gods
ordinances, to doo them: but made new lawes vnto them-
selues, to liue by: *They are* (saith hee) *a nation void of
counsell, neither is there any vnderstanding in them: by this
wee knowe what they are, what wisdom and counsell is
in them, that take away the word of God, and teach their
owne traditions. It is a plaine sentence, They erre in their
hearts, for they haue not knowe my waies:* so wee may bold-
ly say, it is a foolish people, an ignorant people, a people full
of blindness, and sinne, who so euer walke in their owne
imaginations, for they haue forsaken the waies of God,
and now what wisdom can there bee in them? And
mark that hee saith, *they erre in their hearts:* noting, what
studie is in them, and how full they are of thoughtes and
agitations, what to disguise, euer musing, euer inuening,
and neuer the better, no quietnesse is within vs.

Deu. 32. 18

So that we are sure, our owne traditions, the more wee
followe

followe them, our owne foolishnesse doth the more vex
and disquiet vs, and we doo nothing else, but waste penury
dayes, and heauie nights, studying with our selues how we
may perish. If thou doubt of this, who soeuer thou art, heare
the word of the Lord, *They erre in their hearts, for they haue
not knowne my way*: if thou hearest it, and knowest it, leaue
of their woefull waies, who seekie traditions, and erre in
their hearts, and haue no peace: and followe the word of
God, which onely giueth light and saluacion vnto vs. *I
Another thing, in this threatning is, that God sweareth
they shall not enter into his rest.* This oath is to perswade vs,
that with a constant purpose, God is iust, euen as he is mer-
cifull: & let vs not flatter our selues in vaine hope to escape
his anger, while we will needes walke still in our sinnes, for
in iustice and iudgement the glorie of God shineth, and no
more than hee can breake his promise of loue and mercie,
made with his Saints, no more will he defile his covenant,
in which he hath threatened the rebellious people: but hee
will surely recompence their sinnes into their bosome, and
his anger shall consume them. Therefore to these also hath
hee sworne, and hee will not repent him: *they that haue not
knowne his waies, they shall neuer enter into his rest*: of this rest
we shal haue occasion to speake hereafter. Now let vs pray,
that God for his sonnes sake would prepare our heartes to
the hearing of his voice, that wee may not bee despisers, as
our forefathers haue been, whom God threatened in his hea-
uie displeasure, and hath shewed his iudgements towards
them, euen as he would: but let vs be as his sheepe, that doo
heare his voice, that his word may be in our hearts, a seede
of regeneration, by which wee may be borne a new, into
holinesse and righteousness, to glorifie him that is our
God for euer, &c.

The

The sixteenth Lecture, vpon the

12. 13. 14. verses.

- 12 Take heede, bretheren, least at any time there bee in any of
you an euill heart, and vnfaithfull, to depart away from
the liuing God.
- 13 But exhort one another daily, while it is called, To day:
least any of you bee hardened through the deceiffulness of
sine.
- 14 For we are made partakers of Christ, if wee keepe sure vnto
the end, that beginning, wherewith we are upholden.



In these wordes, the Apostle begin-
neth more particularlie to handle
the former wordes of the Prophet,
and so to amplifie his exhortation,
that in no wise the Hebrues should
forget to heare and to obey Christ
their onely Prophet: and first of al, in
this that the prophet saith, *To day*: by
which the Apostle gathereth, that we must not neglect this
time of our calling, but when the voice of the Lord is heard,
then we must shew our obedience: for it is not meete that
he should speake, and we should be deafe; nor he should call
to day, and we to make answer, we wil come to morrow;
such loose regard of the word of the liuing God, becom-
meth not those that are his Saints, neither dooth our Sau-
our Christ so teach vs himselfe, when hee saith so many
times: *hee that hath eares to heare, let him heare*: therefore,
when the Lord openeth his mouth, let vs erect our eares;
and in the day that he dooth teach, let vs learne in the same,
and glorifie God in his goodnes, this is the plaine meaning

of the Apostle in these wordes of the twelfth and thirteenth verse: *Take heede brethren least at any time there bee in any of you an euill heart and vnfaithfull, to depart from the liuing GOD: but exhort one another dailie, while it is yet called to day, least any of you bee hardened with the deceiptfulnes of sinne.* Besides this generall doctrine in the wordes of the Apostle, we haue manie things profitable to note.

First, that here againe, hee calleth them by the name of Brethren, hee sheweth a great affection of brotherlie loue toward them; for there is no doubt but hee was free from flattering wordes, and of the aboundance of his heart his mouth did speake; so that this testimonie of his good will, had great weight to allure the Hebrues the more willingly to heare him.

And we must learne a very good lesson, with what care, and loue, and earnest desire wee must doo all things to our neighbour. We must not as in other things, where we care not greatly whether they come to passe or no, so vse our exhortations and admonitions to our brethren: but what we aduise them or speake vnto them touching the feare of God, we must haue al our heart bent to doo them good, no care, nor desire, ought to be greater in vs, than this, that by some meanes we might doo them good.

This affection the Apostle sheweth, when hee calleth them brethren, and we that this day preach vnto you when we say (dearelie beloued) or (louing brethren) or vse such like names by which wee call you, either wee haue this earnest affection to winne you vnto Christ: or else, in the pulpit also wee haue learned to dissemble; I note this now, both to stir vp my selfe, and to admonish other, for I heare daylie such louing names of the people in the Preachers mouthes, and I pray GOD, as much louing affection may be in their hearts vnto them.

Another

Another thing, in these wordes of the Apostle taught vs, is this: what the cause is why all the day long the Lord speaketh vnto vs, and few regarde it: and the cause is an vnbeleeuing heart; therefore the Apostle saith, *Take heede there bee not in any of you an euill and vnbeleeuing heart, to fall away from the liuing GOD:* which wordes hee addeth as a declaration of the former wordes of the Prophet, where hee saith; *It is a people that do erre in their hearts, for they haue not knowne my waies:* here wee must first see where is the roote and fountaine of our sinne, which is not farre off from euerie one of vs, in the East or West endes of the world; but it springeth vp, and is nourished in our owne hearts, and whatsoeuer is euill in vs, here it hath his fountaine: in which we knowe first our sinne is our owne, and of our selues it riseth: accuse not, neither this nor that, but humble thy self, and confesse thy sinne, which is bred within thee.

It is true, we haue many tentations, but we could not be overcome of them, if the corruption of sinne were not within vs: for our Sauour Christ was also tempted, yet hee sinned not, and the cause was, when the Prince of this world came vnto him, he found nothing in him: if it were so in vs, all tentations should be in vaine: but wee, because wee are borne in sinne, and no goodnes dwelleth in our flesh, therefore wee are straight carried as wee most desire, and our owne concupiscence giueth strength to our tentations.

And againe, heere wee see, as our heart is a roote of sinne: so there is no sinne but cometh from the heart: if thy heart accuse thee not, bee of good comfort, thy sinnes are abolished; if thy heart condemne thee, mock not thy self, for thy sinne abideth. Our Sauour Christ saith: *the things come not from without which do defile a man, but they*

Mat. 15. 19

Readings of M. Deering vpon

do proceede from the heart that is within: for out of the heart come euil thoughts, murders, adulteries, fornications, theses, false witness, slanders, and all such things as defile a man: a notable sentence, and full of godlie comfort in all our life; for when I see so manie men vexed in minde, this way or that way, some vow pilgrimages, some obseruation of dayes, some abstaine from meates, some one thing, some another: in this wauering of manie, my hope is stedfast, I feare not, meate, drinke, day, time, place, person; for all this serueth mee, and I serue the Lord, before whome when my heart is settled in loue and obedience, all the world beside cannot defile mee: let vs therefore take good heede of this, and wee take good heede to the safest Tower of defence, that wee haue in all our life; take heede of thy heart, for if it accuse thee, it will kill thee; if it be on thy side, let the heauens fall, yet the ruines of it shall not make thee afraid: let thy aduersaries bee who they will, let their counsell bee neuer so subtile, and thy destruction that is conspired neuer so cruell: yet if thy heart shall bee faithfull, thine enemies shall feare more than thou, and they shall bee ashamed more than thou; for innocencie assisteth thee, which is strengthened with the arme of GOD, and is not vanquished of a vaine man. Let vs followe then the calling of the Apostle, and let vs regarde well our hearts.

Now, as this is the safetie of thy life, to haue thy heart cleane: so marke these words of the Apostle, and hee will teach thee how to haue thy heart cleane, *Let there be in a-ny, (saith he) an euill heart of infidelitie*: Infidelitie is it which maketh thy heart abound in euil, & if by any meanes, it can get roome to lodge within thee, thy heart is taken, and imagineth from hencefoorth all mischief. When our Sauour Christ so many times reproveth sundrie sorts of men, he maketh this as a general fault of al, that they are vnfaithfull,

Infidelitie, the cause of all euill.

the Epistle to the Hebrues.

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faithful, & slow to belecue. When S. Paul condemneth the as reprobate men, which doo neuer see the light of the Gospell; he maketh this the cause of their sinne, that the God of this world hath blinded the eyes of their vnbeleueing heart. And if wee will bee free from so great a plague, let vs followe this counsell of the Apostle, that there be not in vs vnbeleueing hearts. Let vs bee, as our Sauour Christ teacheth Thomas to be, not vnfaithfull but faithfull: whatsoeuer is spoken in the word of truth, let it haue within vs a sure perswasion. If God say, he will be our defence, and our exceeding great reward: let vs beleue the assurance of his promise, and knowe he will not leaue his Saines, neither yet forsake them. If God haue promised eternall life to those that walke faithfullie before him, let vs beleue his word; that a thousand thousand, and ten thousand thousand yeres before him haue none accompt, neither yet any time, which can be expired at the last; but aboue all times, in immortalitie he hath established a dwelling for his Saines. If GOD haue threatned eternall fire, to consume and deuoure his enemies; let neuer our hearts doubt or wauer, through the temptations of the diuell, but let vs acknowledge it in a certain faith; & beleue it, as if we heard euen now the fearefull voyce to sound: *Goe ye cursed into eternall fire*. With such a beleueing heart let me foresee the latter ende, and I shall not sinne for euer. But take now this feare away of those last iudgements, and bring a wauering heart to Gods promises; and the sentence is pronounced ouer thee, because thou hast not beleued truth; thou shalt erre in thine heart, and beleue lyes, till vanitie wast away thy yeares; and thou fall away into the destruction, which thou shalt feele, before thou canst beleue that it is prepared.

And let vs not onelie beleue these last things, of which last of all, men must haue experience; but in all things nou-

incident into our life. Let vs not bee hardhearted, but beleue the truth, what it speaketh vnto vs.

Phil. 3. 19. If Paule say: *The glorie of the wicked is to their shame*: Let vs yet, while we haue time, beleue it, and cast out such ambitious desires, as most assuredly shall bring confusion.

1. Tim. 6. 9. If Paule say: *Then that which is to be desired, they fall into temptation, and into snares, and into many foolish and hurtfull desires, which drawe men in perdition and destruction*: why doo wee not beleue it? and why make wee not our affections as strange from couetousnesse, as we wish to bee farre off from death, and from the grudge of euill?

Ioh. 14. 13. If our Saviour Christ say: *If you loue me, keepe my commandments*: who hath bewitched vs, that wee should not beleue the truth? what meane we to liue in all excessse of sinne, and powre out our selues into riot, and yet still say, we loue the Lord? Surely (dearely beloued) one cause is of all, an vnbeleuing heart hath seduced vs. We thinke we eate of the secrete Manna, when indeede we feede of ashes. We cannot see, that GOD resisteth the proude, his iudgements are high aboue our reach: and therefore, wee will set vp our owne praise, and steele for honour, euen vnto death, and wee feare not the shame that wee cannot see.

We know not what the kingdome of heauen is, neither can wee knowe, for our eye cannot see it, our eare can not heare it, our heart cannot comprehend it, neither hath the spirit of God reuealed it vnto vs. And when infidelitie hath thus couered vs, it is no marvell though wee heare in vaine. It is easier for a Camell to creepe through a needles eye, than for a rich man to enter into the kingdome of heauen: for wee cannot feare, where wee thinke there is no daunger: wee cannot hope, where wee looke for no goodnesse: promises and threatnings are burblasts of winds, where infidelitie

Itie hath taken away our wise dome: let vs now looke in to our selues, and search our heart and reins, whether wee stand in faith or no: for behold, this knowe, and the spirit witnesseth it, there is no ambitious minde aspiring to honour, no vncleane and filthie concupiscence of adulterie, no couetous desires of golde and siluer, no sinfull delights of worldlie minded men, no falling from God, for these corruptible and vaine things, but infidelitie is both roote and branch, the beginning and ending: an vnfaithfull heart causeth all in all; and let faith but dwell within thee, to beleue the word of truth, knowe there is glorie, and honour, and immortalitie, and eternall life to those that patientlie seeke the Lord: and indignation, and wrath, and tribulation, and anguish vpon the soule of euery man that doth euill. Know that the world is vanitie, and all flesh is grasse: that righteousness is perfect blessing, and the feare of GOD is happiness: beleue this, and thou beleuest thine eyes to see the light of the Sunne, or to discern the darknesse of the night, and thou shalt neuer fall: were thy temptations neuer so many, thou shalt overcome them, till the diuell himselfe doo flee from thee: let vs therefore pray, and pray continually, euen as the Apostles praied, *O Lord increase our faith*.

The wordes following heere: *In falling away from the liuing God*: they shewe, both what it is to bee vnfaithfull, and what worke it hath in vs. For to doubt when the Lord hath spoken, or mistrust what he hath promised, it is to fall away from him: and when wee begin in heart to wauer, and call into question, whether his worde shall bee performed, or no; wee lay our selues open to the assaults of sinne, and soone fall away from the liuing GOD, to our owne vanitie. And this generall rule, that infidelitie maketh vs fall from GOD, wee must particularlie applie to all the works

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workes of our life, that we be not hardened (as the Apostle saith) with the deceit of sinne: if I fall into daunger, and mistrust Gods prouidence, and seeke worldlie meanes and vnlawfull helpe of man for my deliuerance, the Prophet Ieremie curseth this infidelitie, and saith: wee withdrawe our hearts from the Lord. If in maintenance of our Common wealth, we seeke onlie policies, and doo that which is wisest with naturall men: the Prophet Esay crieth, woe vnto such; for they fall away from God, they looke not (saith he) vnto the holic one of Israel, nor seeke vnto the Lord. If I vse lying words, or any deceit, in buying, and selling, thinking so to waxe rich: I am a lying merchant that am fallen from God: and as Salomon saith, *the bread of deceit shall bee sweete but for a while, and then my mouth shall be filled with grauell*: and therefore that we may not at last be ashamed, and be guiltie of this great sinne, to forsake the liuing God, let vs take heede there be not in any of vs an euill heart of infidelitie.

It followeth now: *but exhort one another daylie while it is yet called: so day*. As before the Apostle taught vs to beware of the sinne: so like a wise teacher he telleth vs heere, how we shall doo it, that is, by daylie exhorting one another. So Saint Paule, when he would perswade the Thessalonians, to walke as children of the light, and as in the day time, he setteth out this rule vnto them, *Exhort one another, edifie one another*: and this is the discharge of that great commandment, *Loue thy neighbour as thy selfe* as appeareth by the lawe that is written: *Thou shalt not hate thy brother from thine hart, but thou shalt reprove him, and suffer him not to sinne*. Thus the Lord hath ordained, and this duetie hee will aske at our hands, in which he will iustifie vs, or els condemne vs. Saint Iames saith: *he that conuerteth a sinner from going astray, let him knowe it, he shall saue a soule from death, and shall couer a multitude*

the Epistle to the Hebrewes

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multitude of sinners. Salomon saith: *The fruite of the righteous is as a tree of life, and he that winneth soules, is wise*. And the Prophet Daniel in cleare and absolute words speaketh plainlie: *They that be wise shall shine as the brightness of the firmament, and they that turne many to righteousness, shall shine as the starres for ever and ever*.

This duetie, I confesse, is chiefly the ministers, then the magistrates, then the fathers and masters, who are all according to their calling guiltie of blood: if men perish in their government for want of instruction: but yet, this duetie is also common to all, and none excepted: we ought all to edifie and exhort one another.

There is no excuse of ignorance, there is none so simple, but hath learned the royall lawe: *Thou shalt loue the Lord thy God, with all thy heart, and with all thy soule, and thou shalt loue thy neighbour as thy selfe*. In breach of this duetie, who is so simple, but he can sometime espie the sinne of his brother? in this, let him exhort him after his skil, for though he haue receiued but one talent, yet must hee occupie that, els he shall be condemned for a wicked, and a faithlesse servant. Looke therefore vnto this, and watch euerie one ouer his brother, that he may confirme him in the grace of Christ. We haue often meetings for the comfort of our life, and many brotherlie feastings are among vs: Take heede wee drinke not our wines in carued bolles, and haue sweete musicke at our tables, and none of vs, as the Prophet saith, remember the affliction of Ioseph: that is (I meane) and none of vs care for the adulterie, drunkennes, gluttonie, blasphemie of his brethren: for if our meetings be such, our comfort of our meeting will soone bee at an end, and our last mirth will bee in heauinesse.

And heere wee must make, when this duetie of mutuall exhortation is required: the Apostle addeth, *while it is yet called*

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called a day: this is, as I told you before, while yet life and
forgiveness is offered vnto vs through the preaching of the
Gospell: this is to stirre vs vp not to neglect the time of our
dallings: for the Prophet Esay, saith, *Woe to them that say, We have
yet time, we have yet time, we will not repent, for we have yet time.* We have yet
our times in which we are called to repentance: if we neg-
lect them, we shall not haile them againe, though we sought
them with teares. The day was past with the rich man to
call vnto Abraham for Lazarus to helpe him, when they
were both dead: the day was, when Lazarus lay at his gate
despised of him: The day was past with Pharaoh, when
he was in the red sea: the day was, while Moses and Aa-
ron wrought such miracles in his sight. The day was past
with Iudas, when the diuell was now entered into him: the
day was before, when Christ reprooued him of his wicked
purpose. The day is with vs, while yet we feele our hearts
flexible, and our conscience is touched with the feare of
God: the day is past, when at the last, our hearts sink downe
into infidelitie, and we can no more be sore for sinne: there-
fore while time is, and we be yet sure it is the day of health,
let vs regard it, and take hold of it, as it cometh: for when
it is gone, it is past recovery, and behind, there is no hand-
fast to pull it backe againe. *It followeth: Let us not be hardened with the deceit of
sinne: we see here, how we be carried into euill, that is, by
craftines, and by deceit of sinne. Sinne neuer appeareth in
her owne countenance, no more, than the diuell sheweth
himselfe in his owne shape: but as he is hid from the be-
ginning, so all his doings are deceivable error: as himselfe
is false, so are all his doings in falsehood. Saint Paule calleth
it, *tugging craftines, to deceiue cunningly.**

Now then, if we this day confesse that sinne is a filthy di-
uel, why do we not beleue as the holie Apostle beleueth,
that

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the carnall man is holden in deceit and error, to do the things
he knoweth not. And if in sinning we doo we knowe not
what and what he would neuer doo, if we knewe what we
did: what mean we so willinglie to be deceived? where
is the glory of our grey hairs, or the reioicing of a manlie
countenance, when a childlike tree will be lead into the
pit and snares. We knowe it is ill, we knowe it is of the
diuell, we haue the name of it, we are ashamed of the light
of the Sunne, when we doe commit it, yet we knowe the ende
of it is death, and in bringing forth nothing but our de-
struction: and what hearts haue we yet within vs, of flesh,
or of stone, or of wisdom, or of madnesse, that we bee still
deceiued with such a monster, where bee how our poli-
tique heads, and wise counsells, of which wee boast so
much, that yet we be as vaine men, circumspect in all things, fore-
seeing harmes, preventing enemies, and yet not
what idle praises of vaine men. For, where is their wit,
where is their counsell, where is their sound aduise, & deepe
consideration, when their greatest and deadliest enemies,
ambition, pride, reuenge, vauntytie, couetousnes, adulterie,
lodge in their priue chambers, and lye betwene their
breasts. Alas (dearelie beloved) what gaines should be vnto
vs to win with you, and you with vs, should both perish to-
gether: how much were it better, than to stand still with
one another, and lye together for eternall death. Let vs not
then be mocked with the deceit of sinne. And as our word
to all those wisemen, of which I spake, and to all you that
be present of that number, this I say vnto you, I say it vnto
Prophet Ieremie, that you may bee sure I say the truth.
When all your vaine praises shall be scattered into the
winds, when the Lord shall cut off all flattering lippen, and
make perpetuall silence of these emptye words, that haue
puffed you up: another, and a truer, and a more enduring
testimonie

testimonie shall be pronounced of you, that except you turne; while it is yet called to day, and bee not hardened with this deceitfulnes of sinne, you are vnwise, and shall bee ashamed of your grosse ignorance: for you haue refused the lawe of the Lord, and what wisdom can be in you? This testimonie I am sure is true, and the liuing God hath spoken it of the children of men: and how blessed are we, if we doo beleue it: and how much more happinesse is in one day of our honour, in which wee are wise to escape the deceit of sinne, than in ten thousand daies, in which wee should fall from the Lord of life: This is wisdom, and he that hath vnderstanding, let him marke where, and how many are his footsteps, that he be not ouertaken with the sleights of sinne.

It followeth now in the words of the Apostle: for we bee made partakers of Christ, if we hold the beginning of our substance stedfast vnto the latter end: he amplified before the exhortation of the Prophet, by pondering of this word, to day: willing vs not to pretermitt the time, but diligent to stirre vp one another while this day of health abideth. Now, he continueth the same exhortation, by waying of the residue of the words: If you heare his voyce, harden not your hearts, as in the bitter murmuring: shewing, that our forefathers example should be our instruction, and we ought to take heed by their punishments: for, if GOD spared not them, how should he spare vs? but they, when they heard his voyce, yet they sinned: and though he spake vnto them, yet they beleued not, and therefore his anger fell vpon them: euen so, if now the voyce of Christ shall be heard of vs, and wee beleue it not, or els little regard it, as we fall into the same example of disobedience, it standeth with the iustice of our God, that wee should bee partakers of like punishment: To this purpose are the words of the Apostle, to the end of this Chap.

chapter. Touching this 14. verse, the more to perswade vs, the Apostle sheweth what great benefite is vnto vs, if wee will be faithfull to heare his voyce, and abide constant in obedience of it, for so wee shall bee partakers of Christ. Wee know, this is our hope, and all the assurance we haue with God, that we bee made members of Iesu Christ, wee must bee grafted into him, and bee made members of his bodie.

Euen as the vine branch, can haue no life nor bring forth any fruite, except it abide in the bodie of the vine; no more haue we either life or righteousness, except we be, and abide in Christ. This is the mystical uniting, and spirituall ioyning wee haue with Christ; hee is our substance and being, in the inheritance of glorie: so his righteousness is our righteousness, his loue is our loue, his life is our life, his spirite is our spirite, of his fulnesse wee receiue all: this is a great mystery which neither our eye seeth, nor our hart can vnderstand: but yet it is a reall ioyning of vs with him, which our faith dooth easilie comprehend, and when wee shall see that wisdom which could vnite in one person, GOD and man; wee shall see the wisdom which hath made all vs, the bodie of that head, and members one of another. This great benefite is here set out vnto vs, in a sure promise; we be partakers of Christ: that we should (as I saide) bee more moued with so great a blessing. And here wee haue all to learne a good lesson, that is, how wee are all set free from sinne, and presented faultlesse before the presence of Gods glorie, and that is, by beeing made one with Christ, and appearing in his countenance, for of him onelie it is true. This is my beloved sonne in whom I am well pleased: if vnto him wee bee giuen, and with him bee ioyned: then in him wee are also beloved, and through him wee bee accepted: This is the saluation wee haue by him,

to bee grafted in him, and made partakers of his life. Euen Abraham our father, and before Abraham, Noe, Enoch, Abel, or whosoeuer since haue had highest praise, Job, Daniell, Samuell, Iohn Baptist, the virgin Marie, all are one before God, not one in himselfe excepted, but all were vnited to Iesus Christ, in whom they were righteous. Wee are neuer so full of good workes, our well doing extendeth not vnto the Lord: nor they can possiblie either deserue his fauour, or once come in his sight; but we must leaue all our workes in the earth, where they are done, and they must dye with the corruptible hands and feet with which they are wrought: wee must goe naked and bare, and offer nothing but that which is Christ, yea our selues we must present in his bodie; for in our owne persons we cannot possiblie be accepted: haue therefore a wise and vnderstanding faith, knowe how you are made one with Iesu Christ, and there lay the anchor hold of thy hope; for in him it is impossible thou shouldest perish.

It followeth: *If wee hold the beginning of our substance sure and stedfast vnto the end*: this is the condition vnder which we shall bee partakers of Christ; perseuerance and constancie vntill the ende. Our substance as the Apostle calleth it, that is our being, our vpholding, our settled standing, this our estate of vnting vnto Christ, the beginning of this, now wrought in vs, we must hold it, and strengthen it vnto the end, then we knowe we be partakers of Christ; this beginning of our substance, is faith by the preaching of the Gospel, by which wee bee now spirituallie vnited vnto Christ: this faith by hearing the voyce of Christ through which wee are one with him, by the same word wee must nourish it, and keepe it stedfast vnto the ende: this is the same thing which Paule teacheth to the Colossians; that Christ hath reconciled vs in his bodie, if wee abide in faith grounded

Col. 1. 23.

grounded and settled; and be not moued from the hope of the Gospel, which we haue heard preached vnto vs: touching this, I said much in the exposition of the sixt verse, now this I will adde: if you will knowe the Church of Christ, know it by this marke, it holdeth the beginning of her substance stedfast vnto the end: the beginning of our substance he called before in the sixt verse, the assurance and reioyning of our hope. Saint Paule (as I tolde you) in plaine words expoundeth it thus: a sure faith in the Gospel preached. Now you know the marke of the Church of Christ, a sure faith by the preaching of the Gospel: take away assurance, you take away the faith of Gods elect, for it must be sure, stedfast, settled, vnmoueable vnto the end: if hunger, thirst, nakednes: if the sword of the Tyrant, if the stormie seas, if fearefull visions of euill spirits, if any of these make thee feare, in all these thus Christ reprooueth thee: *O thou of little faith*: for if he that made all, be stronger than all, if in him thou trust, thou must feare at nothing, but knowe for trueth, that neither height nor depth, nor death, nor life, nor Angel, nor power, shall euer separte thee from the loue of God: this therefore (I say) first marke, take away surerie, and take away the faith of Gods Church. Againe, take away the preaching of the Gospel, and you take away faith: for so Paule saith, *our faith is grounded in the Gospel preached vnto vs*: as in another place he speaketh expresse, *faith is by hearing of the word of God*: therefore the Gospel hath this name, to bee called *the word of faith, the hearing of faith, the preaching of faith*: and our receiuing of the Gospel, is called *the obedience of faith*: neither is it possible to haue faith, where thou hast no word which thou canst beleue. Now consider (I beseech you) what Church is the Church of Rome: their faith they conceale it not, but thus teach, and preach, that it hath no certaintie: so for the gospel to warrant their

Rō. 10. 17.

Rō. 10. 8.

Gal. 3. 2.

Rō. 1. 3.

their faith, they seeke it not, but say: ignorance will stirre
vp deuotion, and will not suffer the people to knowe the
Scripture, nay, they say they neede it not, but onely beleue
as the church beleueth: are these the people to whome
the Apostle writeth, that they should surely beleue the
Gospel vnto the end? If light be darkenesse, if good be euil,
if holinesse be sinne, then are these men the Church of
Christ: but the time is past. Now let vs pray, that it would
please God to strengthen in vs a true and liuelie faith, &c.

The scauenteenth Lecture, vpon the

residue of the Chapter.
15 So long as it is saide, To day if yee heare his voice, harden
not your hearts, as in the prouocation.
16 For some when they heard, prouoked him to anger: how
had hee, not all that came out of Egypt by Moses?
17 But with whome was hee displeased for many yeares, as hee
not displeased with them that sinned, whose carcases fell
in the wilderness?
18 And to whome saith he, that they should not enter into his
rest, but vnto them that obeyed not.
19 So wee see that they could not enter in, because of vnbe-
liefe.



Here the Apostle proceedeth to amplifie this
exhortation of the prophet, in these words,
If you heare his voice, harden not your hearts, as
in their bitter murmuring: touching these
words, you haue heard them before ex-
pounded vnto you, therefore wee now will let them passe,
onely noting this vnto you, the Apostle saith, while it is yet
called to day, that the Prophet had saide to day, the Apostle
saith;

faith; yet that exhortation is, and yet it is called, to day: where-
by we learne the prophcies were not for the present time
onely, but dailie wee and our children after vs, are admo-
nished, instructed, taught, in their preaching: so when the
Prophet Esay reprooueth the people for vsing their owne
counsell, and seeking helpe of the Aegyptians, when they
were in aduersitie, that wee should knowe it was not one-
ly then Gods will, that his people shoulde trust in him,
and not make them vaine helps of men: but that alwaies,
hee should be our onely refuge, the Prophet saith: now
goe and write it before them in a table, and note it in a booke, that
it may be for the last day, for euer and euer. So the Prophet
Ieremie, mentioneth how Baruch wrote all his wordes,
making them an instruction vnto the posteritie that
should reade them. This our Sauour Christ meant, when
he said, one soweth, and another reapeth: meaning, the Pro-
phets labored, and we eate the fruite of their labor; and so
Peter saith: that not vnto themselves, but vnto vs they ministred
those things which now are preached vnto vs, not onely mea-
ning that they are witness of our faith vnto vs, but our
hope, our loue, and all is grounded vpon that foundation.
A lesson (deerely beloued) well to be marked: for there be
many, now a daies, which make too smal account of Gods
Prophets; their boldnesse in their ministerie, their sharpe
condemning of mans foolish policie, their rules of iustice
and iudgement, a great many cast them off as things of ano-
ther world, or another people: but wee shall see that God is
vnchangeable, and his righteousnesse is one for euer, and he
hath made his Prophets our schoolemasters, and the same
word indureth for euer. I speake not of figures, and such
outward lawes as the Iewes had, for an appointed time,
but Gods iustice, & gouernement which is eternall; is con-
temned of vs, if wee cast away the instructions of rule and

Esay. 30.8.

Ierc. 45.1.

Iohn. 4.38.

1. Pet. 1.12

Esa. 30.8.

of righteousness whereof the Prophets preach: but wee, because wee will not bring our neckes vnder the yoke of the Lord, therefore we make light account of their prophecies, though as the prophet saith; *they be written for euer and euer*: and thus farre of this.

Now let vs see, how in these words folowing the Apostle applieth this exhortation, hee saith; *for certaine when they had heard, prouoked him to anger, howbeit not all that came out of Aegypt, &c.* as if he should also adde: but let it not be so with vs, let not vs walke in the way of these sinners, which thus prouoked the Lord, and hee was angrie with them: but let vs followe better aduice; and wiser guides, they did not all murmur that came out of Aegypt: nor all prouoked God: let vs folowe these that obeyed, and if they were few in number, yet let vs strue to walke with those few, for their way is better than the waie of the multitude: this is the exhortation heere made, and it ought to be often considered of vs.

1. Cor. 10.

11.

Many times in the scripture, we be taught, to set out the examples of good men vnto vs; but especially such examples as are in the scripture we ought stil to remember them: for, for the same purpose they are written vnto vs: and if we set them not before vs to folow, wee regarde not the voice of God which we heare: this verie example which the Apostle biddeth vs now consider, S. Paule saith, *It was written to teach and admonish vs, vpon whome the latter ends of the world are come*: and in the eleuenth chapter of this Epistle, the Apostle reciteth a great number of godlie and faithfull men, by their example prouoking vs, that seeing wee haue such a cloude of witnesses, wee should cast off sinne that wrappeth vs about, and ioyfullie runne in the fellowship of so many saintes. This is written to moue vs, and this ought to moue vs, and this wil moue vs, if we quench
not

nor the grace of God that is giuen vs: for who of vs this day would not bee as Paule, or Peter, as Abraham or Isaak, as Iosue or Daud? Who I say that is wise in heart, would not walke in their waies, liue their liues, & leaue their memories behinde them? Or who had leuer be as Simon Magus, or Iudas, as the Scribes or Phariseis, as Ieroboam or Achab? And why then be we yet foolish? If our owne hearts doo sufficiently instruct vs, and the voice of the Apostle do so earnestly exhort vs; why do we not learne not to tempt God, as many haue tempted him, and are destroyed: but to obey and heare his voice, as many haue obeyed, and their remembrance is in blessing? Let vs heare therefore this exhortation. It foloweth: *but not all that went out of Aegypt*; this is added of the Apostle to comfort any that were weak hearted; for some would think, hath God so destroyed our forefathers, and made their carcasses to fall in the wilderness: they that were in multitude as the sande of the sea; did hee make them so fewe in number? Of sixe hundred thousand men and more, were there so fewe left that died not in their sinnes? What hope can I haue, or how shall I stand before the face of GOD? Thus I say, if anie man should feare, the Apostle addeth a notable comfort: they did not all prouoke GOD, that came out of Aegypt; but with whome was hee angrie fortie yeares? Was it not with those that were disobedient? Here wee learne, wisely to trie and examine our selues, whether we be in the fauour of GOD, or no, and that is by seaching our owne heartes, whether wee woulde obey his voyce or no: It skilleth nothing what other men are before vs, or what come vnto them; but all is in this, what our owne heartes are before GOD, and how wee obey him: if when any nation haue filled vp their iniquities, and God roote them out, yet let not the faithfull
Q 4 of

of that nation feare, for God is their God vnto saluation: put thy trust in the living God, and though a thousand fall on thy left hand, and ten thousand on thy right, yet shall no hurt approach vnto thee; denie not the words of the holy one, and though the earth bee mooued, yet thou shalt be in peace; for God regardeth thee not by thy father or mother, or by thy countrie; but if thou wert borne among the most barbarous people, yet by thy faith thou shalt liue. A notable example wee haue in Paule, who shewing the great sinnes of his people, and the vengeance that GOD had executed against them, hee maketh straight this obiection; hath God then cast away his owne people? And answereth; *God forbid, for I am an Israelite*: hee held the assurance of his election, not by his countrie or brethren, but by testimonie of his owne spirite, which feared not at the fall of other, but stood in the assurance of his owne predestination. Thus here the Apostle comforteth the weaker: it is true, God destroyed an infinite multitude of his people, yet feare not thou, if thou abide in his obedience: for whome destroyed hee, but those whose hearts condemned themselves, those that were disobedient? He destroyed not Caleb and Iosua, that were of another spirite, he destroyed not Moses that was faithfull in all his house; and if our hearts condemne vs not, we haue boldnesse with God, he will not impute our sinnes vnto vs, but he will grant all our requests, and fulfill all our desires: this reioycing let vs haue in our selues, and how so euer the world bee mooued, no man shall take our joy from vs. It is not so with the which put their trust in other things, whether it be in the Pope, or in the citie of Rome, or in the multitude of their fathers, or whatsoever, in al these, is no suretie at all: for if God shal destroy Rome, and all the buildings of it, what will they then say? Or what if the Papacie be troaden downe, so that none bee after

after found in that seate, is not then al their reioycing done? and what a miserable faith is it, which is no stronger than a mortall man, whose spirit is in his nostrels: or, than a walled towne, which is easilie battered: is this the rock which Christ commendeth, which neither storme nor tempest shall euer shake? nay, this is the blind confidence which the people of Israel had in the temple, & in mount Sion, which vanished as smoke when the people were led into Babilon, and left the temple naked behind them. So these men, when we shall see such things come to passe, they shall be ashamed of the Pope their expectation, and of Rome which was their glorie; but wee will dwell in the defence of our God, with a true faith, committing our selues vnto him; & neither Rome, nor Babilon, nor our forefathers, nor our posteritie, shall euer turne away his loue from vs: this comfort is here taught vs by the Apostle, in this example of our forefathers, which kept their faith in the wilderness, and were not seduced with the multitude.

Now where he saith, *with whom he was angrie fortie yeres*; wee haue here to learne what is the long suffering of the Lord, who doth not streight punish the sinner, but as he endured the manners of the people of Israel fortie yeares, so he beareth with vs in all our transgressions: and so the Prophet Dauid setteth out vnto vs this example, that *God made his waies knowne vnto Moses, and his workes vnto the children of Israel*, that we might see *the Lord is full of compassion and very slow to anger, and of great kindnes*. And again in the 107. psalm, reckoning vp the workes which God did for his people in the wilderness, making this an instruction vnto vs, of his long patience and goodnesse, he addeth streight: *O that men would therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men*. If thus we consider this example and such like, wee are no idle hearers, but profi-

Psalm. 103.

Psalm. 107.

profitable exercise outselues in his iudgements; and as we ought to giue him this praise, that he is long suffering, patient, and of much mercie; so let vs knowe what duetie we ought againe to render vnto God for all his goodnesse; for a great many of vs, we etie with loud voyces, the Lord is mercifull; but we be dumbe and deafe, and haue no hearts, when we should learne what his mercie requirerh of vs. Be wise then, and learne of the blessed Apostle Paule, who thus teacheth the Romanes: *The bountifullnesse of God; must*

Rom. 2.4.

prouoke thee to repentance: for els thou despisest the bountifullnesse, and patience, and long suffering of the Lord.

Marke this well (dearelie beloued) and be not mocked: if we say God is good, and the Lord is gracious, and full of patience to the children of men, knowe, that our owne hearts doo then answere vs; render againe praises and obedience to him, that is so good vnto thee; for, tell me, what wouldest thou thinke of such a child, who, because his father is louing and kinde, would therefore bee rebellious and riotous? what wouldest thou thinke of a seruant, that because his master is gentle and courteous, would therefore be careless in his worke, and not regard him? what subiect (think we) were he, that because his Prince is good & fauourable, would therefore bee traiterous, and conspire against him? would wee not giue speedie sentence against such monstrous and vnnaturall men? and what hearts then haue wee that be here this day, if we will confesse this great goodnes of GOD, our King and father, and yet walke in our sinnes before him? we knowe it to bee true, and we cannot denie it, if sinne should carrie vs still away, all the day long to bee defiled in it, our consciences would aunswere vs at night, euen as Paule saith; *This hardnesse of ours, and hearts that cannot repent, they heape vp vnto vs wrath against the day of wrath; when this mercifull father will shewe himselfe,*

Rom. 2.5.

that

that he is also a righteous and a iust God; and if we do not in time beleue it, and foresee it now while it is yet called to day, experience, which is the schoolemistresse of fooles, shall make vs cōfesse at the last, that God forgetteth it not which he long leaueth unpunished. I remember this was once the fault of Israel; why they lied vnto the Lord, and set not their mindes on him, because, as the Prophet saith, *God held his peace, and that of long time:* but why should this fault bee ours, who by their example should learne wisdom: nay, let vs rather leaue them in their waies, & follow the spouse of the bridegrome Christ, who in the day of her calling, though she sleepe, yet her heart waketh, and when the head of her beloued is full of dew, and his locks with the drops of the night, she despiseth not his long patience, but answereth in the ioy of her heart; I haue put off my coate, how shal I put it on; I haue washed my feet, how shal I file them againe; as the Church saith in the Canticles. Thus let vs answere the long suffering of our God: and howsoeuer he bee angrie with many, as with the Israelites in the wilderness, he will bee pleased with vs, as with Caleb, or Moses, and we shall enter into his rest. Again, where it is heere set out, how God was angrie: let vs remember the commandment of our Sauour Christ to vs: *Be perfect, as your heavenly father is perfect.* The Prophet Dauid being greatlie prouoked against his enemies, yet would he not hurt them, because (saith he) *thy louing kindnes was before mine eyes, and therefore I walked in thy truth:* So we, if Gods image & likeness shine in our doings, wee are sure wee walke in peace: therefore, where the scripture biddeth, *bee angrie, but sinne not:* how can we haue a better rule, than to see in the word, how GOD is saide to bee angrie with his people. He is angrie heere, because they refused wisdom, and embraced follie, because they forsooke the worde of truth, and

Esa. 27.11

Cant. 5.2

Math. 5.48

Psal. 26.3.

Psal. 5.4

Readings of M. Deering upon

and followed vaine deuises, because they would not enter into the rest promised them, but had more desire to returne to the heauie labour and bondage of Aegypt. This madnes of the people, the Lord is angrie with, as a louing father that had care ouer them. So, if we will haue holic anger, let it be free from all hatred and reuenge, and arise onlie for the profite and well doing of our brethren. Thus we reade our Sauiour Christ was angrie, when he sawe the frowardnesse of the Iewes, who by no admonitions would be made wi-
 fer. Thus Paule prouoketh Timothie to anger, when he saith: *reprooue and sharplie rebuke men, that they doo not turne a-
 way from the truerh.* So Saint Iude biddeth vs all, if wee fall into companie with froward men, *to saue them with feare:* as if we would sodenlie plucke them out of fire. Thus if we can haue our affections moued, wee are holilie angrie: for the end of our doing is the profite of our brother. Thus, you that be masters may be angrie with your seruants; God requireth of them faithfull labour, not eye seruice, as seeking to please men, but in singlenes of heart to do their ducie to him, vnder whom God hath placed them: and in this accompt euerie seruant must appeare before God. If thou seeing thy seruant disobedient or slothfull, hast this respect, to be grieued with him, because he offendeth GOD; thine anger is a blessed anger; and if thou chide sharplie with thy seruant, thy loue is more acceptable before GOD: but if all thy anger be for thine owne cause, for thy meate, thy drink, thine apparell, thy hawke, thy hound, if thou haue none other respect thy seruant hath done verie ill, in being careles for his masters businesse, and thou hast done much worse, who for a trifle canst be angrie with thy brother: but if the other bee thy greatest care, that thy seruant should knowe GOD, and doo the ducie which he requireth at his hand, then art thou blessed in thine anger, and thy chiding words

are

the Epistle to the Hebrewes.

Cap. 3.

are as a sweete ornament (as Dauid saith) that shall not breake his head. *Psal. 141. 5.*

In the words following: *was in not with those that sinned; whose bodies fell in the wilderness.* The Apostle here sheweth; first, why GOD was angrie with them, then what punishment he laid vpon them: the cause of his anger was their sinne, wherein we see, there is no calamitie commeth to the wicked but for their sinne; and all the chastisements of GOD, which come vpon them, are to admonish them of their euill, that they might turne vnto the Lord. So when the finnes of Israel were nigh desperate, and past hope of amendment, the Lord saith *he will mete them and trie them: for what should he doe els for the daughter of my people?* noting this to be the extreame remedie, by which if wee be not healed, we must die in our euill diseases. *Ier. 9. 7.*

So, long before when their fathers were as euill, and had al fallen away from God, and were not amended by punishment, the Lord saith by his Prophet: *wherefore should you bee smitten any more; seeing you fall away more & more:* shewing expresse this cause of their plagues, that they should haue turned from their finnes. Let this bee a great comfort vnto euerie one, whose finnes accuse him, that he is not smitten of the Lord, but for his amendment: let him not faint, because the hand of God is heauie vpon him, but let him reioyce, because the mercie of God is offered largelie vnto him; for therefore he is punished that he should repent. A singular example wee haue of this, in Manasses, the King of Iudah, who had set vp all abominations, and multiplied offences without number, but when he was bowed downe with many yron bands, and the King of Ashur laid him in painfull imprisonment where he could not lift vp his head, then he remembered the Lord God of his fathers, who saued not onelie Abraham, and Isaak, and Iacob, and their righteous

Acts. 9.

righteous seed: but in his great mercies received sinners in-
to fauour againe: and therefore in his tribulation, he hum-
bled himselfe exceedingly, and came before GOD to aske
forgiuenesse for all his sinnes, which were more in number
than the sands of the sea, & the Lord was intreated of him,
and forgane all his offences.

So Saint Paule in al his hatred and enuious persecutions,
when he was stricken downe, he despaired not, but with a
good heart which God gaue vnto him, he cried with trem-
bling and with feare, Lord what wilt thou that I should doo?

These examples are set out vnto vs, which be so great sin-
ners, that we should not despaire in our afflictions, but turne
vnto the Lord, who offereth mercie vnto vs; and for our
sinnes, be they neuer so great, yet the righteousness of our
Saviour Christ, is greater: let vs onlie beleeue, and they are
abolished.

Now, as we knowe, the afflictions of the wicked are for
their sinnes, and that when they be chastised, they be called
to repentance: so also, we must remember, that many occa-
sions are, why God sometime chasticeth his Saints, though
their sinnes are all forgiven and forgotten: for besides this
that wee should turne vnto the Lord, many other benefites
are also in our troubles: for in them our faith is tried, that
it is accepted of God; and therefore Peter calleth affliction
the triall of our faith: for though we ought al to haue a full
purpose, in wealth and woe, to cleaue vnto the Lord; yet
experience bringeth boldnesse, that our faith indeede is
strong, and faileth not. We trust that we would not forget
GOD, in the day of prosperitie; but the Prince and noble
man, who are full of peace, they know whether their harts
be knit vnto God in loue and obedience, which all honour
and glorie cannot shake.

We trust we would not murmur in aduersitie, but Iob
and

and Lazarus, and men so farre oppressed with miserie, they
knowe how strong their hope is to endure the crosse. We
may reioyce in the perswasion of our minde, and our faith
that feareth not, at the remembrance of the euill day, is well
pleasing before God: but they may glorie more in the triall
of their works, who haue had experience of euill, and fain-
ted not; and, they may more boldly sing the song of victo-
rie, that they glorie in affliction, knowing that affliction
hath wrought patience, and patience experience, and experience
hope, and their hope shall neuer be confounded. This I adde,
that we might know, though afflictions be to the amende-
ment of our sinnes, yet alwaies the Lord respecteth not this,
but by afflictions doth giue vs greater glorie, and therefore
let vs not faint in them, nor bee discouraged. The second
thing I said we should marke in this verse is, what punish-
ment God brought vpon them, that is, that their bodies felt
in the wilderness: this punishment S. Paule also expresse
noteth in the 10. of the first to the Corinthians, & therefore
is well to bee waied of vs, which so oft is set out vnto vs in
the scripture: their destruction therefore is our example to
beware, and to feare before the augrie iudgements of God;
for their deaths were no common deaths, but (as Paule no-
teth) sodaine and great destructions, as in one day, when
23000. were slaine for their fornications: & againe, a great
multitude destroyed by fierie serpents, for murmuring a-
gainst God: and at other times the Angell of God brought
many plagues vpon them, in which they perished. These
heauie iudgements were not executed of God, nor written
for vs, that we should forget the. The Prophet Dauid in the
106. Psalm, rehearseth these & many other punishments of
that people: in consideration of al which, he finally maketh
this exhortation to vs all: Blessed be the Lord God of Israel for-
euer and euer, and let all people say, Amen: praise ye the Lord:
If

Rom. 5.3.

1. Cor. 10.
15.

Psalm. 106.

If Saint Paule apply this to make our instruction, that we should feare, and flee farre from the like sinnes: if the Prophet Dauid in the remembrance of these so many, and so righteous iudgements, doo to earnestlie prouoke vs, to praise the Lord in all his noble acts, and to shewe forth his praises, and to runne vnder the protection of his hand, to be saued from our enemies; why should wee lightlie let goe these admonitions, and not rather, with faithfull hearts, see what great things the Lord hath done, and consecrate our selues to doo his will, who is the God of glorie: or if wee doo, what hope can we haue to escape his iudgements? he that spared not his owne people, the children of Abraham, the naturall plants which he had planted; how should hee spare vs that were strangers from his couenant, and wild oliue branches, which contrarie to our nature, are by his loue grafted into the naturall oliue tree? Let vs therefore beware by their harmes; & the great iudgements, which God hath executed in our eyes, let them make vs feare before him, and walke with reuerence in his ordinances and waies.

It followeth now in the Apostle: *To whom swaie he, that they should not enter into his rest: was it not to those that obeyed not?* This is but a repetition of the other words of the Prophet, all to one purpose, that by a double testimonie, as it were, wee might haue sure hope, that the punishments of God shall not come, if our rebellion doo not pull it downe vpon vs: for the promises of God are for euer true, that at what time so euer a sinner doth repent him of his sinne, the Lord will also repent of all punishments, which he threatened to bring vpon him: neither can wee possible stumble and fall downe in our waies, except we be folde vnder our sinne, so worke wickednes in his sight without repentance. And thus farre the Apostle hauing clearlie taught, that sinne is all the cause of Gods anger.

Now

Now in the latter end he saith further, and we see that they could not enter for their vnbeleefe: in these words concluding what is the roote and fountaine of all disobedience in vs, and that is vnbeleefe, infidelitie, a heart that cannot giue full credit to al the threatnings and promises of God, of this by occasion of the Apostles woordes I spake vnto you in the former lecture: now that the Apostle repeareth it, wee may be sure as Paule saith; as it was not greuous vnto him to tell vs the same thing often: so it is for our safetie often to heare it, and therefore I say vnto you as I said before, let there be in none of you an euill heart of vnbeleefe, for hence is the prouocation to all euill.

Bring a faithfull heart which with an assured assent, shall receiue the word that is preached vnto thee, & thou art armed with a strong shield which shall quench all the fierie dattes of the diuell. No man can belecue what things God hath reserued for his saints, but he must needs account all the world to be but dung, to the end he may win Christ.

No man can see what are the threatnings of hell fire, which is not quenched, but he will abhorre his sinnes more than he abhorreth any death, and flee from them, least they should bring him to so great condemnation: let vs then bee armed that the darts of infidelitie doo not wound vs, and al the shot of other temptations they shal scarce strike through our eye lidds; true it is, that our flesh is weak, but an armor of prooffe brings it strong defence: So we may be easilie seduced with the deceite of sinne, but a liuelie faith wil soone lighten our eyes, that we shall not sleepe in death. Though the world be full of all euill concupiscence: yet, *this is the victorie that ouercommeth the world, euen our faith.* And see (I beseech thee) iudge of the first sinne of our first parents Adam and Eue, and by one offence iudge of all: was not Eue overcome by infidelitie, and first did she not doubt of Gods

R

threat-

1. Ioh. 5. 4.

Ezech.

Readings of M. Deering upon

threatnings, before she ate of the apple: when god had said ye shall die the death, did shee not fall to halting and began with peradventure? Shee could not tell well whether it were so or no. And from this staggering fell she not away to sinne, and turned not till shee fell into the wrath of God for euer? Did not Adam also folow her example? and this corruption let vs bee sure wee haue taken from his loynes, and sucked from his breasts: by it the diuel is strong against vs, but let vs beware of it and bee faithfull, and his strength is broken. The Lion of the tribe of Iudah hath ouercome the crooked serpent, and by faith in him wee shall surelie liue.

This (dearelie beloued) the Apostle here dooth teach vs, a blessed lesson if we can happilie learne it, and in which we shall bee saued for euer more, and all our enemies shall bee our footestool. And the Lord grant for his Christes sake, that we may be made rich in al knowledge of his wil, and abound in a great measure of faith, that we may cleaue vnseperable vnto God, and vnremouable to be ioyned as chaste virgins, with a pure faith: vnto his sonne Christ. And let vs pray, &c.

The

the Epistle to the Hebrues.

Cap. 4.

The eighteenth Lecture, vpon the

1. & 2. verses of the fourth Chapter.

- 1 **L**et vs feare therefore, least any time by forsaking the promise of entring into his rest, any of you should seeme to bee deprived.
- 2 For vnto vs was the Gospell preached, as also vnto them, but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.



You haue heard two especial pointes, in which the Apostle dooth amplifie this exhortation alledged out of the Prophet; *To day, if you heare his voice, harden not your heartes, &c.* The first was, that hee saith, *to day*: therefore we ought not to forellowe the time of our calling, but take the occasion

and opportunitie, while it is offered.

Say not vnto the Lord, when he knocketh; goe, and come againe another time: for thou knowest not whether hee will returne or no. Seeke him therefore where he may bee found, and call vnto him while he is neere at hand.

The second poynt, the Apostle stode on, was, that, *If we heare his voyce, we should not harden our heartes*: teaching vs, that onelie by faith wee shoulde bee fruitefull hearers. And if infidelitie beare rule in our heartes, all preaching and teaching is in vaine, and the voyce of Christe can bee vnto vs, but a sauour of death, vnto death: therefore, when wee heare him speake, let vs faithfullie receiue the Gospell of Saluation at his mouth,

R 2

or

or at the mouth of his minister, knowing he is our onelie prophet, giuen of God vnto vs: of this the apostle now concludeth in the first of this chapter; *Let vs feare therefore least at anie time this promise of entering into his rest being forsaken, any of you may seeme to be deprived: by this conclusion yet once againe exhorting them, that they would not neglect their onelie Prophet calling them, and so at last bee frustrate of their vaine hope.* Let vs heare lay together these sayings of the Apostle; in the beginning of the second Chapter when he had proued our sauior Christ to be God, he saith: *Wherefore my brethren, we must carefullie hearken to the things we heare, least we fall away as water.*

In the beginning of the thirde Chapter, when he proued him to bee man also, like vnto vs, except sinne, hee addeth: *Therefore my brethren, partakers of the heauenlie calling, consider the Apostle and high priest of our profession, Iesus Christ:* After againe, when he had proued our Sauior Christ to be our onelie and faithfull Prophet; he confirmeth his doctrine by the word of the Prophet, alledging this exhortation out of him: *To day if you will heare his voyce, harden not your hearts, &c.* Again, applying these woords of the Prophet, he saith; *See my brethren that there be not in any of you an euill heart, of vnbelieve.*

Now, here againe, for a conclusion, *Let vs feare least this promise of entering into his rest being forsaken, wee should seeme to bee deprived:* And as though all this were not enough, in the eleuenth verse after, he saith: *Let vs therefore be diligent to enter into that rest, that no man fall into the euill example of disobedience.*

And yet againe, in the ende of this Chapter; *Seeing wee haue a great high Priest that hath pearced the heauens, euen Iesus Christ the Sonne of GOD, let vs holde fast our profession, &c.*

What

What shall wee thinke of all this? What meane these often exhortations? surely (dearely beloved) nothing else but that wee bee dull of hearing, and exceeding hard to learne: for tell me, notwithstanding this exhortation so often made, are there not (trowe you) many among vs, which yet regarde it not? Yea, and yet if againe, and againe he should cry vnto vs, would we all obey his voyce? We would, if we were wise; but foolishnesse is so wrapped vp in our hearts, that I am afraide, all the exhortations, not onelie here made by the Apostle, but all other that haue been made vnto vs, thirtie, fortie, fiftie, threescore yeares, haue not yet taught vs all that be here this day, with singlenesse of heart and with sinceritie to loue the Lord: and is it then any maruell, though the Apostle hauing compassion on his brethrens ignorance, doo this often exhort them in one thing? and if we be weake, subiect to the same infirmities that they were, let vs thinke it is necessarie for vs. Onely I beseech you take heede, that seeing God hath this mercie vpon vs, which he had vpon our fathers, that his word is thus vnto vs; *Precept vpon precept, precept vpon precept:* let not vs bee againe as they were, that notwithstanding all these often and earnest exhortations, so plaine to vnderstand, yet that the Lord speak vnto vs, as with a stammering and a strange language, that wee vnderstand nothing: for Alas (dearely beloved) how vnprofitable were that for vs? And how much better were it; we had neuer heard at all, than so often to refuse the Lords calling. Let this therefore bee our wise vnderstanding in this case, and that which so often is told vs, let vs at the last take heede to it. Now, touching these woords of the Apostle, that hee saith: *let vs feare, that wee lose not this rest promised vs, wee must not take it,* as though the Apostle taught that the elect should feare, as though they might fall from their

Es. 28. 10.

their hope not, that their election were not sure; for you
hine heard before, how he said, *we must hold the rejoicing of*
our hope, with all assurance and constancie vnto the end; but here
wee must consider to whome the Apostle speaketh, that is,
to such as are farre off from a true faith, which haue shew-
ed no great regard to the voyce of the Lord Iesu, which
me yet in many iterations of sinne, doubtfull to bee carried
away with the deceipts of it; As if at this day the Apostle
should preach, when wee see so manie worldlie minded
men, so few hungering and thirsting for heauenlie things,
in this case, and to such people (considering their outward
workes) the Apostle saith: let vs feare, as in dedde there is
iust cause of feare: for when there is feare in vs any zeale
of G O D, feare any loue of righteousnesse, but all our
thoughts doo wander in worldlie vanities; if in this case
wee should boast of our faith, were it not good to bid vs
feare, to take heede that wee bee not deceiued? And what
is this, against the assurance of the faithfull, that the A-
postle biddeth them, which are not yet called in holi-
nesse, to feare, lest they bee deceiued in their vaine
hope.

If it be here said: the Apostle includeth also himselfe,
and therefore this feare is also in the most godlie; I denie
not; but in other places of Scripture, feare is commended
vnto the most godlie, but the cause of this is, because wee
bee all weake, full of infirmities, readie to sinne: as wee see
in Dauid, in Ezechias, in Peter, in all the Saints of God; and
therefore this feare is commended in them, which is a good
care and regard of their weakenesse, that they fall not, a care
that may driue out securitie, not a feare to take away the
the boldnes of faith.

So when we are bid to feare, it is as when we are byd, to
watch, to be sober, to stand with our loynes girded, to haue
before

The feare
that is co-
mended
to the
godly,
what it is.

before vs the waies of God with reuerence, and obedience;
it forbiddeth presumptuous and vaine boasting of saluati-
on, when the glorious and fearefull name, the Lord thy God;
is not regarded of thee.

So, when Saint Paule commendeth our faith, he addeth:
be not yet high minded but feare: and Iob saith, *If I haue done*
righteouslie, I will not lift vp my head. This feare is a feare of
falling into sinne, lest wee should offend so mercifull a fa-
ther: it is not a feare of falling from his grace, lest hee
should take his merite from vs. A plaine rule of this, Saint
Paule commendeth vnto vs all, writing to the Philippians;
with feare (sayth hee) and trembling make in ded of your ouer
saluation: commending lowlinesse, and humblenesse of
minde, but yet ioyning it fast to the hope of eternall life.
And this counsell hee followed himselfe, as hee saith to
the Corinthians; *I was among you in weakenesse, and in feare,*
and in much trembling. Yet hee helde fast his faith, that ney-
ther death, nor any creature should sepearate him from the loue of
God.

And this the Apostle, euen in this place, teacheth;
when hee addeth: *lest anie of you seeme to be deprived*. For
(in dedde) he is not deprived, or frustrate of any hope, who
neuer had hope, but it seemeth so to some, because hee
woulde talke of hope. No more can any man fall, who
neuer stode: because it appeareth so, Saint Paule say-
eth; *Hee that seemeth to stande, let him take heede hee fall*.

It is most certaine, hope maketh not ashamed: but we de-
ceiue our seules, in thinking we haue hope; for true hope,
as is saide heere, is in the promises, and they are appre-
hended with faith, and faith hath feate of sinne. Where
these things are, no man is deprived of his hope; where
these are not, hee hopeth foolishlie, who had in dedde

no hope at all. And hee is saide to fall out, who at the last is founde to haue no inheritance with the Saints, who yet neuer fell out: for in deede, he neuer was within the couenant; according to that, which Saint Iohn saith: *They went out from vs, but they were not of vs; for if they had bene of vs, they should haue remained with vs.*

This I say, that you may knowe how to answer the enemies of our faith, who would haue vs still to doubt; and neuer to be sure of Gods promises: when they object vnto vs these places of feare, wee may answer them, that our feare is our humilitie and casting away of pride: our feare is our reuerend care to walke in the waies of God, if they feare any other feare, we will not feare with them; For God hath not giuen vnto vs the spirite of feare againe vnto bondage, but he hath giuen vs the spirite of adoption, by which wee cry, *abba, father.*

This is our blessing which we haue of GOD, and in which, wee should alwaies reioyce. I graunt, we doo not here obey God, as wee should: for who is he that sinneth not? We feare many times, and Gods dearest children, are most tempted: so that they are brought sometime euen to hell gates; but this we confesse, is our infirmity: the truth of Gods promises ought to haue greater faith within vs; but it is necessarie we should seele our sinnes, that we might be humbled, and we must dye in our selues, that wee may reigne through the victorie which Christ hath gotten: and in all our weakenesse we wil still confesse, that we may not, nor ought not thus to feare, but much rather to reioyce in the Lord, and alwaies reioyce.

Now, it followeth in the Apostle: *For vnto vs hath the Gospell been preached, as well as vnto them, but the word that they heard profited not them, because it was not mixed with faith, in those that heard it.*

In

In these wordes, the Apostle sheweth the cause, why hee hath thus applied the Prophets exhortation vnto vs, because vnto vs now the same Gospell is preached, which was preached vnto them: and if wee bee vnfaithfull, how should wee escape, but bee partakers of the same punishments?

This place is well to be marked, which teacheth vs, that the same saluation is now preached, which was preached before to all Patriarches and Prophets; in which we know there hath been but one way of Saluation, from the beginning of the world; for then this was promised, which is now performed: *The seede of the woman should breake the head of the serpent:* from which promise made, there was neuer but one faith of Gods elect, and one way of life, which was Iesu Christ, euen as our Apostle saith, *Iesus Christ yesterday, and to day: he is the same,* world without end. And this doctrine is not newe, but the Prophets and Patriarches knewe it with vs, and they all beleeued the Catholique Church, and communion of Saints, euen as this day we do.

Saint Peter saith, *that it was reuealed vnto the Prophets, that not vnto themselves, but vnto vs they ministered those things, which now are preached vnto vs.* And the Prophet Esay in the 41. chapter, sheweth, how God called out all nations, as it were to dispute with him; whether there were any saluation in the world, but by his free grace: and first he asketh, who called Abraham in that couenant of mercie which was giuen him? who hath done it? euen he, that called the generations from the beginning: *I the Lord, I am the first, and with the last, I am the same:* expresse teaching, that his people of Israel had the same saluation, which Abraham had; and Abraham, the same which all Nations and Countries euer shall haue; one sauing health of all, euen as God is for euer vnchangeable. So Saint Paule, making comparison be-

R S

tweene

1. Co. 10. 4. *They eat all the same spirituall meat, and drinke all the same spirituall drinke: for they did drinke of the rocke which followed them, and the rocke was Christ.* And not onlie this one saluation is vnto all; but this also, onlie Christ hath been euer the Prophet and minister, to declare that saluation; for so the Apostle teacheth, then, and now, his voyce was heard; and as it is said after, his voyce did then shake the earth, yea, before then, in the daies of Noe hee was preached vnto the disobedient people, who were drowned in the flood, and are now holden in the prison of their sinne. So that this we knowe, in Christ are saved all his Saints, and by Christ they haue been taught all that euer did beleue. Whereby wee learne, all the sacrifices of the Patriarches, and all sacrifices and ceremonies of the lawe, they purged no part of their finnes, neither was there any redemption in them; for the Israelites had not the fathers sacrifices, nor the fathers had their ceremonies, nor wee haue now either sacrifices, or ceremonies, which were in honour among them, yet one saluation is vnto vs all: and therefore, as we may boldly say vnto the, for all their ordinances, in worldlie elements, they did not purge their consciences, meates and drinckes did not helpe them, who were daylie exercised in such obseruations: so againe they may say vnto vs, neither our sacraments doo giue grace vnto vs, no more than theirs vnto them; they seale vnto vs the grace that is in Christ, & assure vs of the saluation that is in him; but in themselves there is no health at all. And if wee may say thus, euen of the sacraments instituted of GOD, in so much, that if they should bee made causes of our iustification, and the glorie of Christ should be so giuen vnto them, wee might iustlie call them the beggerlie elements of the world, and vnprofitable things.

What

What shall we say or thinke, of so many childish toyes, and foolish fancies, as we haue seene of late, when men will attribute saluation vnto them? when our owne workes haue this honour giuen them? when Holie water, Bells, Candles, Crosse, Palme bowes, Agnus deies, the beginning of Saint Iohus Gospell hanging about your necke: when to these things wee attribute power against the diuell, whom Christ vanquished onlie vpon his Crosse, what name shall wee giue these beggerlie things? When Pilgrimages, fastings, visiting of mens Tombes, kissing of Reliques, purchasing of Masses; when these things are exalted and said to purge our finnes, what shall we call them? what drunkenesse, what witchings, what madnesse, what brutish astonishment hath couered our spirits, that wee should beleue such things? what strange illusions and sleights of Satan, haue hid our vnderstandings, that we should know nothing? The ceremonies ordeined of God himselfe, the sacraments of his eternall testament, they are but helpees of our infirmities, to leade vs vnto Christ, from whom when you shall seerate them, they are no more Gods holie sacraments, but beggerlie elements, and our owne phantasies, and fond imaginations, which are contrarie to Christ, euen from our cradle, to exalt them thus, what is it, but a proude liking of our owne presumption.

This is a cleare prooffe, that in nothing is saluation but in Christ alone; and that one saluation hath been from euer, while these outwarde things haue had manie changes.

And againe, in that Christ was then the Prophet, was are sure the Patriarches and forefathers did not worship God after their owne will and deuice, but onlie as the spirit of Christ did teach them; from which testimonie of spirit, when they fell away, all their religion was reiecte: for

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for onelie in Christ; GOD was also well pleased, so that, though they had no lawe written, yet were they taught of God, and his sonne was their schoolemaster, to leade them in all truth, reuealing his will vnto them, euer by such meanes as best pleased him: and after, when God wrote his lawe, he wrote this also as a decree for them to holde cuer, that they should neuer adde nor take away, but doe onelie what they were commaunded: and much more how in these last daies, in which our Sauour Christ hath appeared vnto vs in our owne nature, man like vnto vs, vpon whom wee sawe the holie Ghost to come downe, and God himselfe hath sealed him, in making manifest his owne glorie, speaking out of the cloude: *This is my beloued sonne, heare him.* Much more (I say) wee ought now onelie to heare his voyce, because now more clearlie than euer before, he hath reuealed all the counsell of God vnto vs; but now, the diuell hath been no lesse enuious against the saluation of man, than he hath been before: now also he hath made somers set forth the imaginations of their owne hearts, and hath bewitched many to followe their damnable waies, by which the way of truth is blasphemed, and for their owne traditions sake, he hath made the word of the Lord Iesu of none effect.

This worke hath he wrought in all the Papacie, yet we cannot or will not see his rebellious doings: Christ saith, *his kingdom is not of this world*; yet hath he taught them to make their Bishops Princes, & hath giuen them power ouer life and goods: Christ saith, *The Printes of the nations beare rule ouer them*; but is it not so among you? yet hath he made his first begotten sonne to weare a triple crowne, and all the Kings of the nations to come kisse his feete. So Christ hath taught vs to worship in spirit and truth, to drinke the wine in the sacrament of his bodie & blood, to pray in a knowne tongue,

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tongue, to eate of any meats without scruple of conscience, to vse holie matrimonic in all estates, as a remedie against sinne: but as though Christ were no Prophet vnto vs, wee haue abrogated these his lawes, and made other contrarie of our owne. This our eyes haue seene, and our eares haue heard, and whether we will or no, we must needs confesse it: yet, some flatter themselues in a marueilous madnesse, and doing al thing contrarie to the Lord Iesu, they say still, they cannot erre; but they shall one day see and know, that Christ is the onlie Prophet of the new testament; and blessed be the Lord God, who hath made vs this day to belecue it; and while yet the day of health and acceptable time is, to hearken onelie vnto him, and refuse all the vaine inuentions of men.

It followeth now in the Apostle: *But the word that they heard, profited them not, because it was not mingled with faith, to those that heard it.* As before the Apostle concluded, repeating againe his exhortation: so in this verse, he repeateth the cause, why they profited not by the word of exhortation, that we againe hearing the cause of our sinne, should bee made more wise, to take heed of it; and the cause was their infidelitie, because saith he, *the word was not mingled vnto them with faith*: the word of God preached, is as a cup offered vnto vs, of which we must drinke whether we will or no: and one way it is made vnto vs a cup of the water of life; another way, a cup of destruction, and such a liquor, as is of death vnto death; euen as faith or infidelitie is brought vnto it, so it is a cup of life or death. In this similitude, the Apostle speaketh thus: *The word was not mingled to them with faith.*

As men that loue to sit at the tauerne, doo mingle their drinke with spices, or their wine with suger; so we in that most blessed tauerne, in which the word of God is offered

1. Cor. 10.
27.
Heb. 13.3.

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vs to drinke, wee must mingle it with the sweete spice of faith, and it is a cup of eternall life vnto vs; otherwise, if we be vnfaithfull, we haue lost our blessing, & are fallen from the hope of life. Christ, who is the head corner stone, in whom the building doth stand, he is now to vs a stone of offence, at which wee haue stumbled and are fallen downe, because wee haue not receiued his word with faith. It is true, the Gospell is the power of God, to saue man, but yet to saue the man that doth beleue, whether he bee Iewe or Gentile: and here we see, how God hath ioyned vnseparable, his word and our faith: wherefore it is also called, *the word of faith*: neither is it possible to be faithful without the knowledge of the word; neither is any knowledge of the word profitable, but being mingled with faith. This (deare-
lie beloued) is no obscure doctrine, that you should not vnderstand it; neither is it taught vs, in ambiguous words, that ye can doubt of it, but it is plaine and plainlie taught; that if we will be saued by Iesu Christ, his word must be mingled to vs with faith; if we be of the new testament, and belong vnto this couenant which is made in Christ, to the forgiue-
nes of our sinnes, then we beleue the word that is preached, and the lawes of God are written in our hearts. And this S. Paul set-
teth out so cleare vnto vs, that it is impossible, impossible I say, for any to knowe the Gospell, and to be ignorant of it: for this is the Gospell, as Paule saith; *The power of God to saue all that doo beleue*: do you heare this? & do you vnder-
stand it? tel me then, what think you of that religion, where this preaching of the Gospell is holden backe: nay, where they haue been so enuious vnto it, that they haue not suffe-
red the word to bee in such a language as the people might once reade and vnderstand it? The Priests themselues vpon whom they laied the worke to sacrifice for their sinnes, and to whom they confessed their sinnes, to haue forgiuenes of them.

1. Cor. 1. 21
Heb. 10. 16

Rom. 1. 16

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them. And what (I say) will you thinke of such a people? or what religion haue they? doth not the Apostle say true, there is no saluation but by beleeuing the word as it is prea-
ched vnto vs? and doo they say true, that the Masse pur-
geth our sinnes, the Priest forgiueth them? and the Masse is in latine, the Priest is ignorant, the people are led with vain
imaginationes; no faith, no word is in all their doing? But it is no maruaile though some men bee robbed of their
hearts, and beleue all the illusions of Satan; for how can a man beleue the truerth, except the spirit of God be in him? Pharaoh was not taught by all the wonders that Moses
wrought in Aegypt. The Iewes were not the wiser for all the miracles which Christ wrought before them. If such
things haue happened in the daies before vs, though now the Apostles and Prophets doo all crie, without faith in the
Gospell preached, you can neuer bee saued; ignorance is abomination before GOD: and yet the Pope who taketh
the worde from vs, teacheth vs no faith, couereth vs with
blindnesse, praiseth ignorance in our hearing; if wee em-
brace him, followe him, loue him, honour him, as Pharaoh
did Iannes and Iambres, or as the Iewes did Anas and
Caiphas, let vs not maruaile, no newe thing be happened
in our daies. The Lord hath not lightened their mindes,
and what wisdom can bee in them; but wee will leaue
them to him, who is iust and mercifull: and let vs pray,
that his word may bee alwaies mingled vnto vs with faith,
that in this great darknesse of the worlde, wee may see
light.

One thing els we may here marke, that it is said: *the word did not profite the, because it was not mingled with faith*: where-
by we knowe it is onlie faith that comendeth vs vnto God,
without which the word is in vaine, the presence of Christ
is in vaine, to bee his brother, sister, mother, all is vaine:
nothing

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nothing but faith carrieth vs with boldnesse into his presence. Many singular proofes of this; our Sauour Christ sheweth in many places, when a woman crieth vnto him:

Luk. 11. 27 *Blessed is the wombe that bare thee, and the pappes that gaue thee sucke.* Our Sauour Christ answereth: *nay rather, blessed are they that heare the word of God, and keepe it.* When some said

Mat. 12. 50 *vnto him: Behold thy mother and thy brethren would speake vnto thee:* he answered againe: *He that doth the will of my heauenlie father, he is my brother and my mother.* In another place,

Ioh. 6. when controuersie was, how wee should haue life and saluation through him, he saith to his disciples: *The flesh profiteth nothing, it is the spirit that quickeneth:* noting in all this, that not his bodilie presence, not his kinred, not the trauell of his mother, not any thing is imputed vnto vs for righteousness, but onlie faith, in which we belecue, according to his Gospell preached vnto vs; that in his death al our sinnes are purged, and in his resurrection we are iustified.

This maketh vs acceptable, and without this it is vnpossible to please him: this the Apostle teacheth vs here, when he saith: *For this cause, the word profited them not, because it was not mingled vnto them with faith:* for onlie faith doth all, apprehendeth all, ouercometh all, and the gates of hell shall not in the ende preuaile against it: and the Lord increase this faith in vs. And let vs pray &c.

The

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The nineteenth Lecture, vpon the

3. 4. 5. 6. 7. 8. 9. and 10. verses.

- 3 For we which haue beleued, doo enter into rest, as hee saide to the other. *As I haue sworne in my wrath, if they shall enter into my rest: although the workes were finished from the foundation of the world.*
- 4 For hee spake in a certaine place of the seueneth day on this wise: *And God did rest the seaueneth day from all his workes.*
- 5 And in this place againe: *if they shall enter into my rest.*
- 6 Seeing therefore it remaineth, that some must enter therein, and they to whome it was first preached, entred not therein for vnbeleefes sake.
- 7 Again, he appoynted in Dauid a certaine day, by to day, after so long a time, saying as it is saide: *this day, if ye heare his voyce, harden not your hearts.*
- 8 For if Iesus had giuen them rest, then would he not after this haue spoken of another day.
- 9 There remaineth therefore a rest to the people of God.
- 10 For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.



His scripture, which now, I haue read vnto you, I must needs confesse, to me it seemeth yet somewhat obscure, neither hath God so reuealed it vnto me, that I dare boldly pronounce, this it is: but, submitting my selfe to any better interpretation, which shall bee shewed of other, according to that which God hath giuen mee: so I will shewe you what I thinke

thinke most likely, and so much the more boldly I will shewe you mine opinion, because, by the grace of GOD, I will speake nothing, but agreeable to all which the Apostle before hath most plainly taught vs. You knowe, how earnestly hee hath exhorted vs to hearken vnto Christ; what fault especially shall make vs neglect it, and that is infidelitic; what great perill wee haue in this sinne, and that is: *we shall not enter into his rest.* Now, hee teacheth and addeth sure arguments to his doctrine, how we shal auoide so great punishment, and so great sinne, and how we shall bee obedient vnto Christ; and that is, by faith, an humble acknowledgement of him to be our Prophet, and a constant beleeuing of all his trueth.

This doctrine first he setteth downe, in these woordes; *For we enter into his rest, that doo beleene.* This hee proueth first, by the manifest text afore alledged: for it was saide; *To whome I sware in mine anger, that they should not enter into my rest:* meaning the vnbeleeuing, and vnfaithfull: therefore we that are beleeuing, and faithfull, we shall inherite that rest. This I thinke to be the meaning of these words following; *As it is saide, to whome I sware in my wrath, that they should not enter into my rest.* Now, because the Apostle hath reasoned long, and much, out of this place of the Prophet, and will yet reason longer, he wisely foreseeeth, what might be here answered of the Iewes, that this place is of the people of Israell, ment of their entrance into the lande of Canaan, vnder condition of obedience of the lawe of Moses, and therefore rather teacheth them to keepe still those ordinances, than to change them for new, and follow this Iesus, of whome they haue not heard before. This cogitation might easilie arise, and they might soone bee so perswaded, that the Prophet spake of the present time: now therefore, in the words following, the Apostle taketh away this

this offence and doubt, teaching, that not vnto them onelie, but to vs also it was spoken, and with this caution proueth with other arguments the former doctrine; that by faith grounded in our Prophet Iesu Christ, wee shall enter into his rest.

And he saith thus, *Especiallie seeing his workes were finished from the foundation of the world.* The woord which is here commonlie translated, although I english it thus: *Especiallie seeing*, which I doo because the sense well agreeth, and I know nothing to the contrarie but the woorde may well beare it; so now touching the obiection before made, the Apostle answereth thus: Neither can this bee ment of the rest of the land of Canaan, in obeying the lawe of Moses, for when neither the lawe was yet giuen, neither the land once promised, yet then was this rest of the Lorde, into which his people did enter; for the Scripture saith, euen at the beginning, *The Lord rested the seauenth day from all his workes.*

Now this obiection thus being confuted, there is also in these wordes, the second reason for prooffe of this doctrine before taught, that they enter into the Lordes rest which doo beleue: and the reason is this. Seeing God finished his woorkes straight from the foundation of the world, so that then hee was saide to rest the seauenth day, men entred not into that rest, by the obseruation of the lawe of Moses, which was not giuen, nor by any workes of flesh which were euer vnprofitable: but it is cleare then, wee entred by faith, according to this which is written: *to day if you heare his voyce, harden not your hearts:* this argument is plaine in these woordes: *Especiallie seeing his workes were finished from the foundation of the world: for he saith in a certaine place of the seauenth day thus: and God rested in the seauenth day from all his workes,* but of this argument, we wil

speake againe in the ninth verse. Here the Apostle may seeme to some of vs, to reason not verie stronglie: for how proueth he that it is one rest of which it is sayd, ye shall not enter into my rest: and againe, the Lord rested the seauenth day; for the one seemeth to bee of God alone, the other a figuratiue promise set out vnto vs; but this doubt is soone take away: for whē it was said, *God rested the seauenth day*, was it not also said, *he blessed the seauenth day and halowed it*: which is, he appoynted it to this holie exercise, that man should leaue off his other thoughts, and consider the power and wisdom and goodnes of God in all his creatures, wheron after he gaue his law written: *Remember thou keepe holy the sabborh day, sixe daies shalt thou labour, but the seauenth, &c.* by which it was plaine, that this rest was the same, vnto which they were after called; and thus we see the Apostles words, how apt they be to his purpose.

It followeth now: *And in this place againe, if they shall enter into my rest.* In these woords the Apostle teacheth, that this is also the same rest which the first was; where wee see that the rest of the land of Canaan, was, that they should there enioy peace, and in his holy place praise God day and night, who had deliuered them out of the cruel bondage of Aegypt, and from al hurt of the great & terrible wildernes: instead of which, he had giuen them a most pleasant countrie, that flowed with milke & honic. Now vpon the warning, though the name may be often named in sundrie respects: as first, it was so called, because God rested from his works; againe, because the people entred into a peaceable land, in steed of a perilous desert: so vpon other occasions, this name of rest is named, but all in one spiritual sense, that is, now a ceasing frō our own works, to do the workes of GOD, and after this to dwell in the peace and rest of his

his glorie for euer: therefore, where promise of entrance into his rest is, it is a promise made vnto all, and of all ages: vpon this (I say) the Apostle saith further: *Seeing therefore, it remaineth that some must enter therein, and they to whome it was first preached entred not because of their vnbeleefe, againe, he appoynted in Dauid a certaine day, by to day saying after so long time, as it is alreadie alledged, to day if you will heare his voyce, harden not your hearts*: in all these words, he concludeth as he taught before, that seeing this rest hath been euer set out, to our first fathers; to the people of Israel, yet they entred not for vnbeleefe, seeing it cannot bee but some must needs enter, for the graces of God must needs be enioyed, therefore in Dauid it is againe said: *To day if you will heare his voyce, that it might be known, that we which do beleecue shall enter into this rest.* So in these two verses, in the conclusion of the two former arguments, to prooue, that onlie by faith, we shall enter into his rest. And this I take to bee the naturall meaning of these wordes in the 3. 4. 5. 6. and seuenth verses.

It followeth in the eight verse: *For if Iesus had giuen them rest, he would not haue spoken of anie other rest after.* These wordes prooue by another reason, that the former prophetic is not meant of the land of Canaan, according to the objection before spoken of; and his reason is this. Ioshua led them into the land of Canaan, a great many yeares before the Prophet Dauid made this exhortation; if therefore it had been meant of that land, to what purpose did Dauid speake thus so long after? could it be threatned vnto them, they should not enter into that rest, into which they had alreadie entred, and dwelt there foure hundred yeares? vpon this reason he concludeth in the 9. verse: *Therefore, there remaineth yet a rest vnto the people of God.*

In the tenth verse, hee sheweth at the last, what this rest

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is: that wee should no longer walke in our will, but resigne our selues ouer to the obedience of the will of God, euen as wee looke to enter at the last, into that rest and dwelling place, which is in heauen, not in earth, and which GOD hath pitched and not man, in these words: *for he that hath entered into his rest, himselfe hath also rested from his own works, euen as God rested also from his.* Thus I haue plainlie as I could, shewed you the whole meaning of all these wordes which I haue read together vnto you; & I haue the fewer things seuerallie to note vnto you in them, because, as you haue heard, the wordes were most of them mentioned before: & as occasion was, then I spake of them more at large vnto you; onlie of the other things, which before the Apostle spake not of, I will note vnto you what I thinke necessarie. In the 3. verse, I tolde you how the Apostle taught vs, that this rest, to which we be called, was the rest of God from the beginning, because from the beginning it is was said, God rested the 7. day: what we should learne in this, we may plainlie see in the commandement: *Keepe holie the sabboth day* for that day was instituted for this cause, because then God rested from his workes, and in that day a rest is commanded vnto vs, that in it we should doo no manner of workes and why (dearelie beloued) shall we rest? God is not pleased with idlenesse, hee will not haue vs like the idle men that at the ninth houre of the day, stande still idle in the market; but GOD commaundeth vs to keepe that day holie vnto him, which is to serue him in it, and not our selues. Now, seeing in this day we must glorifie God, & rest from our owne workes, to consider his workes, from which in this day he rested, it is plaine and guident, that it is a Sabbath daies worke, wiselie to meditate in all the workes of God: for as Paule saith, *they are the wisdomes of God, in which wee should knowe God*: and in them the inuisible things of GOD,

*What is a
sabbath
daies
worke.*

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GOD, that is, his eternall power, and Godhead, that wee should knowe him, and glorifie him, and giue thanks vnto him. So wee reade in the booke of Iob, when Eliphaz would perswade Iob to the feare and reuerence of Gods maiestie, he biddeth him behold the starres, how high they are. The Prophet Esay, when hee will assure the Church of the mercie of God, that he will, according to his mightie power, fulfill all his promises, he saith thus; who hath measured the waters in his fist, and counted heauen with his spanne, and comprehended the dust of the earth in a measure, & weighed the mountains in a weight, and the hills in a balance? In meditation of these great workes of God, the Prophet would teach them, to feare no man, but put their onlie trust and confidence in God. So the Prophet Ieremie setteth out the constant course of the day and night, for vs to consider, and in it, to know how vchangeable the loue of God is to all his Saints. So our Saviour Christ, by the goodlie colours of the flowers of the field, he would haue vs learne, what a fatherlie prouidence GOD hath ouer his children, to couer their nakednesse, who cloatheth so gloriously the vading flower. The Prophet Dauid in many places, and especiallie Psalme 104. doth make a goodlie rehearfall of the prouidence of GOD, in ruling the whole world; thereby exhorting vs to obey God, to hate iniquitie, & concludeth with this excellent sentence: *Let the sinners be consumed out of the earth: & the wicked till there be no more, O my soule praise thou the Lord, praise ye the Lord: if we by these exhortations and instructions can teach all our senses, our eyes to see, and our eares to heare, so that in the creatures of God, we can see his glory, loue his goodnes, feare his maiestie, expresse his image in al our conuersation, the are we sure we keepe holie his Sabbath, & we enioy the good beginnings of that blessed rest, into which we shall enter for euer:*

Esay. 40. 12.

Mat. 6. 30.

Psalme. 104.

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but if we be vnprofitable creatures in the world, if we haue eyes and see not, and eares and heare not, and the sight and vse of so excellent workes, can stirre vs vp, neither to loue nor feare, nor once to knowe so excellent a worke man, we are holden in the bondage of a spirituall Aegypt, and wander in straunge and vknowne waies of a spirituall wilderness, where we haue neither any water of life, nor any fecrete Manna, to satiate and fill our faint and hungrie soules: we walke in the world, as subiects of the world, and dwell on the earth as seruants of the earth: the ox and the horse doo as we doo, they eate, and drinke, and see the Sunne, and vse at their will the day and night, and neuer consider him who made all these things. Let vs not bee like vnto them, but as we haue hearts able to comprehend better things, so let vs vse them, that wee may fill our waies with perfect peace. If GOD haue giuen vs the meane estate of life, in which neither we want nor yet abound, but our meate, our drinke, our cloathing is sufficient vnto vs, let as acknowledge the great goodnesse of God, who hath set in vs an example of that estate of life, which himselfe hath testified to bee good for vs, in that praier which he hath taught vs all: *Giue vs this day our daylie bread.* If God haue giuen vs povertie, colde, nakednesse, and much affliction, let vs thinke with our selues: How good is God vnto vs euen in these daies of calamitie? for hath he not made vs like his onelie begotten sonne, a man despised in the world, and of small accompt, who had experience of all our sorrow and griefe, that wee againe carrying his image, might dye with him, that we might also reigne with him in the due time which he hath appoynted. Again, let me see this also in my povertie and affliction: GOD hath by this meanes prepared me so, that whatsoever is done vnto me, God will impute it as done vnto himselfe: whosoever shall mocke or despise my

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my life, he reproacheth God that thus made me: whosoever shall clothe, feede, harbour me, Christ accepteth it as his owne, as if he were hungrie, and receined meate; he were naked, and receiued rayment; what a marke and print of the loue of God is this in me, and how blessed is this estate, which of so manie is thought most miserable? If GOD hath giuen vs high and excellent honour, if I in the middes of my pleasure, with a wise heart can thinke thus: This is yet the place of my banishment, my bodie is a prison house in which my soule is in bondage, my life is a pilgrimage in which I wander, as in a countrie that is not mine owne; and yet, if GOD haue here filled my senses with so many delights, if such be the glorie of these kingdomes and this nobilitie: if the honor and riches of these daies, haue so great gladnesse of heart? O Lord, what are the heavens of heavens, where wee are citizens, which is our countrie, where our bodie is glorious, and crowned with life, where thy maiestie shall shine in perfect beautie before vs, where all things shall be our owne, and we shall bee thine. A happie Lordship, a happie Earledome, a happie man, whose honor teacheth him thus to knowe the Lord, who hath had mercie vpon him. These and such like meditations & thoughts which carrie vp our mindes from the creatures to the creator, and from our worldlie calling to him that hath called vs, these doo leade vs into the rest of the Lord: these are our holie works on the sabboth daies, and thus is our wisdom in enioying all the benefites of God. But of this meditation I spake before vnto you, in the exposition of the sixt verse of the second Chapter.

Now, touching this word whereof wee haue heard so much, that is, the rest of GOD; wee must marke how the scripture vseth it; sometime for the truth, which is euer one; sometime for the figures, which haue been diuers.

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Gal. 2. 20. The true and perfect rest, is that which is now begun in vs, the resting from our owne workes; that is, outdying vnto sinne, and the crucifying of the old man, that wee may giue ouer our bodies vnto the Lord, to be seruants of righteousnes, and that onelie his spirit may reigne in vs; that as Paule saith, it be not now we that liue; but that it bee Christ that liueth in vs; and this rest shall be made perfect in the resurrection of the iust, when wee shall bee ioyned vnto Christ our head, and God shall be vnto vs, all in all.

The figures of this rest (as I said) haue been diuers. The first figure was the rest of the Sabbath day; called our rest, because wee were without bodilie labour, onlie in spirituall exercise, to consider the workes of God; his greatnesse, and power, and goodnesse, and thereby to learne with all our hearts to serue him, and to glorifie him as our onelie GOD: so that all the fourth day long, while the Sunne shined it preached vnto the people, that they should cease fro sinne, and serue God, dye vnto the world and liue in him. Another figure of this spirituall rest, was the land of Canaan, called their rest, because they ceased from the fearefull trauell of the solitarie wilderness, and from feare of enemies which alwaies arose against them; and from their bondage before in Egypt, now inhabiting a quicke country full of all fruit and pleasure; and their spirituall exercise in this rest, was, to see from what miseries God had deliuered them, what blessings he had giuen them, how mightilie he saued them from all kind of man and beast, and euerie creature: and therefore now, in a holie rest and quietnes, to be thankfull vnto him, to serue him, to trust in him, to rest vnder the shadowe of his wings. Another figure of this rest, was also the temple, of which it was said: *This is my rest for euer: here will I dwell, for I haue a delight therein; called also the rest in respect that before, the tabernacle*
and

Psal. 132. 4.

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and the Ark was carried: from place to place; but now it was settled for euer in mount Sion: the spirittuall exercise of this rest, was, that GOD had now made knowne vnto them his statutes and ordinances, in which they should liue, his covenants and promises were sure vnto them; and that they should not imagine vaine thoughts, or followe their owne deuises, but abide in the waies of God, acknowledging them alone to be the waies of life, & so giue ouer themselves to walke in them. These were the figures of this spirituall rest which abideth for euer: and vnto vs now to whom figures haue ceased, this rest is set out cleerlie in it selfe, that we should liue in it, cease from our owne workes, doo the workes of our God, and worship him in spirit and truth, hauing according to this exhortation of our Apostle, our Saviour Christ our onlie Prophet, to rest in his word; our onlie Priest, to rest in his sacrifice for sinne; our onlie King, to rest in his defence; our onlie head, to rest in his nourishment; who onelie with his blessed spirit feedeth vs to eternal life, and worketh in vs, all in all. This is that kingdom of God, which we are taught to pray, that it may come and prosper; and this is it that the Prophet Esay saith of the roote of Ishai, *that in those daies his rest should bee glorious;* this is the truth figured in all the former restes of the Sabbath, of the land of Canaan, of the temple, as Zacharias full of the holie Ghost, doth most plainly shew. *This is (saith he) the oath which he swore to our father Abraham, that he would grant vnto us, that we being deliuered out of the hands of our enemies, might serue him without feare, in holiness & righteousness all the daies of our life; & this rest hath in it, as Paul saith, a pure heart, that is, vnfeined & constant loue; & sincere faith, that is, holie & true religion; and a good conscience, that is, peace toward God through Iesus Christ: & these properties of our rest (dearie beloued) marke the way, that we may follow to the place,*

Esa. 11. 10.

Luc. 1. 74.

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Col. 3. 8.

Deut. 4.

1. Ioh. 2.

place, where we dwell in peace: and least wee thinke foolishly, that we are at rest, when yet we are tossed in the tempestuous sea: our religion must bee pure and vntouched, from the curious and enticing fancies of philosophie, from traditions and decrees of men, from superstition of the elements of the world: as meate, drinke, daies, times, and such other: to bee short, pure from all things, which Christ our onlie Prophet hath not taught vs. And how can we thinke then, that we are yet in this rest, if wee bee holden with decrees: *Touch not, taste not &c.* if Counsels, and fathers, which are diuers, and daylie renewed, doo leade vs with their sundrie iudgements: what rest is in my religion, if thus I must walke vntertainlie? It was said of the first rest: *what I command thee, doo that onlie*: this rest is now abundantlie confirmed vnto vs, more amplie than before, as Christ is greater than Moses: and how then doo wee seeke after any instruction, but onlie after the word of Christ alone. Againe, seeing in our rest is vntained loue, contentions and strife, and quarels are cast out: how doo we say, we are entred into our rest, when this dissention is among vs one with another: let vs looke vnto it well, to whom it belongeth. It is a grievous thing to trouble the peace of the Church: so is it a grievous thing to see truth lye hid, or despised: therefore iudge not you rashlie, nor condemne any mans worke before it bee tried. VVee are called vnto a rest, and let vs nourish our peace: whosoever fall out with vs, let vs not fall out with them, but let vs seeke the truth in loue, and so shall be built vp the decayed places of Sion: & to our felicitie euery one of vs this I say, yet not I, but Saint Iohn, that he that loueth his brother, he hath no offence in him whereat another should fall: and therefore in any controuersies that can arise in the Church, if we feare God, let vs followe this rule: let vs not do anything for vaine glorie, for honour, for riches, for

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for pleasing men: for if we doo, we may bee assured, offences will arise, and wee shall bee guiltie of them: but if onlie Gods glorie, and the loue of our brethren doo constraîne vs, God will giue vs the spirit of wisedome and peace, and we shall not bee offences vnto any: but this let you and me commit vnto the Lord with our heartie praiers, and he will bring to passe a good worke in our eyes. Againe, our rest must be in al truth: and how doo such men seeke the glorie of this rest, which fill the world with lying and flattering, which call good euill, and euill good, light darknesse, and darknesse light. The Prophet Amos complaineth of the Iudges of his time, that they were so corrupt through bribes, that they were readie to sell the people for old shoes: if he were alieue now, he would adde to this another complaint, that some preachers are also so corrupt, that they will sell the truth for a mourning gowne. Let a man bee now neuer so blinde, that hee walke as at midnight when it is noone daies, yet you shall finde some preacher will commend his sight: if a man were as blacke as the blacke horse spoken of in the Apocalipse, that nothing were in him but shadowe and darknesse, yet he shall finde a blacke Prophet, with a blacke mouth, and a headlong tongue, to make him as white as the white wool, or as white as the white snow: and if a false tongue could colour him more than that, it is set to sale, and it is easilie bought. But haue such men care of our blessed rest? or doo they delight in the glorie of it? doo they thinke that in the Church of Christ it will be euer suffered, that the sweete and costlie garments of Gods Saints shall be taken from them, and made a spoyle for straungers? or he that goeth about this, shall he not disquiet our peace? leaue off then you that feare the Lord, leaue off to sell the praises of faith & of religion, to those which neuer sought and enquired after them. Remember Elihu saith: if I should giue

Amos. 8. 6.

Apoc. 4. 4.

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Iob. 32. 22.

giuetitles; my maker would destroye me; doo not therefore iustifie the sinner while thou liuest. Thou foolish praiser, and the foolish praised, what substance is there in you, but a blast of winde? let vs then leaue off lying, and speake euerie man the truth from our hearts, and so let vs enter into our rest, and dwell in the peace of Gods Church together. Now, one word more, touching this rest: the seuenth day is called the Lords rest; the land of Canaan, is called his rest; the temple, his rest; the Gospell, his rest; yet were not all these his rest, but figures & presentations of it; as times, places, meanes, by which wee should rest in him: yet had they the name of the rest, as thinges liuelie, presenting the rest vnto vs, and in which wee enioyed the spirituall rest: and thus it is in all Sacraments, because they present vnto vs Gods graces, and his holie spirit worketh in the ministerie of them, the more to assure our faith; they are also named the things which they present vnto vs.

Now, touching the Sabbath day which is here mentioned, you see, from the beginning it was a figure of our spirituall rest in Christ: so that as all figures in him haue ceased and are complete, so the obseruation of that seuenth day hath also ceased, and the truth of it must shewe it selfe, which is, that not the seuenth day, but all the dayes of our life, our thoughts should bee with God, and our workes to his glorie: and thus the old Sabbath was ceremoniall, and is now abrogate, enen as you see; for that Sabbath is now our Saturday, in which we lawfullie occupie our selues in all honest labour of our calling. Another end of that Sabbath was according to the manners of men, necessarie for them then, and now necessarie for vs: and that was, that they might haue a time to meete together, to worship God in the congregation, to make publique prayers, vse his Sacraments for strengthening their faith, heare his lawe, and his

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his Prophets, that they might learne his iudgements, and edifie one another in the knowledge of God: this end of the Sabbath must needes bee perpetuall, as long as our weaknesse needeth mutuall helpe, and as long as it is meete wee should openlie serue the Lord: to this end the commandement is still read vnto vs, *Remember thou keepe holie the Sabbath day*: which now is our Sunday ordained by the Apostles examples; that the superstition of the Iewish Sabbath should bee taken away; and kept holie, that thus we should occupie our selues in that day; otherwise the olde Sabbath can possiblie be kept of vs, no other way, but as the Apostle here teacheth vs in the 10. verse; that as we see God rested in it from all his workes; so we in all our life, must rest from our owne workes, that is, we must not haue our care or regard of the flesh, to accomplish the desires of it; but, as wee are bought with a price, so wee must yeeld our selues seruants vnto our Lord, and offer vp our selues a holie and liuelie sacrifice, to doo his will: and thus farre of this text. Now let vs pray &c.

The

The twentie Lecture, vpon the

11. 12 & 13. verses.

11. Let vs studie therefore to enter into that rest, least any man fall after the same ensample of disobedience.
12. For the word of God is lively, and mightie in operation, and sharper than any two edged sword, and encreeth through, even vnto the diuiding asunder of the soule and the spirit, and of the ioyes, and the marrowe, and is a discerner of the thoughtes, and the intents of the heart.
13. Neither is there any creature, which is not manifest in his sight: but all thinges are naked and open vnto his eyes, with whom we haue to doo.



In this 11. verse, the Apostle maketh his last prooffe of Christ to bee our Prophet; because the force of this word of God, agreeth not but with the maiestie of his person, and so encreeth into a notable description of the vertue and power of this word, making earnest exhortation, that we would vse the great benefite of it, and therefore he saith first: *Let vs therefore studie to enter*: that is, let vs labour, let vs be carefull, let vs giue all endeouour, let vs care and trauell that wee may enter: thus shaking off all sluggish dulnesse, and quickening them from heauinesse of spirit, as vnto a thing of great weight, he calleth vs with great care and studie to giue our selues vnto it. And here, in this word, *let vs studie*: we haue a plaine interpretation of that he said in the first verse, *let vs feare*: for the whole verses, that and this, as you may see, haue one and the same meaning: there he saith,

saith, *let vs feare*, least forsaking the promise, we shal seeme to be frustrate: that is, least by such vnfaithfulnesse as was in them, wee also make the promise to vs in vaine: here hee saith, *let vs studie to enter into this rest*, least we fall into their example of vnfaithfulnesse: thus the exhortation being all one, it is manifest, that this word, *let vs feare*, which he vsed first, hath the meaning of this word, *let vs studie*, which he vsed now: so that this is (as I told you then) the feare of Gods children, a careful studie and endeouour, to walke faithfullie before God. And another good lesson we may here learne: such the Apostle saith, *let vs studie*: it is plaine wee ought not to nourish in vs, (as the manner of the world is) a carelessse securitie, to speake and think of our hope in God, with a secure minde, as if we cared not greatly for it, or longed not much after it: such a carelessse minde is altogether vniuite for the profession of the gospell of Christ: and it is a thing that we doo all vnderstand; none can excuse himself by ignorance, we know the fault by the triall of our own heart, when we think of God, and his heavenly kingdome, what part and fellowship wee haue in it; wee can tell how our heartes are then affected; if it bee our ioy, our comfort, our consolation: if it draw our delight and studie after it, then are we children of that kingdome, then wee obey this calling of the Apostle, which is here, *Let vs studie to enter into this rest*: but if we can thinke or speake of the kingdome of heauen, as we would speake of far countries, for talke sake, to heare what is saide of them, but without any care whether we see them or no, then wee are seduced with the deceit of sinne, and this exhortation of the Apostle is made in vaine vnto vs. And let vs not here, deceiue our selues to think, we haue our cares for the life to come, when we haue no care at all for it: our nature is here verie blind, and belet- ueth easilie her owne vaine fancie: not onely Scribes and Phari-

1. Cor. 3.3.

as may appeare by his owne wordes going before, last wee
fall into the same example of disobedience: thus provinge it that
we cannot escape, because the word is so strong and mightie.
And this doctrine of the Apostle, let it this day be our
instruction, if wee doo beleue, or if wee thinke the Apo-
stles truth, that the word of God hath so great power
in it, let vs regarde it, let vs giue our feare, our reliance,
our obedience vnto it: for how great a sinne must needs
bee, to despise a thing that is so precious, and how great
perill is there in it, to provoke a thing against vs which is
so strong? If it were but the roare of a Beare or Lion, it
would make any of vs afraid, yet could it but only pearce
into our eares, it be but the voice of thunder, it seemeth to
make the very earth to shake, yet is it but a bodily sound, &
the spirit heareth it not: when therefore whoe he speaketh
whom the marrow within our bones doth heare, how tru-
ly saith the prophet of him, his voice shaketh not onely the
sea, and the drie land, but the very heauens also: and can we
there yet any excuse, if wee heare not him that speaketh so
loudly? if we beleue not him, to whom our own hearts beare
witness of his truth? Or if wee feare not his word, whose
voiceth shaketh both heauen and earth? Or are we borne of
God, if so great vertue & power of God haue no feeling in
vs? No, no, be not deceiued, God is not mocked, his sheepe
heare his voice, we are not borne of him, but we are borne
of hard rocky mountaines, of stonie generation, nourished &
fed of cruel Tygers: If such instruction, such teaching pre-
vaild not with vs. Heare then (dearely beloued) heare and
learne, that we may be edified: let our hearts be softened, that
we may haue the words of God, written in the. And seeing
we haue so excellent a prophet, let vs be thankfull scholars,
and grow vp in the knowledge of his doctrine, that it re-
quie bee imputed vnto vs, that wee haue hardened our
hearts and would not knowe his waies. And to the ende

Agg. 2-7.

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we may take the more heede, let vs marke these wordes of the Apostle, in which he setteth out vnto vs, the great force of the word of God: the word of God (saith he) is liuelie, and sharper than any two edged sword, &c. This place is well to be weighed of vs for of purpose the Apostle speaketh to teach vs what the word of God is, and what power it hath: both to quicken the faithfull, and wound the disobedient vnto death: whereunto so euer the Lord doth sende it, it shall doe his will, no time, no place, no person, can possibly change it: no creature can breake the force of it: the woork that is appoynted for it to doe, it will assuredly bring to passe. Let soule and spirite, toynts and marrow, heart and thoughtes, stryue still against it: it will wound all, and pierce through all sharp wordes: euen as all thinges are naked and bare before the eyes of the Lord who speaketh: neither let any man euer thinke, who so euer hee bee, that heareth or readeth this worde of GOD, but that it worketh in him, the will of God. Euen all are here present this date, when after this sermon ended, we shall returne to our callings, know it assuredly and thinke on it, as you are in your way, that the word spoken is entred into you: if it haue quickned your faith, it is the word of life: if it haue killed your old affections, it is the seede of your new birth: if it haue done you no good, it hath detected your corruption, & accuseth you in your own conscience: for change it you shall not, make it fruitlesse you cannot: there is no defence against the strokes of it, but it pierceth through to the place to which it is sent: if it light in faithfull places, it bringeth the power of God vnto saluation: if it fall where infidelitie is, or disobedience, it maketh the heart as flint, or as an Adamant stone. This is the effect of the Apostles meaning in these wordes, which you haue heard. The Prophet Esay to the same purpose, vseth

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vseth an apt similitude, who speaketh thus in the name of the Lord. Surely, as the raine commeth downe, and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and budde, that it may giue seede to the sower, and bread to him that eateth: so shall my word be, that goeth out of my mouth, it shall not returne vnto me in vaine, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it. This Iohn Baptist taught vs, going before Christ to prepare his way, when he cried to the people: *Euerie vallye shall be filled,* Luk. 3. 5. *and euerie mountaine and hill shall bee brought lowe,* crooked things shall be made streight, and the rough wayes shall bee made smooth, and all flesh shall see the saluation of GOD: meaning hereby that all offences and stumbling blockes should be taken away, no power in the world should bee so great, which should not giue place to this woord, which is the power of God to saue all that doo beleue.

The Scriptures are full of such testimonies of the nature and strength of Gods word, to teach vs, both to feare before it, and to humble our selues, for it will preuaile: and also to trie our hearts, that it may haue in vs, a good and profitable worke, rather to renue vs in the spirite, than to harden vs in the deceites of sinne: but let vs now come to the words of the Apostle, and examine them all in their proper meaning.

It is saide first, *the word of God is liuing*, which propertie may be attributed to the word of God, in diuerse respects: first in respect of vs, because it quikneth vs into a spirituall life, and without it wee are in darknesse and in the shadow of death: therefore it is a liuing word, and the seede of our newe birth. So Saint Paule saith, to the Corinthians, in *Christ Iesu I haue begotten you through the Gospell:* and Saint Iohn saith, *of his owne will hath he begotten vs with the woorde* 1. Pet. 1. 23. 1. Cor. 4. 15. Iacob. 1. 18.

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1. Pet. 2. 1.

of life: expresse calling it, the living word, or the worde of life, because it quickneth vs (as I saide) into a spirituall life, wherein without all doubting wee are taught assuredlie to knowe, that if euer wee will become the children of God, that we shall no more liue our selues, but that Christ may liue in vs; thus we must bee borne, and thus wee must bee made a newe, in taking in to vs the seede of the woorde of God, and then as new borne babes desire the sincere milke of it, that we may grow thereby into the fulnesse of our age in Christ. If the papistes did well vnderstand this, they should also vnderstand with it, that themselues were bastards and no children, as being borne of mortall seede of fathers, of counsels, of decrees, of Popes, not of the immortall seede, which is the word of God. Another cause why the word is called liuing, is in respect of it self, because it is eternall, and abideth euer, according to the nature of the liuing God, whose word it is: so Saint Peter expresse calleth it, where he saith, wee be borne a new of immortall seede, by the word of the liuing God, and abiding for euer: therefore attributing life and immortalitie, vnto the worde, because it is of the liuing and immortall GOD; of which we ought to learne, that there is no wisdom, no instruction, no discipline, by which we can apprehend eternall life, but only the wisdom and instruction of the word of God: for what an absurd thing is it, that the wisdom of man, which is vaine, as man is vaine, which is transitorie, earthly, and is abolished, should leade me into that life which faderth not, but is eternall in heauen? Yea, what an absurd thing (I say) is it, seeing we our selues and all that is in vs, before the presence of the Lord must needes be changed, so that no man possibly can see him and liue, yet to thinke, that our wisdom can leade vs vnto him, or our reason can approach vnto the places where his glorie dwelleth. Surely (dearely beloued)

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beloued) this is much more folie, than to seeke to gather grapes of thornes, or figges of brambles; for it is to seeke for light in darkenesse, and for life in death: for out of a corrupt minde and a froward heart, wee seeke for holic obedience and immortalitie, as many as say, that without the word of God they can please him: the papists do not yet vnderstand this, and therefore they weary themselues with their owne inuentions, and multiplie ceremonies in their churches, which God will cast out as he hath begun, till their madnes be made manifest to all nations.

Another cause yet there is, why the word of God is called, *liuing*: and this cause most agreeable to this place; that is, because it entreth with power into euerie part of vs: so that, as our life is disperfed into euerie part, and wee feelee it, both in griefe and pleasure: euen so, the vertue of the word of God pearceth into euerie member, to bruse, (as the prophet saith) the verie bones, or to fill them with marrow and fatnesse: this sense is plaine, and agreeable to all the words folowing, and in this same meaning Salomon calleth it also: *A liuing word*, as his wordes are plaine: *The light of the Lord is the breath of man, and it searcheth al the bowels of the belie*: where also he calleth the word, *light*: because it shineth in mans heart as in a darke place, and trieth out all the secrets of his thoughtes: in this meaning, here the word is called liuely, as I tolde you before, the more to stirre them vp, not to neglect so high a Prophet as the sonne of GOD, whose word came with maiestie and power vnto them.

The second title here attributed to the woorde, is, *that it is mightie in operation*: meaning, that it hath in it, force and vertue, able to subdue all enemies, and bring vs in obedience vnto Christ: this vertue of the woord, Saint Paule notable setteth out to the Corinthians, magnifying his

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2. Cor. 10. 4. Apostleship by this meanes, our weapons (saith he) are strong by the power of God; to cast downe holdes, wherewith wee ouerthrowe imaginations, and euerie high thing that is exalted against the knowledge of God; and bring into captiuitie, euerie thought to the obedience of Christ, and haue readie vengeance against all disobedience: how so euer a man magnifie himself, or a man exalt himselfe, in which arrogancie of spirit hee seemeth (as it were) buried in sinne, and his heart hardened against the grace of God, yet let him heare this woord, and let it oft fall into his eares, for it is as the Prophet saith; *1st. 3. 29.* *hammer, which breaketh the stone in peeces, and is able in the power of God, to mollifie his heart; or, if the sinner bee suncken downe so deepe, that hee will not rise, it will crush him downe deeper, that he may perish in his sinne, and so God saith to his Prophet Ieremie: I will put my woord into thy mouth, and it shall bee as fire, and this people shall bee as wood, and it shall deuoure them.* And this is it Saint Paule expressely witnesseth, to be the onely meanes to glorifie GOD, to preach the trueth of his word vnto all; for so (saith he) we are alwaies a sweete smelling sauour of Christ vnto God; as well in those that perish, as in those that be saued, to the one a sauour of life vnto life, to the other, of death vnto death. I would we that are preachers, could learne and beleue this, it would make vs leaue our vaine babling and much talke of philosophic and prophane thinges, and fill our mouthes onely with the woorde of the Lorde: for this onely is mightie in operation; the other hath at all no strength, no strength at all in this behalfe to glorifie GOD, or to conuert a sinner; but strong to delude the people with idle soundes, strong to tickle our eares with fond delight, strong to puffe vs vp with pride of our wittes, but more weake then water to teach vs true repentance: for prooffe I say, let the sinner come forth, that hath bene conuerted by hearing

hearing stories or fables of Poets, I am sure there is none for faith is onelic by the word of God: or let the preacher come forth that vseth such things, and doth it not either to please men, or to boast of his learning: for this he knoweth that the word onelic, not prophane things, conuerteth the people; and why then doth hee vse them? The Lord saith, by his Prophet Ieremie: *If they had stand in my counsel, and had declared my words to my people: then they should haue* *1ste. 23. 22.* *turned them from their euill way, and from the wickednesse of their owne inuentions: a plaine testimonie why our preachings are vnprofitable to the people, euen because we speake in our owne fancies, & vse exhortations of our owne head. And againe, in the Prophet Malachie, the Lord declareth what couenant he made with Leuie, and how he promised to blesse his labours in the teaching of his people: The lawe of serueth (saith he) was in his mouth, and there was no iniquitie* *Wij. 22. 6.* *found in his lips: he walked with me in peace and equitie, and did turne many away from their sinnes. Can any thing be spoken plainer? hold fast the word of God, commit the fruit of thy worke to the strength of it, and thou shalt finde it as is heere said, mightie in operation, and thou shalt conuert many sinners. Let them tell me now, all that haue eares to heare, what madnesse is it, to fill the peoples eares with vnknown tales, and sweete words, in which is nothing but a deceitfull sound, and leaue the word of God, mightie in working, to conuert their soules.*

And you (dearelie beloued) who delight in such vanitie, and make the preacher transgresse for your fancies sake, let mee but reason with you, as Saint Paule reasoned with the Galathians. Tell me, whether by such tales, or by hearing the word of God, haue you receiued the spirit, that is, whereby were you conuerted from your vanitie vnto the liuing God? was it the word of trueth, or els Gentile sto-

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ries that wrought this verme in you? and are you so foolish, that when you haue begun in the spirit, you will now go forward in the flesh? let vs leaue then this great abuse: both you, to turne away your eyes to follic, and the preacher to use the pulpit like a Philosophers chaire. We may alledge sometime, a storie or prophane sentence, I denie it not, but then it is good doing it, when the remembring of the saying bringeth necessarilie into memorie, the word of God also, for which it was alledged, and giueth light vnto it, for a more cleare declaration of the trueth: yet, when the storie is told, and remembred by it selfe, there is then but a foolish delight of a vaine man, to helpe him in his talke, to multiplice idle words; there is no edifying in it all.

The third title of the word, now following, is this, *that it is more sharpe than a two edged sword*: and this similitude is often made in the scripture. The Prophet Esay, preaching the promises of God, he saith: *his mouth is like a sharpe sword*. And Saint Paule giuing armour to a Christian soldiour, by which he may kill his enemies, he biddeth him take *the sword of the spirit, which is the word of God*.

So, in the first and nineteenth Chapters of the Apocalypse, the sonne of God is described *with a two edged sword proceeding out of his mouth*: meaning by these speeches, no other thing, but that by the preaching of the Gospell, Christ should get the victorie, and bring all enemies in subiection vnto him, euen as the Prophet Esay saith: *He shall smite the earth with the rod of his mouth, and with the breath of his lippes shall he kill the vngodlie*: by which wee doo learne, that the more we pray, *Thy Kingdome come*: and the more wee wish the prosperitie of the Church, the more wee must strue to make the word of GOD knowne vnto all: for that is the sword and scepter of his kingdome.

The next title heere attributed to the word, is, *that it en-*
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treth into the diuision of the soule and the spirit, and of the ioynts and the marrowe. By soule, here he meaneth, that part of vs, in which our affections are, as ioye, sorrowe, loue, hatred, anger, mildnes, or any such motion in vs of good or euill. By spirit, he meaneth, the most excellēt part of vs, in which is reason, wisdom, vnderstanding, to consider and meditate of all the workes of GOD. By ioynts and marrowe, he meaneth all the members of our bodie: and thus S. Paule vseth these words of soule, and spirit, and bodie, where he saith to the Thessalonians, as it is in the fifth Chapter: *The God of peace sanctifie you wholie, that your spirit and soule and bodie, may be kept blamelesse vntill the comming of Christ*: teaching vs, what is a true christian, when his mind thinketh, his soule desireth, his bodie executeth nothing, but what is faultlesse before God and man.

So, when the word is said to diuide betweene the soule and the spirit, it noteth the mightie worke of it in the reprobate, to wound all their thoughts and desires with feare and terrour, and with astonishment of heart: contrarie in the elect, it crucifieth the old man with all the concupiscences & the desires of it. When it is said to diuide betweene the ioynts and the marrowe; it sheweth the worke in all the members of our bodie, to sell them vnder sinne, to work vncleanness with greedinesse being hardened, or to sanctifie them in the power of God, that they may bee seruants of righteousness vnto him, being mollified. To bee short, in soule, spirit, ioynts, marrowe, the Apostle meaneth, that the word once heard, the whole man is touched, and al that is within him, feelethe streight a change: except a heauier iudgement be vpon him, that he haue eares and heare not: wherein yet the word hath a work, & maketh him fall deeper in the sleepe of sinne: if we will learne, examples are before vs of good & euill, what to leaue, or what to chioose.

The

The Prophet Abacuch, foreseeing the state of Christes Church, what danger should be vnto it, euen then to be oppressed againe, when it was not yet halfe growne vp, he saith: *When I heard it, my bellie trembled, my lips shooke at the voyce: & rottennesse entred into my bowells, and I trembled in my selfe that I might rest in the day of trouble.* Here wee see the word diuiding betweene the ioynts and the marrow, how it distempered the Prophets whole bodie, because of the heauie threatning of the Lord, and an excellent blessing was vnto him, for this feare and trembling at the voyce of the Lord, in the day of trouble he had rest. So the Prophet Elay, at Gods threatning against his Church, that euen in the daies of Christ, her peace should bee broken off, and her flourishing glorie should againe be shadowed, he crieth: *my leanesse, my leanesse, woe is me:* as if he had said, it consumed his flesh, and wore away his beautie, to heare the voyce of the Lord against his people: if thus we feare indeed at Gods threatnings, and as his Saints doo vnfaignedlie reioyce at all his promises, a good worke of his mightie word is in vs, and it is his power to saluation; but if we be despisers, and regard not the word that is brought vnto vs, a while wee may seeme to be in peace, as the sicke man in his sleepe feeloth not his paine, but the word will wound at the last the spirit, and we shall feele it in our flesh, what we haue despised. Wee reade in Daniel of Belshazzar, a proud King, in the middes of his Princes and all his royaltie, he saw a hand writing, and the worde of the Lord was before his eyes; streight his countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another, such feare and terrour came vpon him, when the voyce of the Lord did pronounce his iudgement. And not onelie thus, but wee see it further, the wicked not only wounded, but also slaine with the

Abac. 3. 16.

Esa. 34. 16.

Dan 5. 6.

the word of God. When many of the rulers of the people of Israel, led the people to most shameful Idolatrie, the Prophet Ezechiel was sent to preach vnto them, and when he prophecied before them, Pelatiah the sonne of Benaiah, ^{Ezec. 11. 13} one of the Princes which seduced the people, he died in his presence. A like example, is, of Ananias and Saphira, ^{Acts. 5. 1.} who at the voyce of Peter, did both fall downe dead: so true it is that the word is forceable, to diuide and enter betweene our reines, that is, to sleie the wicked, and to quicken the godlie. Last of all, it is here said, that the word discerneth betweene the thoughts and intents of the heart, meaning, that howsoeuer the hart of man is prepared, the word of God directeth it, either more to bee hardened with the deceits of sinne, or wholie to bee renewed to the loue of righteousnesse.

It followeth now: *Neither is there any creature which is not manifest in his sight, but all things are naked and open vnto his eyes, with whom we haue to doo.* These words shewe an excellent prooffe, of all the former things spoken of the word: for, seeing it is the word of God, how should it not haue the power of God; if among men, as euerie one hath most power, so his word is most feared: how should it not bee, but God, who is the searcher of our hearts and reines, and is almightie ouer all, but that his word should haue of his nature, vertue and power, to make the proud to feare, and to comfort the humbled. Let vs therefore now bee wise in time, and let the word of the Lord fashion all our hearts; if it doo not, yet it worketh still, and we shall one day knowe what voyce wee haue despised: for as it is heere, that all things are open vnto his eyes; so we shall heare his voyce, when in all things it shall shewe his power. It shall speake vnto all creatures, and they shall heare it: the earth and sea shall bring the bodies which they haue consumed: the fire shall

shall yeeld againe his afflictes, and the ayre her dead; the elements shall melt away; and the heauens shall vapish: the Lord shall speake, and the dead shall all arise: then shall wee too late bewaile our madnesse, which haue heard before this voyce, and regarded it not. And this let vs learne with it, if such be the strength of Gods word of it selfe, when yet he shall multiplie this power, & make it also eternal which is infinite, what shall we say then: but, O Lord who shall abide it: when he shall pronounce, *Go you cursed into eternall fire*: what condemnation shall be vpon the wicked: surelie (dearlie beloued) as it is greater than our hearts can imagine, so yet in this similitude, wee may see, as it were an image of it: for as his word diuideth betweene soule and spirit, marrowe and bones, cogitations and intents: so wee knowe that in euerie part of them, the wicked shall feeles Gods anger: head and arme, hand and foote, backe and side, shall haue experience of his anger: all the thoughts of their hearts shall be wounded with death, and so much the more vnspeakable, because their bodies shall feeles and their mind knowe the immortalitie of death, and euerlasting destruction that is vpon them: which extreame wretchednesse, no horror of darknesse, no weeping and gnashing of teeth, no gnawing of conscience, no eternall fire, doth fullie and enough set out vnto vs.

But this we leaue to the reprobate men, who euen to this day haue sold their hearts to conceiue mischief, and it repenteth them not. Let vs feare now in the day of health, and better things are appoynted for vs. Wee shall heare another voyce, *Come ye blessed into eternall life, possesse the kingdom prepared for you from the beginning*: which voyce shall enter deepe, and into all our members, bring a sensible feeling of the loue of God, and his great glorie, when with heart and minde wee shall see and knowe our inheritance with

with God in eternall glorie: whereunto, if now wee bee raised vp, and the promises of God begin within vs, this vnspeakable and glorious hope, (so that our hearts bee fast holden in the loue of it, neuer to change for worldlie vanitie, or rather shame, worse than vanitie: for with what name shall wee name it, that is exalted against the Lord) if, I say, thus the word of God be vnto vs, we haue sealed it, that his word is liuing, and entreth into the diuision of the soule and the spirit: and we haue been fruitfull hearers of all this long exhortation, which the Apostle hath made; and ended, to stirre vp his brethren, faithfullie to heare this Prophet of God, his sonne Iesus Christ, and our Sauour, who hath reuealed all his will vnto vs. And thus farre of this former part of the Epistle, in which wee are taught, that Christ is our onelic Prophet: but the time is past. Now let vs pray &c.

The

The one and twentie Lecture, vpon the residue of the Chapter, the 14. 15. and 16. verses.

14. Seeing then that wee haue a great high Priest, which is entered into heauen, euen Iesus the sonne of God, let vs hold fast our profession.

15. For wee haue not an high Priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

16. Let vs therefore go boldlie vnto the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.



WE haue heard (dearelie beloued) how the Apostle hath taught, that Christ is now our onlie Prophet, and what care wee should haue, diligentlie and faithfullie to hearken vnto him, if wee will not be guiltie before God, of great condemnation and iudgement. The reasons are of the Apo-

stle to prooue him our onlie Prophet: first, because, GOD sending his onlie begotten sonne into the world, made man like vnto vs, and reuealing the will of his father vnto vs, the excellencie of his person inforceth vs to confesse, that God ordeineth him alone to be our Prophet.

Againe, he was faithfull in the house of God, and then what needeth any other Prophet vnto vs? Thirdlie, he was more honorable than Moses in this office, & many waies to be preferred afore him; therefore no other prophet is to be

be ioyned with him. Fourthly, the Prophet Dauid saide: Today, if ye heare his voyce, &c. which we must needes vnderstand, to be a perpetual prophetic, and therefore accomplished in Christ, whome we must heare, if we will beleue, and be saued. Last of all, the force and strength of the word of God, is such; as it must needes warrant the maiestie of God in Christ the author of it: and as none other hath that glorie, so none to be our Prophet but he alone, vnto al those reasons, he hath added, as you haue heard, earnest exhortations, to giue more weight vnto them, for the better perswasion of his brethren, to whome he writeth.

Now, hee beginneth the other principall point of this first part of the Epistle; that is, to proue that Christ is our onely priest, which disputation hee continueth to the eleuenth chapter, as we shal (God willing) heare. He beginneth it first with an exhortation, as he vsed the like often before, and, as I saide, to make vs more carefully regard his words. *Such then, we haue a great high priest, who hath entered into heauen, Iesus the sonne of God: let vs holde this profession:* the force of this exhortation, is in the excellencie of the priesthood of Christ, secretly compared with the priesthood of Aaron, who was in nature their brother, in person weake as other men, in office, earthly, entering into a tabernacle made with hands, in vertue, a figure of a better sacrificer; himselfe not profiting at all: but Christ is another high priest, in nature the sonne of God: in qualitie, great and full of glorie: in office heauenly, entring before God to be our meditatour; in vertue holy, and perfect himselfe, to purge our sinnes. This the Apostle noteth, calling him, high Priest; great, entring into Heauen, and the sonne of GOD: and so much the more wee are guiltie before him, if wee shall not holde fast, and professe all his instruction and doctrine. Now, least wee should thinke the Apostles exhortation

tation is weake, and that he taketh it for graunted, which is in controuersie (for hee calleth our Saviour Christ high priest, which yet it seemeth he hath not proued) wee must consider what hath been spoken before, and so wee shall see good arguments in this exhortation for the prooffe of his cause. Hee hath taught him, to be the sonne of God, made man, reuealing vnto vs the counsell of his father, purchasing a most glorious inheritance for vs, and setting vs free from the bondage of the diuell, in which wee were holden vnder the feare of death, which things before witnessed of our Saviour Christ, and necessarilie prouing him, for the same cause, to bee our priest, according to that truth, in the beginning of this disputation: hee calleth him, our great high priest. So hee began before in the third chapter: *Consider holie brethren, the Apostle and high priest of our profession*: not yet hauing particularlie spoken of those offices, but calling him by those names: because, according to the description of his person before made, it must needs followe, that hee was both our priest and Prophet.

Another argument of his priesthood, is, that hee was here in earth, afflicted as wee bee, submitting himselfe to death, from which he is risen, and now ascended into heauen; therefore he is our priest, crucified for our sinnes, risen for our iustification, and making now intercession for vs before God his father. Thus wee see, vpon how good warrant the Apostle in the beginning exhorteth them to acknowledge Christ their priest; and thus much touching this entrance of the Apostle, into this disputation, and why he useth such words.

Now, touching the matter. To teach that our Saviour Christ is our onely priest, he first sheweth by the works of Christ, what is the office of the true priest, & that is, that he

be

be great and strong to beare all our infirmities: then, that he make an entrance for vs vnto God, induing vs now with faith and boldnesse of his spirit; and finally, giuing vs his grace and saluation; which things, as they were neuer in Aaron, nor in all the sonnes of Leui, so they haue clearelie appeared in Christ; and therefore with boldnesse let vs cleaue vnto him; to this effect is this exhortation. Now, where he saith: *Sith therefore we haue a great high priest, who hath entered into the heauens, Iesus the sonne of God, let vs holde this profession*: I would we could here learne of the Apostle, to be wise. The excellencie of our Saviour Christ, both of his person, and of his doings, was a strong perswasion vnto him to giue glory vnto Christ alone. Seeing Christ was the sonne of God, full of power to do al he would, who had entered into the presence of his liuing father: what man is he that shall ioine himselfe vnto him, to claime a part and fellowship in that work, which Christ hath taken vpon himselfe? Or, who that may haue his hope and reioycing in Christ, will cast it off, to glorie in a mortall man? This madnesse was so great in the Apostles eyes, that as a thing, which it grieued him to remember, so hee beseecheth his brethren neuer to let it sinck into them: but rather, seeing Christ was vnto them such a one, let them abide in him, and hold fast his profession. Thus wee at this day, let vs strengthen our faith, and answer al our aduersaries; if the question be, whether iustification bee in our owne works, let vs say; seeing Christ the sonne of the liuing God, hath bene conceived of the holy Ghost, and borne of a Virgin, and sanctified himself for vs, fulfilling all righteousness in his flesh, and offering vs freely of his fulnesse to bee made holie before God, wee will holde this profession; and wee that are but dust, and full of euill, wee will not ioine our selues with so excellent a Saviour; wee renounce our righteousness,

and

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and the righteousness of our fathers, the righteousness of Abraham, of Paule, of Peter, of the virgin Marie: and the righteousness of Christ shall bee our righteousness alone. If wee bee asked; whether the Masse bee a sacrifice for our sinne, let vs answer, seeing Christ the immaculate Lambe of GOD, by his eternall spirite, hath offered vpon once his owne bodie vpon the crosse, and giuen eternall redemption to those that doo beleue: if an impure priest, of polluted members, will presume to bee one in this businesse: let his sinnes bee imputed vnto him, who with vnchaſte hands, will needes crucifie againe the sonne of GOD: wee will none of his cursed workes, but will holde our profession. Christ is our sacrifice and sacrificer alone: and he is the propitiation for our sinnes. So in all other points: if Christ who came downe from Heauen, and is in the bosome of his father, hath taken vpon him to bee our Prophet, let vs holde this profession, and not care what flesh & bloud can say vnto vs. If Christ, to whom all power is giuen in Heauen and in Earth, who is King of glorie, and sitteth on the right hande of maiestie in the highest places, if he haue taken vpon him to lose the woorkes of the diuell, and set vs free from his bondage, why holde wee not this profession? Or why runne wee to holie water, bells, candels, crosses, and such vanities: as though they helped Christ in his worke? Or if all our enemies thinke they can confute this, that here wee say, let them answer vs; how is the reason of the Apostle good against the priesthood of Aaron, that it is abolished, and no other sacrificers are, but Christ: because hee is so excellent a priest, the sonne of GOD, the great high priest; and hath entred the Heauens. If this dignitie of his person, prooue the priesthood onelie to bee his, why dooth not the same prooue all these things we speake of, to be done & wrought by him alone?

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or how is it possible, that his priesthood, for the excellencie of it, cannot stand with the priesthood of Aaron, which yet was glorious: and that it should stand with the filthie stinking priesthood of a greasie handed pope; which is loathsome to see and heare? Or how can his glorie beare no fellowe in his priesthood, and yet beare the fellowship or any partnership with other, in the office of a King and Prophet? Seeing then it is thus with vs, that wee bee glorified to haue such a priest, so high, so great, let vs holde (as the Apostle saith) his profession, and acknowledge no helpers vnto him. Thus the Apostle hauing shewed the dignitie and glorie of Christ our priest, in the 15. verse following he sheweth also his mercie and compassion, that wee may know him a perfect priest; and for this cause hee addeth this, least the weake Iewes should otherwise bee offended, and fall at the knowledge of his glorie; for bearing our Sauiour Christ exalted as God, they would easilie thinke, and shall the Lord againe speake vnto vs? Doo we not remember the dayes of mount Sinai, when he spake vnto them, and they were all afraide? Yea, Moses himselfe, did he not tremble, and the people pray, that they might heare him no more? Shall it be so againe with vs? Or, hath the Lord spoken; and we haue not seene his maiestie? To stop this, or like offence, the Apostle addeth this, of his compassion and loue: *for we haue not a high priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne*: the summe of which words are, that as wee acknowledge Christ to bee the sonne of God: so we also beleue that he was made man like vnto vs; and in this participation of nature, hath taken also vpon him, all our infirmities, accounting them as his owne: so that wee may be bolde to come vnto him, who is no more fearefull in the glorie of his maiestie, but louing, in the similitude

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of our nature. And that it is saide here, he suffereth with vs, is tempted as we, made like vs in all things: we must vnderstand it, by reason of that spirituall and vnspcakable coniunction which we haue with him, in that he is our head, and wee are his members, a vnitie not knowne of flesh and blond: for it is not made of ioynts and sinewes, but seeng onely with the eyes of faith, according as it standeth by participation of the same spirit: and when wee shall know what the spirit is, wee shall see the band in which wee are knit together, and bee able to speake it, how Christ now suffereth with vs, and how the afflictions of his Saints are such vnto him, as if they were in his owne bodie, euen as he saith: *Saule, Saule, why persecutest thou mee?* By which experience, the Apostle Paule also, calleth his afflictions the afflictions of Christ; in which we are to learne: if GOD haue so loued vs, wee ought also to loue our brethren to remember them that are oppressed, as if we also were oppressed in bodie: and to reioyce with those that doo reioyce, as if our owne hearts were filled with gladnesse; and a iust iudgement is vnto them all, who hauing Christ such an example of loue, can yet notwithstanding hate their brethren.

Our afflictions
lesse than
the
strength
that is gi-
uen vs.

And here wee also learne, what so euer afflictions are, yet are they lesse than the strength giuen vnto vs: neither shall they euer turne the loue of God from vs; for in all afflictions, without exception, Christ suffereth with vs. We see by Paule: how many, how great, how aboue measure were his troubles, by sea, by land, of friends, of enemies, in bodie, in spirite; yet calleth he them all the afflictions of Christ, and his suffering. Lazarus, in all his pouertie, sicknesse, sores, suffered nothing, wherein Christ was not partaker of his griefe; if the paines and miseries of patient Iob, were now vpon anie man, euen Iob feakt nothing which Christ

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Christ felt not with him; for while this mysterie is, which is for euer, that Christ as the head and we the bodie, how should the bodie bee hurt, and the head not touched with the paine?

Let vs not then care what crosses wee beare, for as there is none more shamefull then the crosse of Christ, so all others are accounted as his. If we be poore, sick, contemned, imprisoned, or what so euer is the fruite of sinne, GOD is not as man, to turne his face from such children, but we are the dearer in his sight, and euerie crosse sealeth the loue of Christ, that hee suffereth this with vs, to the ende hee might neuer cast vs away: euen as hee was made sinne for vs, who knewe no sinne, that we might be made the righteousness of God in him. Who now can bee discouraged with the afflictions of his life? Or be enuious against the wicked man, if wee see his dayes full of peace and prosperitie? No, no, these be but broken weapons, and cannot enter to the hurt of our soule: onelie let vs take heede of sinne, that it reigne not, nor haue any kingdome in vs; for therein, Christ hath taken no part, and by it onelie wee are separte from him, as by that with which he will haue no fellowship.

2. Cor. 5.21

And where it is here saide, that our Sauour Christ was like vnto vs in all things, except sinne, it is a cleare place to teach vs, what to beleeue of the true humanitie of our sauour Christ: leaue off foolish, and vaine questions, in which there is no edification: dispute not of particular things, this or that, wherein thy foolish minde may fall into heresie, and thy foolish heart may take offence, but beleeue it stedfastlie that thou hast learned trulie, that in all things Christ was like vnto thee (sinne onlie excepted:) if any thing bee spoken of his humanitie, not agreeing with this, it is false, and to be refused.

What wee
must be-
leeue of
the true
humanity
of Christ.

It foloweth now in the last verses: *Let vs therefore goe with boldnesse vnto the throne of grace, that we may obtaine mercy, and finde grace to helpe in time of neede.* In these words the Apostle concludeth, wherefore he hath thus magnified the priefthood of Christ, and what benefite wee haue by it, that is: to goe with boldnesse vnto the throne of God, and know our felicitie and reconciled vnto him: in consideration of which excellent and vnspeakable benefite, hee maketh his conclusion by way of exhortation, that wee might neuer be slack and slothfull to receiue so great a blessing, nor by any vnthankfulness shewe our vnworthinesse of it. Now, in these words are many especiall good lessons for vs to learne; first, where he saith, *Let vs goe*: which exhortation he groundeth vpon the former words, that Christ (as hee saide) is entred into the heauens; wee must here learne to applie it to our selues, all that Christ hath done, as in deede hee did it not for his owne cause, but for ours: and wee learne how it belongeth vnto vs, euen as it is wrought by Christ in our nature, whose members wee are.

And thus, what so euer wee can see in Christ that hee hath done, and what so euer glorious promises are made vnto him: let vs know our vniuerse that we haue with him, and all blessings, that they are ours. If hee haue overcome sinne, wee haue also overcome it. If hee haue vanquished death, we haue vanquished it also. If he haue risen from the dead, wee shall rise also. If hee haue ascended into heauen, wee shall ascend. If hee sit on the right hand of maiestie, wee shall also bee glorified, and see God as hee is, for wee be ioyned all vnseperable vnto him, as the head is ioyned vnto the bodie, by the wonderfull myserie of Gods wisdom, who hath made him of our nature, and giuen vnto vs of his spirite: and in this felowship with him, which he

hath

hath giuen vs, there is nothing so great, but he hath giuen vs with him: the right onnesse of all his workes and glorie of all his inheritance, with him is ours, and wee are also Lords ouer all: whether it be Paule, or whether Apollo, or whether it be Cephas, whether of the world, whether it bee life, or whether it bee death: whether things present, or whether things to come: all things are ours, and wee are Christs, and Christ is Gods. Thus we must applie it, and make it ours, which Christ hath giuen vs: euen as the Apostle saith of this, that Christ is our high priest and mediator: let vs therefore go vnto the throne of grace.

Another thing wee must here note, that the Apostle exhorteth vs, to go with boldnes, teaching vs, that a constant perswasion, and good assurance of Gods fauour, doo highly commend our prayers vnto God: and without it, we are like vnto the floods and waves of the sea, which are troubled vp and downe with the wind, and our hope with God is frustrated. Now, this boldnesse which is thus necessarie for vs, we must learne likewise, both how wee haue it, and what it bringeth vnto vs: how we haue it, we can no way better learne, than by the Apostle himselfe, who making againe this selfe same exhortation, in the ninth Chapter following, saith thus: *Seeing we haue this great high Priest, the ruler ouer the house of God, let vs goe vnto him with a true heart and full perswasion of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with pure water: this is then the boldnesse with which wee approach vnto Gods stedfastlie to beleue, that with the blood of Christ, our mindes are washed from impure thoughts, and our bodies from sinne.* This Saint Paule also teacheth in plaine and manifest words: *in Christ (saith he) wee haue this freedome and entrance with boldnesse, through faith in him:* and in another place he saith, this must needs be thus, that by faith onlie

Iac. 7. 6.

Eph. 3. 14.

we should have this assest vnto God; els (saith he) the promise of God, could not be sure and good vnto all the seede of Abraham: for he was a father of many nations; euen of such as were vncircumcised, and to whom the lawe was not written; therefore to the end that Iewes and Gentile might both inherite this blessing, it must needs be by faith, and not by workes. So then; thus farre wee are taught by the Apostle; that if we receiue Iesus Christ to be our high Priest, our onlie way to enter with him into the heauens, is by faith; and our faith hath boldnes and full perswasion, in which it is accepted according vnto that which is written: Rom. 8. 15. God hath not giuen vs the spirit of feare againe vnto bondage; but GOD hath giuen vs the spirit of adoption; by which we crye, Abba, father. Here (dearely beloued) let vs learne to discern spirits; and to trie whether they bee of God; or no: euerie spirit that confesseth Christ to be our onlie mediator, is of God: for by him we haue libertie through faith; to get with boldnesse vnto the throne of grace. And euerie spirit that denieth Christ to be our onlie mediator; is not of God; but it is the spirit of Antichrist, of whom wee haue heard; that he is entred into the world: for God dwelleth in light, which no creature can approach vnto; neither hath any man seene him; nor can see him; but onlie by Christ, through one spirit we haue an entrance vnto him. These (dearely beloued) they are the words of the scripture; they are not the words of man: and when you are in place; obiect them vnto the Papists; see what one word they are able to answere; who in times past haue told you yet of a great number of mediators, confessors, martyrs, Saints, Angells, Archangells, euerie one in his degree, they haue made them mediators; and besought them to leade vs vnto God. I belie them not; ten thousand of their bookes are yet to see; and ten thousand prayers in them; in which

which they haue done this wickednesse. Aske them; and bid them speake plaine; what one word haue they of defence for this doing? Surely (dearely beloued) I tell you the trueth, not one word they can speake; which is a word of trueth; a word of righteousness; a word of life; a word (I meane) of God, to which you may trust: a fond fancie they haue found of their owne; as he that dreameth doth tell a dreame: and they say there are two mediators; one of intercession, another of redemption; beside the foolishnesse of this speech; a mediator of intercession, which you may as well call an intercessour of mediation; for intercessour and mediator, are both one: beside this (I say) manifest follic, let them name any Apostle, Prophet, or Euangelist, vpon whom wee must build and stand, that euer mentioned anie such thing: let them tell of whome they leaued it; sure they will not; they are sturke dumbe; they know they haue no scripture, nor a word; and of their schoolmasters; in deed, they are ashamed; but I will tell you who they be, and they shall not denie it; except they bee as shamelesse as they of whome they are leaued: The Gods of the Gentiles, which are diuels; they had this worship amongst them; these diuels; amongst themselves; they which were reputed of the lower sort, were made, as meanes to come vnto the higher; whence also they were called *Diij medijocini*; that is, Gods odie for intercession; and Gentile bookes are full of examples, how these things were practised; as if Neptune would speake to Iupiter; he made Mercury in his thogas and intercessour; and such like toys; which shall be abolished, and the louers of them. And wee may see, how God hath recompenced this their euill vnto them: for, where this is the comfort of a Christian man, to haue peace toward GOD, and which is giuen vs by hauing Christ our onlie mediator; they who haue made for many; could neuer

rather finde in but still they are in suspense and doubt, wa-
ucting and vncertain in all their waies; and this doubtfull-
nesse they beget and nourish vnto themselves, while they
seek for many mediators, and what els do they, but reach
all their posteritie in choosing many mediators, to haue
confidence in none. Euen as the rebellious people of Israel
wearied themselves, running (as the Prophet saith) like
Dromedaries, to euerie high hill, and euerie greene tree, till
they were weake and wearie, and their soules fainted in
them, seeking peace and could finde none, and indeed, how
should they finde it, for though they followed a thousand
Gods, yet was there but one, the God of peace, whom they
had forsaken: so, though the Papists, seek a thousand me-
diators, yet haue they no boldnesse to go vnto God; for
there is but one mediator betweene God and vs, euen Je-
sus Christ, whom they for their Saints, haue forsaken: for
Christ will be ioynd with no fellowes. And what a mi-
serable brotherhood must they their needes be, which haue
no peace, but feare and trembling is in their waies.

Againe, wee haue heere to marke, that the presence of
God, to which Christ leadeth vs, is called here the throne of
grace: noting hereby, that by the merits of Christ, we bee
brought vnto God, as before a Iudge, who from his iudge-
ment seate, doth acquit vs for euer, from all guiltines of our
sins, and therefore, called the throne of grace, because we
be quit onlie by grace, and Gods free mercie: a monument
of which loue, he setteth before vs, in the name of the seate,
on which he sitteth, and calleth it the throne of grace: nei-
ther, that euer man be iustified before so, who bringeth with
him boldnesse of his owne workes, nature, kindred, or any
thing, and looketh not onlie for his pardon by grace and
mercie: neither can the Lord any more shewe mercie vnto
him, that is proud of his owne selfe, then he can change
the

the propertie of his iudgement seate, to make it no more
the throne of grace.

Now, it followeth: that wee may obreine mercie, and finde
grace to helpe: these wordes teach vs, what the throne of
grace is, and what it offereth vnto vs; euen as wee said be-
fore, boldnesse and constancie, that wee should not feare to
go vnto it. For, if it be a throne of grace, that is, of fauour,
of mercie, of loue, of forgiuenesse, of life; then can there
not bee in it, anger, guiltinesse, affliction of spirit, bondage,
and feare of death: but, as the Apostle saith here, it giueth
vnto vs, mercie, grace, and helpe, in the time of neede: Let
vs not then say, as the Papists say, that wee ought to feare,
and doubt of Gods fauour, and fill our mouthes with blas-
phemie, as they haue done: to say, it is presumption to come
with boldnesse vnto the throne of grace; but let vs rather
acknowledge all the goodnesse of God, and confesse, that
he hath set vp vnto vs a throne of grace, before which wee
shall finde nothing but mercie, but pardon, but forgiuenes,
but helpe: neither will wee euer despise his grace, to bring
doubtfulnesse or mistrust vnto it. If the Pope, who is a ser-
uant of seruants, will set vp another throne of miserable
bondage, of ignominie, of anger, of cruell death; let them
feare before it, who list to go vnto it; for our part, we haue
once accursed both the Pope and his throne, and wee will
neuer more endaunger our sekues vnto the censure of it.
That which the Apostle here addeth last: *In time of need*: he
applieth to that which he spake so much of before, *to day*:
noting, (as I tolde you then) that euen now while yet the
Gospell is preached, the opportunitie of time is, in which
we must be faithfull, and inherit, as it were, the first frutes
of eternall life, which time neglected, cannot be called back
again, though we should wish it with teares: and therefore
let vs regard it, now while it is offered; knowing this, that
God

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God hath not ordeined a throne of grace, but for those which finde their helpe and comfort in due time. And let vs pray, that God would lighten our minds, that wee may be wise, to knowe the time of our calling &c.

The two and twentie Lecture, vpon the

1. 2. and 3. verses of the fift Chapter.

- 1** For euerie high Priest is taken from among men, and is ordeined for men, in things pertaining to God, that he may offer both gifts and sacrifices for finnes.
- 2** Which is able sufficientlie to haue compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmities.
- 3** And for the same sake he is bound to offer for finnes, as well for his owne part, as for the peoples.



YO V haue heard before, how the Apostle hath taught, that our Sauour Christ is our great high Priest, and what manner of Priesthood he hath: euen such a Priesthood, by which himselfe is entred into the heauens, and hath giuen grace vnto vs that do beleue, that through his vertue and power, we might also with boldnesse approach vnto God. This excellencie of Christ and his high Priesthood, the Apostle beginneth now to prooue, by comparing together Christ and Aaron. For, like as when he spake of his prophetic, because there was no Prophet in Israel so great as Moses, and to whom God so familiarlie appeared as vnto Moses.

the Epistle to the Hebrues.

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Moses: therefore, to prooue the excellencie of Christ, he compared him with Moses. So now, in this matter of his Priesthood, because there was no Priest comparable with Aaron, ordeined of God as he was, with so singular honor, so great promises, so much reuerence of his people; therefore he compareth Christ with Aaron, that by the difference, it might more clearlie appeare, that Christ both must needes be an high Priest, and in honour alone farre aboue all other. He beginneth his comparison thus: *For euerie high Priest is taken from among men, and is ordeined for men in things pertaining to God: that is, those which are Priests after the order of Aaron, first, in nature as their brethren, men like vnto themselves, subiect to all infirmities, which the people are subiect vnto, hauing nothing in themselves wherein especiallie to reioyce, but is like vnto other men.* Again, they execute their office, and doo the worke appointed them, not for themselves alone, as men hauing a priuate businesse, but in the name, and for the benefite of the whole people, that the fruit of their labour might redound vnto many, and they serue the people in things appertaining to God.

A third propertie of that high Priest was, that he came not before God in his owne vertue, but brought gifts and sacrifices with him, for reconciliation: by gifts, he meaneth all oblations of things without life, which appertained to the sacrifices: by sacrifices, all beasts which were killed and offered, according to the law.

Another thing required in the Priests of the olde lawe, which were after the order of Aaron, the Apostle addeth in the second verse, in these words. *Which is able sufficientlie to haue compassion on them which are ignorant, and out of the way.* This propertie here spoken of, is compassion, in feeling the finnes and errours of the people, as if they were his owne:

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owne: and hauing a continuall care, how to instruct them and teach them in the right way, that they might cast from them all this corruption, and be reconciled vnto God. After this, he sheweth the cause why this compasſion was in him, and how he was made so louing: *because that he also is compassed with infirmitie*, that is, had experience in his owne flesh, how prone they were to sinne, how subiect to temptation, how soone seduced from good to euill, and how ready to fall from life to death: of which infirmities, he was so partaker, that the smart & sting of them was in his owne flesh, and daylie he was wounded with his owne concupiscence, to doo the things that he would not: and therefore grieved with himselfe, and hauing pitie on his brethren, he willinglie executed his Priests office, and did it gladlie, which he found by experience, must be done of necessitie, or no flesh should bee saued, and offered sacrifice in signe of the purging of their sinnes, and reconciliation vnto God, as the Apostle addeth in the third verse: *And for the sames sake he is bound to offer for sinnes, as well for his owne part as for the peoples*: and thus farre of this beginning of comparison betweene Christ and the Priests of the lawe, setting now downe these properties of the Priest, and after shewing the great excellencie that is in Christ aboue them.

Now, in this we haue to learne many profitable instructions. First, where he saith: *Euerie high Priest is taken of men, and appoynted for men, in things appertaining to God*: we learne that no man can haue access to entrance vnto God, but by a mediator: the Lord would not then receiue the peoples gifts, their offerings, their vowes, their prayers, their thanks giuing, whatsoeuer it were: no man in Israel, were he neuer so holie, had his access vnto God, but by a mediator: nor he offered any thing vnto God, but by the Priest. This was then their schoolemaster, to leade them to the Messias, without

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without whome they knewe there was no agreement betweene God and them: so that we knowe, they were taught in the same faith that we be taught, that man through sinne was once cast out from the presence of GOD: and from thenceforth for euer, to dwell in his shame, except some other work reconciliation for him, for man had lost all his owne power, and as Adam was, so were all the children of Adam.

All were gone out of the way, they were all corrupt, there was none that did good, no not one. Psal. 14.3.

An vnpossible thing for all flesh, euer againe to come in, to the presence of God, without a mediator, in whom God would be againe reconciled.

This doctrine the Iewes were taught in their high priest, who onely entred before the Arke, where was the signes of Gods presence, and all people else forbidden to approach nere. And as thus they confessed the necessitie of a mediator, so further in the person of the high priest, in that hee was taken from among men, that is, was a man, like vnto his brethren, they learned also that this mediator should be a perfect man.

For, when God who wrought daily among them, by the ministerie of Angels, glorious and fearefull works, yet neuer appointed Angell, nor other creature to make the peoples sacrifice, and offer vp their vowes and prayers vnto him, to come vnto him in the peoples name, to craue pardon and forgiveness of sinnes: but in an vnchangeable counsell, euer referred his work vnto the priest, one of their brethren, a man like to themselves, he taught them plainly, that hee should bee a perfect man, of their owne nature and substance, who so euer should reconcile them vnto God.

Againe, in that the priest came not with empty hands

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before God, neither yet might he except himself would be destroyed, but he had with him alwaies his sacrifice, to acknowledge all men indebted vnto God in payment whereof, he would bee reconciled: they learned herein, that their mediator must also offer vp a sacrifice for them, in which GOD would bee pleased, and accept it as a sufficient payment of all our debts vnto him: which sacrifice they knew well, should not bee the blood of Calues, and Goates: for it is too vile a thing to appease the anger of God; but another sacrifice, holie and righteous, without spot of sinne, vnblameable before God: With such a one God would be pleased. This the Israelites being instructed, of necessitie to seeke a mediator, and that mediator to bee a man, and that man to offer vp a sacrifice of his owne, without spot or blemish, a satisfaction for our finnes, and a reconciliation to GOD: in this they were instructed, to confesse as wee confesse, and to beleue as wee beleue: that as there is but one GOD, so there is but one mediator betwene man and GOD, euen the man Iesus Christ: who gaue himselfe to bee the price of the redemption of mankinde: this is the faith of Gods elect, holden of Abraham, Isaak, and Iacob, as well as of vs; the faith of the Saints from the beginning, and we to whom now it is most cleerely reuealed, let vs bee thankfull for so great a benefite, in more constancie of our faith, neuer to bee remoued from this solide rueth. As ofte as we speake of a mediator, let vs confesse, there can bee none among Angels, for they are no men; nor among the Saints, for they were all sinners: neither among all other creatures, for they are all corruptible: so that wee will not giue neither gold nor siluer for the redemption of our soules, nor trust in the merites of Saints and Angels, who all want vertue for this work: but when we thinke of any mediator, wee will confesse Iesus Christ the

1. Tim. 2. 5.

the Epistle to the Hebrewes.

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the sonne of God, the sonne of David, the onely mediator, and purger of our finnes. And here further let vs learne, seeing a priest is to doo our things before God, and to offer for our finnes, let vs know these two things both to bee done by Christ for vs, that is, both to make intercession, and to purge our finnes, in neither of which works, let vs attribute any thing to any other, except wee will robbe Christ of the glorie of his priethood: wherein wee may see what the papists haue done: for if we be wise to iudge rightly, and will see that which God setteth before our eyes, wee cannot chuse, but wee must needes see how they haue taken both these things of the priesthood of Christ, and giuen them vnto other. First, for the oblation of Christ to purge our finnes, if wee will acknowledge it, wee must confesse, that it was done but once, and must neuer be repeated the second time, both as the Apostle after in plaine words teacheth vs, and as the nature of Christs Priesthood dooth necessarilie prooue; for hee hath his Priesthood abiding euer, euen as hee liueth euer, neither can it bee carried ouer to another: but as the sacrifice is his owne, so hee is Priest alone, to offer it, which hee did once vppon the crosse.

Chap. 7. 24

Therefore, their Masses are about all sacriledge accursed, in which they say, that the Priest though vnbloudlie, yet he offereth in a propitiatorie sacrifice the naturall and reall bodie of Christ, and not onelie thus they transference the purgation of our finnes from the Altar of the Crosse, where it was made by Christ, to the Altar of an Idoll, where they would doe it by a priest: but they doo not so much as confesse, that it was once perfect and full vppon the crosse, but finde wants in it there

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offered. I slander them not, for it is their owne doctrine, neither, am I sure will they denie themselves write, that Christ satisfied for sinns before baptisme, both for the guiltinesse and punishment of them: but as for sinnes after baptisme, he toke onely away the guiltines of the fault, but left the punishment for our selues to beare, so much as by afflictions of our life, and by purgatorie after our life, wee could possibly endure.

Thus lame they leaue vnto Christ the purging of our sinnes, the highest part of his priesthood. The other part of his intercession, they handle it no better: for doo they not pray vnto all Saints and angels? Doo they not call the Virgin Marie, the Queene of Heauen, the gate of Paradise, the treasure of grace, the refuge of sinners, the mediatrix of men, our life, our delight, our hope? And what after this can they leaue vnto Christ? And this (dearely beloued) I alledge not vnto you, out of priuate mens writings, which they might deny, but in their sacred holy Masse booke, these things are written. In their masse of the annunciation, they sing this song:

Salve virgo virginum,

Mediatrice hominum.

All haile, Virgin of Virgins, the mediatrix of men.

In the masse of the conception, they sing this:

Tu spes certa miserorum,

Vere mater orphanorum,

Tu leuamen oppressorum,

Medicamen infirmorum,

Omnibus es omnia.

Thou art the vndoubted hope of the miserable, the mother in deede of Orphanes, the refreshment of the oppressed, the healing medicine of all the diseased, and thou art all things to all men.

You

the Epistle to the Hebrews.

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You heare the time of all this I am sure and for the matter, it is not worth englistning. Now, ioyn vnto this, more out of the masse booke. *O felix paterfamilias* who is the father of the church, *O felix paterfamilias* who is the father of the church, *O happy bringer forth of children, cleansing our wickednesse, &c.* and out of the portesse.

Tu per Thomae sanguinem, &c.

O Christ, make vs to ascende vnto heauen, whether Thomas is ascended, and by the blood of Thomas, &c. And tell me now, what is left vnto Christ to be our mediator? Surely (dearely beloued) the truth is, even as the Lord hath perswaded vs this day: hee that boasted so long to bee the vicar of Christ, wee haue tried him, and found him to bee the verie Antichrist, who denieth in deede Christ to bee come in flesh, while thus hee denieth him to bee our onely mediator.

Now, let vs returne further, to heare what the Apostle teacheth. The fourth propertie here mentioned, requisite in a priest, is, that he haue compassion on his brethren, according to that feeling which is in his owne flesh, of his owne infirmities: this compassion is, to reioyce with his brethren, in all wel doing: so to be grieved for them, in their sinnes and errors, which propertie the Apostle saith was in the priest of the lawe, in a certaine measure, as he was helped by experience of himselfe, and so much as God accepted in him, who was for a time the priest of his people.

This ought to bee now a speciall instruction vnto vs all, because wee are all made a spirituall priesthood vnto God, to offer vp our spirituall sacrifices, that wee should haue this compassion one toward another, to delight in the well dooing of our brethren, as hauing receiued the same spirit of faith, and to bee grieved with their offences, even

Phil. 2. 17.

Gal. 6. 1.

as men subiect to the same infirmities. This rejoycing was in Paule, when hee writeth to the Philippians, that if hee might procure their faith and constancie of godlinesse, though it were with the losse of his life, yet he would reioyce with them, for their great blessings; and this holy sorrow for our brothers fallings, the same Paule expresseth commandeth vnto vs all, writing to the Galathians, brethren, if a man be false by occasion into any fault, ye which are spiritual, restore such a one with the spirit of meeknes, considering thy selfe, lest thou also be tempted: if this then be in vs, and our brotherlie loue to the measure with this kind, wee are all this day Priests vnto our God, offering vp a most sweete smelling sacrifice, the one to his brother, for to be a sacrifice of light vnto the world. And as this is due in euery one of vs, so especially the minister ought to be full of this compassion, and declare full vnto his people all the counsell of God, that they might be confirmed in who are called, and conuicted, who are yet astray, that with one heart and voice, at last they might praise God together, this is that ought to be done. But O Lord, how farre is his work being done? Where may we finde a man, that reioyceth in his brothers godlinesse, or pitieth him in his sinne? Who can boast of his friends, of all his acquaintance, of all his kindred, that him hath brought vnto the Lord? How many are the ministers in number, that are able to teach, and haue their dwelling with their parishioners, to teach them to know God? Surely these things are so farre out of order, and iniquitie hath so prevailed and gotten the upper hand, that we may take vp againe the prophets complaint, like priest, like people, the people are so dulled with carnall concupiscence, that all their companie is, for cardes, or dice, or dancing, or banqueting, or some sort of life, the name of the Lord is not remembered, but when it is blasphemed,

phemed: this is the fellowship of the world, the minister hath not so altogether cast off shame, but yet the faults of it are somewhat too great and grievous: for many of them are hirelings, non residents, dumber dogges, going a whooring after many women, which the world would delect (but after manie benefices), which the Lord God of Israel doth as much abhorre: would to God this complaint were false, and it shall be false when God shall giue his feare into our hearts, and giue vs eares to heare that good promise of Christ: blessed are those seruants, whom the Lord when he cometh, shall finde waking. In the meane while, if admonitions may stirre vs vp to bee wise in time, let vs heare what the Apostle saith more in this place. He followeth, becaus that he is compassed about with infirmities: this is the cause why the high priest had such compulsion on his brethren, because himselfe felt all their infirmities: thus the Apostle testified of Christ before, that because hee was tempted, hee was made able to helpe those that are tempted, and Saint Paule saith, for this cause wee be comforted in our tribulations, that we might bee able to comfort other in their afflictions: so our owne sense and feeling must needs be a prouocation vnto vs to pitie other: and in deed, it is a thing wondrously impossible, that what so euer I suffer my selfe, I should not haue a compassion of it in another: If I be hungry, I pitie all whom I heare crie for meate: If I be in paine, I pitie all which crie out in their griefe: Even so it is also with vs, and much more, in the afflictions of spirit: I beare the burthen of mine owne sinnes, if I see the selfe dooth some appearance, and feelee their heauie iudgements, that I monger vnder them, it is viterly impossible but I should haue them in my selfe and in all men; and I will seeke diligently how to keepe men free from such a deadly sicknesse. Thus we see, what is the cause why we be

Luk. 12. 37

Heb. 2. 18.

2. Cor. 1. 4

not edelull one to edifie another: that is, because we haue
no true feeling of our owne ignorances, nor perceiving any
weightie burthen of our owne finnes: when we pray thus,
the remembrance of them is grievous vnto vs, the burthen
of them is intolerable: we speake with feined and deceiver
full lippos, the lightes of our hearts they goe not with our
words: or if they doo, I appeale to your owne hearts: how
carefull you are for your brethren, for I am sure, the words
of the Apostle must needs be true: if I say, you seeke your
own finnes, you be carefull for your brethren: wishing and
procuring as any occasion serueth, that they also may finde
grace to turne from their finnes, and come out (as Paul
saith) out of the snare of the diuell, which hath entrapped
them after his owne will: and if the great miserie of thy
brother moue thee not, thou seekest not the miserie that is
in thine owne ioynts and bowels, which astonishment of
sense, is barbarous and brutish, dishonouring both the heart
and countenance of a man.

2. Tim. 2.
16.

Another thing here to bee marked is, that the Apostle
callet all finnes, by the name of errors and ignorances; tea-
ching vs first, that an error and ignorance before God is con-
demned as sinne, and whatsoever man dooth with all his
good intents, if hee bee ignorant in his work, hee offereth
but the sacrifice of a foole, neither dooth God regard it.
Wherein, we may see, what their Church is, whose whole
religion is blindness, and whose deuotion (as themselves
confesse), is bred and nourished by ignorance: and another
cause why our finnes are named ignorances, is, because the
sinners know not their owne way: they thinke they haue
peace and reioicing, when danger and wrath is nearest
vnto them; they thinke their sinne is sweet and full of plea-
sure, when in deed it is nothing els but anguish and afflic-
tion of spirit: for they see only with their eyes & haue regard
after

after the present time, not knowing that the time passeth,
and the concupiscence is ended in it, and that the Lord after
will call them vnto iudgement. Thus the prophet Daniel
nameth the finnes of Nabuchadnezzar, his errours and A-
bacuch making his praier for all the finnes of Israel, he na-
meth them their ignorances: let vs therefore as this Apostle
before warned vs, beware least wee bee hardened with the
deceits of sinne, but knowe for a suretie when wee be de-
lighted with euill, it is our error, and if we were wise wee
would neuer be deceived with so hurtfull entisements.

Dan 4. 24.
Hab. 3. 1.

It followeth now in the third verse: *And for the same
cause he must, as for the people, so for himselfe, offer sacrifice for
sinne.* In these words the Apostle beareth witnesse, of want
and imperfection of the Priesthood of Aaron: that though
he appeared as a mediator betwene God and his people:
yet he was not perfect for such a worke, but acknowledg-
ing his owne finnes, he set himselfe in their number which
looked for a better mediator, who was onelie figured,
could not be exhibited in his person: to this end he offered
sacrifice, both for the people, and for himselfe, according as
he was expressely commanded in the lawe of Moses, as wee
reade in the ninth Chapter of Leviticus, and againe after is
here mentioned in the seuenth Chapter following. And
here we see the propertie required in a mediator, and that
is, that he bee absolute, and holie, without spot, to whom it
cannot be said, Physician cure thy selfe, for then could he be
profitable to none: but whosoever shall take vpon him this
worke to pacifie God and to conquer Satan, he must haue a
bodie prepared of God to all obedience, and he must be ar-
med with the power of God: to beate and vanquish sinne,
hell and condemnation, and so to abolish the diuell: they
neuer knewe this, neither the righteousnesse, nor yet the
power of a mediator, who so easilie haue giuen this glorie

Leuit. 9. 7.

vnto weak men: for this straight condition, the justice of God requirerh of him, that shall reconcile man vnto God; that he bring in himselfe all the righteousness which his holie lawe requirerh, by it first to sanctifie himselfe, to bee accepted, and in that innocencie to beare the punishment of the sinnes of his people, that he might set them free, then in the power of his spirit to overcome that punishment, and rise from it, that it might bee abolished, and all with him might haue entrance into glorie and eternall life. Now, this comparison of the Apostle, somewhat more plaine appeareth, in which wee see the dignitie of Christ. Aaron was in nature a perfect man, and so was Christ, and more excellent in property, being without sinne. Aaron ministered for the peoples sake, but for his owne also being a sinner: Christ for his people onlie, himselfe needing nothing. Aaron offered sacrifice, but of other things none of his owne: Christ offered his sacrifice, his owne and himselfe. Aaron had compassion on his brethren, but in a certaine measure, and the greatest part of it for himselfe, and for owne of his owne infirmities: but Christ, whole was grieved for vs, and for our sakes onlie hee bare infirmities, of all which the doctrine is plaine vnto the people of Israel, that not Aaron, but Christ, was the great high Priest to reconcile them vnto God. And here wee see touching that that is said, the high Priest offered for his owne sinnes and for the sinnes of the people, that is not meant that his sacrifices were indeed a cleansing of their sinnes: for neither can the blood of Calues and Goates wash away that infection, neither can a sinfull man offer a sacrifice of such price: neither the Lord Iesu offering his bodie, could doe so excellent a worke: but that the sacrifices of the law, and that the high Priest, were said to purge sinnes: it was onlie in figure, as being signes and tokens of Christ, and of his bodie, so be sacrificied

sacrificed vpon the crosse, which redemption, they confessed and beleued in their oblations, & God sealed it vnto them by fire from heaven, consumed their burnt offerings, that their faith was precious in his sight, & he would performe his promises vnto them, according to their hope, and giue them a sacrifice for their sinne, euen his onlie begotten Sonne, that euerie one which beleued in him should not perish but haue life euertlasting: and in witness of this constant truth, because their sacrifices were as figures of it, he giueth them the name of that which they figured, and calleth them sinne offerings, and propitiatorie sacrifices, and reconciliations betweene God and them. And this is common to all sacraments of the old and newe Testament, that they might be vnto vs sure and vndoubted pledges of Gods promises, that he performeth them all: therefore the name and title of the thing, is giuen to the figure: so these sacrifices were called sinne offerings, & peace offerings: circumcision was called Gods couchant, the Lambe his pasche, the Ark his glorie, the temple his rest, Baptisme the washing of burrow blis, and what more is in ment, I cannot tell, why they stumble and fall, & are broken at this phrase, this is my bodie. Could the name of reconciliation be giuen to the blood of an Oxe, the name of Gods benefits be giuen to the coming off of a little skin, & to a white lambe, his glory, his blessings, his righteousness, to gold, to stones, to water: and cannot the name of the bodie of Christ be giuen vnto bread, or could not the name of forgiveness, of mercy, of covenant, of glorie, of presence, of righteousness, change the nature of gold, stones, flesh, water, or such like, and must needs the name of bodie straight change bread into flesh? or is not the sacrament of Christs bodie & blood, as glorious a mystery, as full of truth as other Sacraments were: and why should it not haue a greater honour, named by the thing which it

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it representeth; but this as occasion is offered, & in a word, for the thing is plaine to those that will vnderstand, and they that with affection haue robbed themselves of iudgement, let vs pray for them: and they that doo belong vnto covenant, shall one day with vs confesse the true doctrine of the sacrament, in which it is sealed. Now let vs pray &c.

The three and twentie Lecture, vpon

the 4. 5. and 6. verses.

And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.

So likewise Christ took not to himselfe this honour, to be made the high Priest, but he that said vnto him, Thou art my Sonne, this day began I thee gaue it him.

As he also in another place speaketh, thou art a Priest for euer after the order of Melchisedech.



Told you, the Apostle here maketh comparison betwene the Priesthood of Aaron and of Christ; that so by conference, the dignitie of Christ might more appeare. The comparison hether to hath been in this, that the Priest of the old lawe, must necessarilie be a naturall man: then, that he must doo the worke of the people, in things appertaining to God: thirdlie, that he must do it with some sacrifice: fourthlie, with compassion for the peoples errors: in all which Christ onelie is excellent aboue all other.

Now, the Apostle goeth forward, and yet sheweth a fift propertie

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propertie of the high Priest afore, and that is, that he was called of God, and thrust not himselfe into that rourne and function. To this purpose now it followeth: And no man taketh vnto himselfe this honour, but he that is called of God as was Aaron: then in the two verses following, sheweth how in this also Christ excelled Aaron, and had a more glorious calling than he: first, because an high decree of GOD was pronounced by the Prophet, in which, vnder the name of a sonne, God ordeined him Priest, saying: Thou art my sonne, this day haue I begotten thee. Again, he called him not vnto a Priesthood of signes and shadowes, which endured but for a while, but he called him to the true Priesthood it selfe which chaunged not, but made him a Priest for euer, after the order of Melchisedech. So, as the sonne is higher than a seruant, the trueth better than the figure of it; and that which abideth euer, better than that which in time is abolished: so much, this calling of Christ exceedeth Aarons calling, and all the Priests of the lawe.

Here let vs first learne, sith the Apostle speaketh plainlie: No man taketh honour to himselfe, but he that is called of God, as Aaron was: that both it is vnlawfull for any man without a calling, to take vpon him the ministerie: neither yet any calling ought to bee, which is not according to the will of God: for, seeing the ministerie is honourable, and he is iustlie honoured that executeth it faithfullie: how can I exalt my selfe, but of right I ought againe to bee brought lowe, and in stead of glorie, haue shame? for what doo I in this, but rob Christ of his glorie, who is head of his church, and appoynteth ministers whom he will, who ruleth in the house of Iacob, and ordeineth officers at his owne pleasure? If in an earthlie kingdome, subiects would presume to take offices at their owne choyce, were it not extreme confusion, ytter reproach and shame vnto the Prince? how much

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much more to bring this confusion into the Church of Christ? Therefore both our Saviour Christ himselfe did openlie ordeine his owne Apostles, and neuer any of them executed that office, but with protestation, that they had this calling of GOD: and therefore their Epistles begin (as you reade) *Paule an Apostle of Iesus Christ: Peter the servant of Iesus Christ.* And the same from the beginning hath been a perpetuall lawe in the Church of God. Moses, Dauid, Eysay, Ieremie, and all the residue, they tooke not this honour to themselves, but were called of God, and in the name of GOD they declared vnto the people, his visions, and his words, from which if they declined to the right hand or to the left, they made themselves sinners: and not onlie thus it is in the ministerie, but for as much as the Apostle giueth it a generall terme: *No man taketh honour vnto himselfe: men in the Common wealth, in matters of this vaine life, not onlie the God of peace will not haue like people to liue in confusion, euerie man to exalt himselfe: but also limiteth to euerie one the bounds of his calling, in which God hath giuen him honour, and without which, both he sinneth against God, and offendeth his Prince that hath appoynted him.* The Iustice must deale with those things which appertaine vnto a Iustice, and a Iudge with the things of a Iudge: and as it is rebellion for the private man to resist the Magistrates: so is it presumption in a Magistrate, to take vpon him another his calling. We haue gotten among vs, I knowe not whether prouerbe, which commonly we call, *A cast of our office* if this be to cast off the lawe of our calling, and take more honour than is giuen of the higher power, wee deserve it right well, if for such preticasts, our selues should be cast quite out of our places: for in matters aboue vs, wee be all private men, and must goe vnto them, to whom God hath giuen the iudgement: where wee, our selues, haue the

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the place of honour: there let vs bee faithfull as befores the Lord. The second thing to be learned in these words, is that we haue all such a calling, as wee may bee sure it is of God: for we must be called of God, as Aaron was. Here (dearelie beloued) I would we had no cause to complaine: or, seeing things are so ill as they are, I would we had the spirit of the Prophet Ieremie, to wish that our heads were full of waters, or in our eyes were a fountaine of teares, that wee might weepe day and night for the sinnes of our nation: then the Lord in due time would hearken vnto vs, and the highest from his holy seate would regard vs, that our eyes might see all our finnes restored. But now, touching this calling in Magistrates and officers of our common wealth, I will say no more, but in one word, as the scripture speaketh. God calleth him vnto his dignitie, who is orderlie appoynted, and is a man of courage, fearing God, dealing truely, hauing no respect of persons, and hating couerousnes: otherwise, if by bribing, by ambition, or by any vnlawfull meanes, hee cometh to his preferment, the more hee knoweth himselfe, the more he will feare least his calling be not of God: but this they will regard, to whom it belongeth: our speciall doctrine here, is in the calling of shepherders, whereof (by the grace of God) I will tell you the truth: but because this, and other things are now in bitter controuersie betweene our selues, so that the vnecharitable words of our mouthes are witnesses against vs of the euill affecti- ons of our hearts, and our hurtfull doings, one to wards another, doe shew abundantly, that euill will hath taken deep root within vs, I protest that I haue neither part nor fel- lowship in this diuision, but in loue and vniue, I beare him witness who speaketh truth, and beare with his strout who is deceived, acknowledging my selfe more wor- thie than either of both.

Or

And

And that you (dearlic belovied) may hold fast the bond of peace, and not bee broken off with euerie temptation, I beseech you consider but this with me: hath not God giuen his gifts diuerslie, to one more, to one lesse, to one ten pounds, as it is in the parable, to another but one, and can wee then all knowe alike? must wee not of necessitie one knowe more, another lesse, one be more wise, another lesse, one vnderstand this truth, another that, euen as God reuealeth it: and euerie one of vs haue our wants, in which we may be better taught: and shall it not bee euer so, as long as our knowledge is in part, and wee see not the fulnesse of all truth? and hath not God giuen this diuersitie vnto vs for a good purpose, that thus standing in neede one of another, we should all more effectually loue and helpe one another: looke not for it therefore we all agree, in euerie thing, for it shall neuer be till we doo all see the Lord Iesu, who onlie is perfect wisdom and truth: But looke for this, and pray that you may see it, that seeing wee agree in the faith of Gods elect, and in the hope of saluation, that is, in the Lord Iesu, that wee may walke together in it in loue, and keepe this vnitie of the spirit, in the band of peace. And to those who are aduersaries in this case against vs, if they vouchsafe to heare, most humbly I beseech them to consider, how precious all truth of the Lord is, and to separte all affections from them, so that their hearts may beare them witness in the night, both vnfeinedly they seeke it, and faithfully they will embrace it, all that the Lord shall reueale vnto them: which minde the Lord grant vnto vs with them, that his truth may be of all embraced, and his Church may haue holic peace.

Now, let vs returne to our text: *No man taketh honor vnto himselfe, but he that is called of God, as Aaron was:* a verie flat and plaine sentence.

No

No minister ought to bee called in the Church, but hee whose calling may bee knowne to bee of God. Such persons, such qualities, such places, as may bee knowne, the Lord hath ordeyned; onely such elections ought to bee in the church: and this all men must needes grant. Hereof I may first conclude, touching the person of the minister: that because in all places, by the Prophets, by the Apostles, by our Sauour Christ, God alway requireth, that his ministers bee of good report, well grounded in faith, able to teach his people: therefore, if ruffians, if Papists, or men of an vknowne religion; if ignorant men, and not able to teach, bee chosen vnto this office, I dare boldly affirme it, their calling is not allowed of God, and therefore not accusing any of ruffianrie, or poperie, I leaue that vnto the Lorde: yet I thinke it not amisse, to adde a woorde or two of their popish orders, and Priests of their calling.

You knowe first this certaine principle: *No man ought to take honor, but he that is called of God, as Aaron was.* Now would I faine knowe, of all those orders which the papists had, what one of them was of God? Either touching the work whereto they are appointed, or else the qualities required in them, of which they be examined? For first, touching the qualities of Gods ministers, of which the church examineth them, wee all knowe this day, that these they are: they must be blamelesse, watchfull, sober, modest, hardy, wise, gentle, apt to teach, able to conuince the aduersarie, such as gouerne well their whole families, no drunkards, no quaterlers, no couetous men: these be the qualities that God requireth. But the pope, how dooth he examine his priests? The Bishop, or else the Archdeacon, with some other priests, they call the parties, and examine them: first, whether they bee five and twentie yeare olde:

Y

then,

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then, whether he vnderstand any latine: then, whether his father and mother were honest; or whether he be a bastard: fourthly, they must marke and handle euery member of his bodie, whether they bee sounde, and number his eyes, his eares, his nostrils, his hands, his fingers, his feete: and if they mistrust, hee must put off his shooes, to see whether his feete be of wood, or no. Fiftly, whether hee haue chaste flesh: that is, whether he haue married two wiues, or else a widowe. Sixtly, how long he hath been in orders, and what, when, and of whome hee had his orders. Seauenthy, what living hee hath to maintaine him, either by paritsonie, or by benefice. These things, by streight examination being well knowne, then the Bishop telleth them that there be fouretee speciall things, which Saint Paule to Timothie, requireth in a minister, and wisbeth them to consider of them. Was there euer darke night so contrarie to a shining day, as these bables of Antichrist, are contrarie to the ordinance of God?

*The Papisticall
offices and
officers.*

Now, touching the office, whereunto GOD appointeth the ministers of his Gospell, is it not this: to preach his woord, and minister Sacramente? Other gouernors of his Church, are they not for the peoples obedience vnto this woorde, and, for prouision of the poore? But the Popes officers from the highest to the lowest, what similitude haue they with these? The first officer in their Church is a porter, and hee hath this authoritie giuen him, to ring the Bell, to vlocke the Church and Vesterie doores, to open his booke, if any man preach: and this hee is charged to doo sincerlie, euen as hee will make his account to God.

Their second officer is a lesson reader: and hee must reade, or sing the lessons, and hallowe breade, and all greene fruite, and studie the booke in which their lessons are, and all

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all this he must doo faithfullie, and to the full. The third office they haue, is, to coniure: and the exorcist, or coniurer, he hath charge with a certaine charme to cast out diuels: to bid them that doo not communicate, depart: and to powre water into the chalice at communion: and this he must doo verie diligently.

The fourth office, is of Acolites: and they must carrie the candlestickes, light the tapers, and prepare bread and wine, when there is a communion: and of this they must haue great consideration.

Their fifth order or office, is of greater account, and is of Subdeacons: and they must provide water against Masse, wash the palles, and corporasse clothes, giue the chalice and couer vnto the deacon: and this they must doo verie cleanly and diligently: beside, they must vowe chastitie, serue at the Altar, and haue authoritie to read the Epistle for the quick and the dead.

The sixth order is, of Deacons: and he may sometime for want of a better, baptise and preach, but his especiall charge and authoritie is, to serue at the Altar and read the Gospell for the quicke and the dead: and hee must greatly bethinke him, what an high degree he hath taken. The seauenth order is, of priesthood: and it is tolde him that he must preach, baptise, blesse, and rule: but his principall and sole authoritie giuen him in consecration is, to say Masse, offer sacrifice for the quicke and the dead, and to forgiue sinnes. This authoritie hath also the Bishop, when he will: and specially, he must beare a Crosyre staffe, weare a ring, and rule ouer other. The pope himselfe, he may do the like, but especially, he may weare a crowne and a pall, and hath fulnes of power, to doo all things, for the glorie of GOD, and the blessed Virgine, and the holy Apostles Peter and Paule, and for the Church of Rome. These (dearelie beloued) are the

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orders of the popish Church, nor one word fained of mee, but euerie whit set out in their owne Pontificall, as you may plainelie see it. Now iudge your selues, and I appeale to the conscience of euery man that hath an vnderstanding heart, whether such creatures haue their calling of God, or no. I might likewise alledge their forme and manner of ordeyning, as contrarie to Christs institution; as these former are; for, where Christs ordinance is, that his ministers should bee made with prayer and fasting, and with laying on of hands: they, as men thinking baselie of such simple dealing, adde a great deale more to making of their priests: they must haue oyle, candels, basens, towels, amices, albes, stoales, gyrdles, maniples, miters, bookes, crosses, linnen, bandes, chalices, patens, singing cakes, wine and water, flower, and such other thinges, trifled and royled with all, with so many foolish gestures, as I am perswaded, that any wise man, this day, reading it in their owne bookes, would abhorre it, either as intollerable pride, or vnspeakeable foolishnesse: but wisdome is the Lords, and hee giueth it to whome hee will; and let vs praise him for his goodnesse, to whome hee hath giuen eyes to see. If any will here obiekt, notwithstanding all these abuses, yet the priest had that which was principall, libertie to preach and minister sacraments: therefore their ministerie not to be reiected.

I answere: in this, on one side was the great goodnesse of God, that in time to come, his children might assuredlie knowe, hee reserued to himselfe a church, euen in the middes of all desolation: and that hee called then by his woord, and confirmed by his sacraments, euen as at this day: for seeing there can bee no sinne so great, but faith in Iesu Christ scattereth it all away, it was impossible that the man of sinne shoulde so much adulterate, either

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either the word of God, but that it should be to the faithful a Gospell of saluation: or else the sacraments of God, but that they should bee pledges of eternall life, to those that did belecue.

Againe, on the other side, in that they kept this authority to their priests, to preach and to baptise: it was the pestilence sleight and subtiltie of the diuell, the more easily by such a colour to deceiue them: for if he had vtterly denied preaching of the Gospell, and vse of sacraments, who would then haue been seduced? These be his waies to destroy Pagans and Infidels: but to corrupt the church of God, hee putteth on an Angels cloathing, that vnder pretence of holinesse he might deceiue. And in deede he did deceiue; for hee hath so farre prophaned the preaching of the Gospell, and the sacraments of Christ, that wee ought, according to the word of God, to seperate our selues, and to say, accursed to all their doings, although God of his infinite goodnesse, who calleth things that are not as though they were, euen in that ministerie gaue grace vnto his Saints.

I say therefore againe, as I saide before, that in the popish church, from the crowne of the head to the sole of the foote, nor one order is of GOD, nor any peece of their priesthood is honour giuen of GOD: wherein I appeale vnto their owne consciences, whose wisdome is without affection in them: and thus farre of this fourth verse.

Touching the two next verses, I haue before shewed the meaning of them, that by testimonie of the Prophet, the Apostle proueth that Christ also had his calling of God, euen as Christ himselfe often witnesseth, that hee was sent of his father. Touching this text: *Thou art my sonne, this day haue I begotten thee*: it meaneth, that openly and plainelie,

God made it manifest that Christ was his onely sonne; by many signes and miracles, in which, as Paul saith, God was made manifest in flesh; but of this I spake more vnto you in the exposition of the fifth verse of the first chapter. The other text here alledged, is out of the 110. Psalme: *Thou art a priest for euer, after the order of Melchisedech*: of which text we shall also haue occasion to speak more largely hereafter; this now we haue to learne, that this Psalme is meant of Christ, and this sentence is his calling to the priesthood, of this the Apostle is a plaine witnesse; and our sauour Christ in the 22. of Matthew teacheth, that this Psalme could not be meant of Dauid, because it is saide in it, *The Lord said vnto my Lord sit thou on my right hand, vntill I make thine enemies thy sores toole*: and reason teacheth it plainlie; for seeing, as is here alledged, it is to the praise of an high priest, how could it be of King Dauid, to whom the priesthood in no case belonged? or how could it be of anie priest of the lawe, who had their proper calling of GOD, where this was another, after the order of Melchisedech, who was both a King and a priest? And therefore it is plaine to bee meant of Christ, who was figured in Melchisedech. The conclusion then of the Apostle in all this, is, that Christ had his calling of God, as Aaron had, and a more glorious and excellent calling therefore a greater high priest than any before him; but the time is now past. Let vs pray, &c.

The

The foure and twentieth Lecture, vpon the 7. 8. and 9. verses.

- 7 Who in the dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.
- 8 And though he were the Sonne, yet learned he obedience, by the things which he suffered.
- 9 And being consecrate, was made the authour of eternall saluation vnto all them that obey him.

THE Apostle, in this chapter beginneth to prooue our Sauour Christ to bee the onelic high Priest of the new Testament: and because the people of Israel, had so great affiance in the priesthood of Aaron, that they could hardly be drawne away from the detaining of it, thinking assuredly, that vnto that Priesthood, the lawe and testimomes of God had been tied for euer: and not knowing that all the ceremonies of the law were ordained vntill the time of reformation, in which Christ should appeare, and change that priesthood, to become himselfe vnto vs a Priest of a better testament; therefore the Apostle first setteth foorth the properties of the priesthood, according vnto the law, & after by comparison applieth them vnto Christ, in whom they all shine in a much more excellent sort, than before in Aaron: and therefore it cannot bee neither breach nor dishonour vnto the lawe of GOD, nor the Priesthood of it, if the shadow and the figure, which was Aaron, should now bee

taken away; and the bodie and the truth, which is Iesu Christ, should be established for euer.

The properties which the Apostle speaketh of, necessarilie appertaining vnto euerie Priest, as vnto one that must be a Mediatour, are these; that first he should be man as we are, as Aaron and his posteritie were. For neither Angell nor Archangell, nor principalities, nor powers, can doo this work, to present flesh and blood vnto the Maiestie of God, when themselves are but spirites; and therefore Christ, that he might bee high Priest, took not an Angels nature, but was made of the seede of Abraham, like vs; that as there is but one God, so there might bee but one mediator betweene God and man, euen the man Christ Iesus, in this respect as able to bee high Priest as Aaron himselfe, being as naturallie and as trulie clothed with our flesh, as Aaron was.

The second propertie of the Priest, is, that hee should be ordayned, not onely for himselfe to make his owne attonement, but also for other men to accomplish what so euer was betweene God and them: that where they were before enemies and strangers, they might by him be reconciled, and haue free access vnto the throne of grace, to finde mercie and succour in due time: and for this cause Christ alone is a perfect priest, more excellent then Aaron, who was incumbered with his owne sinnes, to make first reconciliation for them, and therefore could not profit other. And as this was the Priests office, to bee a Mediator for other, so the meanes he must vse, and the mediation to bee wrought in this woork, was to offer vp gifts and sacrifices of sinnes: that is, to present vnto GOD the sacrifice of righteousness, pure and holie in his sight, in which hee might bee pleased, and the sinnes of the people might bee taken away: the which sacrifice, because it must

must be so pure, that in it, they for whom it was made, must bee sanctified, and so precious, that it must bee a sufficient purchase to redeeme man from all transgression: therefore it could not bee made with the blood of Calues or Goates which cannot take away sinne, nor with gold nor siluer which cannot redeeme our soules, nor with meates and drinks which profited not them that were exercised therein, nor in any such carnall rites, for which the Priesthood of Aaron was ordained: and therefore, as another Priest must make this sacrifice, which cannot bee any other than Iesus Christ, who being made high priest of the good things to come, by a greater tabernacle, & a more precious sacrifice, euen by his owne blood hath obteined for vs an euertlasting redemption, & therefore is now to be acknowledged our onelie Priest; the first Priesthood, and the first law, being altogether abrogated.

One other propertie of the Priesthood, is, that none thrust in himselfe, being not appoynted, nor take vnto himselfe this honour, being not called vnto it: and GOD euer shewed himselfe a readie reuenger against all such as should defile his Priesthood, to take to themselves the dignitie to which they were not appoynted. But this calling also was giuen vnto Christ from God his father, as before vnto Aaron, both by word and by oath, that no flesh should resist it, euen, as it is written, the Lord hath sworne, and will not repent, thou art a Priest for euer, after the order of Melchisedech; so that in this behalfe our faith must be euer strong, that the calling of Christ is of the Lord, euen as the calling of Aaron was; and with so much the greater iudgement it shall bee reiected, because it was confirmed with an oath.

The last propertie in this comparison is, that the high Priest of the law should haue an inward compassion to-

ward

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ward them that were ignorant, & were deceived: in which perfect knot of unfeined love, his ministerie was accepted of God, and his sacrifice received and accounted holie; and lest he should cast from him this brotherly affection, God printed deep in his owne bodie the infirmities of his brethren, that according to the measure of grace which he had received, he might indeede bee moved with his brothers harmes, as with his owne; so that he did not withdrawe himselfe from the service of the Sanctuary, but put on the holie garments, was annoynted with the holie oyle, bare the names of his brethren before the Lord, presented their sacrifices, abstained from wine and strong drinke, mourned not for his friends that were departed, taught diligently the people, prayed for their transgressions, and bare the burthen of his people, as God had laid it vpon him. But yet this propertie exceeded more in Christ, than in all the tribe of Levi; and the bowels of a compassion were more large within him, than the remotest branches of it in any other creature. And this the Apostle noteth in this place, which now we haue in hand, in which we may see (as in a most liuelie glasse) the perfect beautie of all excellent love. The things they wrote not light, nor the sorrowes small, nor the sighings few in number, nor the prayers faint, nor the anguish of spirit little, nor the death easie, by which he hath sealed it vnto vs, that he had compassion on his people; but as the Apostle saith, *in the daies of his flesh*: (while he was here clothed in mortalitie, like vnto one of vs, to the end he might bee faithfull for our sakes) he did offer vp prayers and supplications, with strong cryings and teares vnto him that was able to saue him from death, and was also heard in the things which he feared: and being himselfe the Sonne, yet he learned obedience by the things which he suffered: and being consecrate,

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trase, was made the author of eternall saluation to them that obey him. These words, my deare brethren, we haue now in hand, to search and examine what the spirit teacheth vs, so much the more carefullie to be hearkened vnto of vs, how much the more plainlie it setteth forth vnto vs the great love and compassion that Christ beareth towards vs. Two things especially here the Apostle testifieth: first, the sufferings of our Saviour Christ, and then the benefite that we enioy by the same, according as his sufferings were onelie for our sake. His sufferings, what they were, and how great sorrowe oppressed him, he sheweth by those effects which his sorrowes brought forth: that is, prayers, supplications, cryings, teares, feare and anguish of spirit, which things waited euer vpon him, euen to the accomplishing of all his passions, which was the death of his crosse. The fruit that wee doe reap of these afflictions which hee suffered, is the saluation of our soules, and eternall life, if we will obey him. In this description of his sufferings, though the things are set forth which were common and vsuall vnto him all his life: yet it appeareth especiallie the Apostle meaneth that greatest conflict of sorrowe, which he had a little before his passion, described by the Euangelists, in all similitude like vnto this which the Apostle here declareth. For as it is heere said, *he made prayers*, noting by the word that they were many in number: so it appeareth in the Gospell, that beside other prayers, three times he repeated this one: *father, if it be possible, let this cup passe from me*; and as it is said: *he made supplications, humbling himselfe lowe vnder the hand of his Father*: so it is said in the Gospell, that then he kneeled downe, fell vpon his face; and so prayed vnto God. And as the cause of his prayers is here mentioned,

Math. 26.

42.

Luk. 22. 41

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To be deliuered from death: so the words of his praier in the Gospell are like: *Father, if it be possible, let this cup passe from me*: meaning the death of his crosse, to which he was condemned. And as here is mentioned his great and loud crying: so there the Euangelist saith, he cried out with a loude voyce: *My God, my God, why hast thou forsaken me*: and like as here is said, *He praied with weeping teares*: so there is witnessed that he was sorowfull and grievouslie troubled, that his soule was heauie euen vnto death; and that in a great agony, his sweate was like vnto drops of bloud: a wofull kinde of weeping: but such was his compassion, that wee might haue sure hope: and as here it said, *he was deliuered from his feare*: so at that time when all his spirites were troubled, the Angell came from heauen to bring him comfort. These similitudes, they are all so agreeable, that it is euident the Apostle respected especiallie about other, this part of his passion, in which his perfect loue and vouchangeable affection toward vs, shined in most fulnesse of beautie, in that it was so feruent and so deepe lie rooted, that neither feare nor trembling, nor any anguish of spirit, could make him shake; nor the force of death, nor anie bloudie sweats could pull it out of his bowels. In this one sentence (dearely beloued) there is more for vs to learne, than either eye hath seene, or eare hath heard, or all flesh in this life shall attaine vnto: it is the depth of the glorious Gospell which the Angells doe desire to behold. But to note vnto you some things, in which our faith may be strengthened, wee haue to learne by the example of our Sauour Christ in this place, that in all temptations, wee should approach vnto our God, and make our complaints vnto him, who is onlie able and readie for to helpe vs. He hath not forgot his promise that he hath made of old, *Call vnto me in the day of thy trouble, and I will deliuer thee*: he is a place

Psal. 50. 15.

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place of refuge and of sure defence, a strong tower against all assaults: the righteous man that shall hasten vnto him, he shall be surelie saved: the author and finisher of our faith, he is gone before vs, wee shall bee surelie partakers of the same mercie. It skilleth not how great our temptations are, into which wee are fallen, nor how many in number; the Lord will deliuer vs out of all. It skilleth not how manie our sinnes are, nor how great in our eyes, that haue procured our troubles: the Lord will scatter the as the cloudes from the heauens, and they shall not turne away his louing countenance from vs. Let vs looke on this patterne Iesus Christ, that is set before vs; it would crush our flesh in peeces to beare with him the weight of his afflictions, from which he was deliuered; and it would make our teares to be as drops of bloud, to be partakers of so great anguish of spirit as he sustained; & yet it was not so great, but the comfort of the Angell sent from his father, was much greater: so that by praier he obtained a most excellent victorie, and hath brused the serpents head, and broken all his force: and why should wee then be discouraged? If our sinnes bee as crimson, or if they be red like skarlet, yet they are the sinnes of our owne bodies; but not ours onlie, but also the sinnes of the world: they rested all vpon Christ our Sauour, and yet he praied for deliuerance, and hath obtained, and therefore we may say with boldnesse, *forgiue vs our trespasses*. If the loue of Christ were so great, to beare the sinnes of vs al, and of them euerie one hath gotten forgiuenesse, how should not we that are laden but with our owne sinnes, lift vp our heads into great assurance of hope, and heare with ioyfulnesse the word of promise: *I will bee mercifull to their unrighteousnesse, and I will remember their finnes and their iniquities no more.*

Heb. 8. 12.

And what though our afflictions are exceeding many, that

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that the whole head be sicke, and the whole heart bee heauie, that from the sole of our foote vnto our heads, there be nothing whole in our bodies, but al wounds and swellings, and sores full of corruption? yet al this is nothing vnto his passions, by whose stripes we are healed. And these troubles are nothing vnto his mightie cryings, who was compassed about for our sakes with feares and horrors, till his sweate was as drops of bloud, and his bones brused in his flesh. Then let the whips and scourges of our chastisement be grieuous, and let vs yet bee beaten (if the will of God so be) with scorpions: Christ, in great compassion, suffering with our infirmities, hath borne yea a more heauie weight of iniquities, and hath been deliuered: so that if wee obey, we are partakers of his mercies, and wee haue full perswasion, that neither death, nor life, nor Angels, nor principalities,

Rom. 8. 38. 39. nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall bee able to seperate vs from the loue of God, which is in Christ Iesus our Lord. Yea, and greater boldnes than this if it be possible to dwell within vs, the Apostle here hath offered it in Christ Iesu.

If all the sinnes were vpon him, and all sorrowes in his flesh, and yet from them al God hath heard his praier; why should we not be sure that our sinnes and sorrowes shall be done away? why should we not be sure that God himselfe hath appoynted vnto all that mourne in Sion (as the Prophet saith) to giue vnto them beautie for ashes, the oyle of ioye for mourning, the garment of gladnesse, for the spirit of heauinesse?

Esay. 61. 3. Let vs therefore be bold (dearelie beloued) for he was wounded for our transgressions, and broken for our iniquities, the chastisement of our peace was vpon him: these praier are ours, these supplications for vs, auailable for moe sinnes, than we are able to comit: this is our victorie that shal ouercome the world,

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world, euen our faith: in all miseries, and multitudes of woe, we are not sunken so deepe in sorrowe, as he that for our sakes made praier and supplications, with strong cryings and with teares, and was deliuered from his feare.

The second poynt that we haue here to learne in this example of our Sauour Christ, is, to knowe vnto whom wee should make our praier in the day of trouble, which the Apostle testifieth in these wordes; that Christ made his praier vnto him that was able to deliuer him from death: a rule to bee kept of vs in all manner of our petitions and supplications whatsoeuer, to make them known vnto him that can grant our requests, that is, vnto God: this rule was kept of the Church of God from the beginning. When men were once turned from their Idols, then in all their praier they began to call vpon the name of the Lord: and God himselfe, at no time, doth more sharplie reprove his people, than when they would aske of those that had no power to helpe them. This lesson, that poore Leper so defiled in flesh, had yet humbly learned, and with a pure heart he praied accordinglie: Lord, if thou wilt thou canst make me whole: vpon this foundation our Sauour Christ hath built vp all the praier of the true Disciples, adding it as a speciall clause vnto the praier that he taught them: For thine is the kindome, the power and glorie, for euer and euer, Amen: then let vs learne it, so many as will pray in spirit, to make our praier vnto him alone, who is able to saue vs. It is the sacrifice of the new Testament, that he hath appoynted vs, that wee should offer vp vnto him (and not vnto other) the fruit of our lips, which may confesse his name: & because this doctrine hath been troden downe vnder feet, & defiled by the man of sinne with all spirituall uncleannesse, I beseech you adde vnto this one reason or two more, that you may answer the aduersarie, and be able to stand in the day of euill.

Gen. 4. 26.

Mar. 1. 41.

Math. 6. 10.

1. Joh. 5. 19.

When

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When our Sauour Christ was purposed to teach his disciples a true forme of praier, and a perfect patterne vnto which they must frame their petitions, (or it is vnpossible they should be accepted) he teacheth them, that their beginning must bee from hence: *Our Father which art in heauen.* What blessing so euer wee would haue, or from what plague so euer we would be deliuered, he alone must be the person of whom we craue, to whom this name and calling doth belong: *Our father which art in heauen.* If this name be none of his, he is no patrone to bee called vpon: or if wee will needes call vpon him, we giue him this name, whether it be his or no. Christ is our good warrant, who hath made this the beginning of all Christian praier, *Our father which art in heauen*: therefore the Idolaters of all ages, that haue made themselves Saints to pray vnto, according to the number of their praiers, so they haue multiplied their Idols: and the children of God to whom they haue sacrificed, they shall witnesse against them in the day of Christ. And you my deare brethren, against all your enemies defend thus the holinesse of your praier, that you knowe no other way of speaking, then as you are taught, *Our father.* Adde yet vnto this one reason more, which you learne of Saint Paule, and I doubt not, but you shall bee well established in this present trueth.

Rom. 7.18. We knowe all, and doo confesse, that we are able to doo no good thing of our selues, but all our sufficiencie is of God, we are not able so much as to thinke a good thought: yea, the verie wisdom of the flesh is enimitie vnto al righteousness, so true it is that the Prophet saith: *Euery man is a beast in his owne vnderstanding.* And how much lesse then are we able to offer vp vnto God, that most precious sacrifice of praier and thanksgiuing, to make it acceptable in his sight, if wee consult with our owne flesh and bloud, and after

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ter the will of man, so make our praiers vnto God? Wee must needes acknowledge our owne infirmities, and confesse with Saint Paule that wee knowe not what to pray as wee ought, but it is the spirite of God that maketh request for the Saints, according to the will of God: and in this holie spirite alone wee must pray, if wee looke for the mercy of our Lord Iesu Christ, to eternall life. The spirite that beareth rule in our heart, hee must teach vs all things, or else wee can doo nothing that GOD alloweth. Now the voyce of this spirit that alwaies soundeth within vs, it speaketh not thus, either *Sancta Maria*, or *Sancta deigenitrix*, neither Saint Paule pray for vs: nor Saint Peter pray for vs.

Rom. 8.15.
vers. 26. 27.

These are but the spicings of the drunken cups of Rome, the sounds of words which the spirites of errours haue blowne. But the holie spirit of God that teacheth vs how to pray, it crieth thus in our hearts: *Abba, Pater, Our Father which art in Heauen.* As Christ himselfe hath beene our schoolmaster of no other praier, so the spirite that hee hath giuen vs, it knoweth no other sound, but *Abba Father*: these are the beginnings of our praiers. If we speake not vnto him, to whome doo wee bow our knees? If wee will make the spirite subiect to any other, let vs take heede that we greeue not the holie spirite of God, by which wee be sealed against the day of redemption. Thus much I haue added to the example of our Sauour Christ, who made his prayers to his father, who alone could deliuer him, that we might the more assuredlie be bolde to abide in his steppes.

It followeth in the text, *With great crying and with teares.* Here we haue to note, in what measure our Sauour Christ was afflicted, euen so farre, that he cryed out in this bitterness of his soule.

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This

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This the Euangelists doe expresse in mo words, testifying of him; that hee was greatly afraide, altogether astonished, euen fainting for great anguish of minde, and full of pensue sorrowes. For his father had broken him with one breaking vpon another: so hee kindled his wrath against him, and accounted him as one of his enemies. The heauie hand of God was so grieuous vpon him, that it brused his verie bones, and sent his reynes a stunder, hee coulde finde no health in his flesh, but was wounded to death, as without recovery.

The Euangelist himselfe beareth witness of this miserie, adding vnto his loude crying, this sound of words: *My God my God, why hast thou forsaken mee?*

This sorrow, because it was not asswaged with words, hee cryed out loud, and because in silence hee could finde no ease, his face was wrinckled with weeping, and the shadowe of death was vpon his eyes. For what griefe could bee like vnto this? Or what condemnation could bee so heauie? When there was no wickednesse in his hands, and when his praier was pure: when hee was the brightnesse of glorie; and the Summe of righteousness that shined in the Worlde: yet as it were to see his dayes at an ende, and his enterprises broken, his carefull thoughtes to bee so deepe grauen in his breast, that they changed euen the day into night vnto him, and all light that approached into darkenesse: this was a sorrowe aboue all sorrowes.

When his excellencie was such aboue all creatures, that the world was not worthie to giue him breath, yet hee to bee made a worme, and not a man, a shame of men, and the contempt of the people; all that saue him to haue him in derision, and to shut vp his life in shame and reproches, so vnworthy

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vnworthy a rewarde of so pretious a seruant: how could it but shake all his bones out of ioynt, and make his heart to melt in the midst of his bowells? How could his strength not bee dried vp like a potshard, and his tongue not cleaue vnto the lawes of his mouth? Who hath been euer so full of woe, and who hath beene brought so lowe into the dust of death? His vertues were vnspokeable, and righteous aboue all measure: yet was hee accounted among the wicked. His temperancie in perfect beautie, and his appetites bridled with all holie moderation: yet they saide of him, beholde a glutton, and a drinker of wine. His behaviour honest without al reproofe, and his conuersation vnspotted: yet they slandered him as a friend of Publicans and sinners, and reported him as a companion of theeues. Hee loued the lawe of his father, with such fullnesse of desire, that he would not suffer one ior, nor one tittle vnto be accomplished: and yet they accused him as an enemie vnto Moses, a breaker of the lawe, a subuerter of the temple, and a teacher of new doctrines, such as were not of God. He hearkened vnto his father in all humilitie, and loued him with all his heart, and with all his soule, so that he was obedient vnto him vnto death, yea euen the death of the crosse: yet they said of him presumptuously, that hee blasphemed, and robbed God of his honor. He was an enemie of Satan euen vnto death, and by death ouercame him that brought death into the world, he hated him with so perfect hatred, and held stedfast the enimitie that was betweene them, vntill he had spoyled his principalities and powers, & triumphed ouer them in an eternall victorie: yet horrible they reproched him by the name of Beelzebub, laid he had a diuell, and by the power of Satan he wrought al his miracles. O the depth of al abominations, & the botomles pit of all vncleanes: who could once haue thought so lothsome a

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Luke 2.38. sink to haue been couered in the heart of man? O God, righteous in iudgement, and true in word, is this it that the prophet hath told before, that the thoughts of many hearts should be made open? Then create (wee beseech thee) new hearts within vs, and take not thy holie spirit for euer from vs.
 And you (dearely beloued) if these were the causes that Christ had to complaine, then thinke not that his cryings were about his sorrowes, to see sonere vnto his heart, euen in his owne person, innocencie blamed, vertue defaced, righteousness troden downe, holinesse prophaned, lone despised, glorie contemned, honour reuiled, all goodnesse ashamed, faith oppugned, and life wounded to death; how could he yet abstaine from strong crying and teares, when the malice of Satan had gotten so great a conquest? If iust
 2 Pet 2.7. Lot dwelling among the Sodomites, and seeing and hearing such a wicked people, vexed from day to day his righteous soule with their vngodly debdes; what shall we thinke of Christ, liuing in such a generation? But (O my brethren, beloued of the Lorde) open the eyes of your faith, and you shall see these things, they were but the beginnings of sorrow. What shall we thinke, was his griefe of minde for the Lewes his brethren, that were thus powred out vnto wickednes: how did his great lone boyle in sorrowes of heart, to see their destruction. If Moses, when he beheld the anger of God against his people, in great compassion of their
 Exo. 32.35. miseries, prayed earnestly vnto the Lord: *Forgiue them O God, for rage me out of the booke that thou hast written.* If Ieremie in foreseeing the captiuitie of Hierusalem, had so great grief that he cried out: *O that my head were full of waters, and mine eyes a fountain of teares, that I might weep day & night for the slaine of the daughter of my people.* If Esay in like abundance of love bewailed his brether that would needs perish,
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with these wordes of complaint: *Turne away from me, I will weep bitterly, labour not to comfort me, because my people perish.*
 If Paule, that most excellent Apostle, hauing receiued but Rom 9.1. his portion of the great loue of Christ, called God to witness that he spake the truth, how he had great heauinesse, and continuall sorrowe of heart for his brethren, and that for their sakes, himself wished to be seperate from Iesu Christ: what manner of teares shall wee thinke were those which Christ himself powred out, when he wept ouer Ierusalem? Luk 21.41
 what sorrowe of minde, which then interrupted his speeches, and made them vnperfect? how deepe was that angrie Mark 3.5. griefe printed in his bowels, when he beheld the blindness of the people, and was sorrowfull for them? what manner of affection was it, that in the midst of so great reproches and mocks, could neuer be changed: but prayed still: *Father Luk 23.34 forgiue them, they knowe not what they doo.*

If it bee grieuous vnto vs to lose the thing that is most deare vnto vs in this earthlie Tabernacle: how much more did this sorrowe pearce euen through the bowels of our saviour Christ, to see man taken from him vnto destruction, for whose sake he would so willinglie sacrifice vp his life? this is another spectacle in which we may behold his great dolour and anguish, to know the paines he endured, and the causes of his mightie cryings.

But this also (dearelie beloued) though it were exceeding, yet it was not all, no it was but a taste of griefe in comparison of the rest. Behold, if you can, his person here, and see the residue, and so you shall knowe the loue of GOD. His griefe was exceeding, to see all vertue and godlines so trodden vnder feete: and it was yet more infinite to behold Satan to preuaile against man, to his euermore condemnation. No creature could euer beare such a perfect image of a man of sorrowe. But the height and depth of all
 Z3 miseries

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miseries was yet behinde : the sinne that he hated, hee must take it vpon his own body, & beare the wrath of his father that was powred out against it. This is the fulnesse of all paine that compassed him round about, which no tounge is able to vtter, and no heart can conceiue. This anger of his father, it burned in him, euen vnto the bottome of hell, of the which anger, the Prophet speaketh : *who can stand before his wrath : or who can abide the fearenesse of his wrath. His wrath is powred out like fire : and the rockes are broken before him.*

Nahum. 1.
6.

Psal. 29. 8.

When the prophet was not able to conceiue the weight of his anger, and his voice cleaued vnto his mouth when he went about to vtter it, the hardest of all creatures hee tooke for example, that the hard rock did cleaue a sunder at the sound of his words. And as is said in another place, such a voice, as maketh the *forlorne wilderness to tremble*. A voice so full of terrour in the eares and hearts of the wicked, that the sunne shall be darkened at the sound of it, & the moone shal not giue her light, the Starres of Heauen shal fall away, and the powers of Heauen shal be shaken. No creature at all shal yeelde his seruice vnto them, the elements of the world shal seeme to melt away.

This state of miserie Christ entred into, & sunke downe deepe in this confusion, and who can expresse his sorrowe: Being full of goodnesse, hee had the reward of euill; full of obedience, he was punished as wicked: full of faith, yet had the reward of a sinner; inheritor of all things, and Lord of all; yet nothing at all to doo him duetie: the King of Kings, and Lord of Lords; yet made an outcast and abiect of the people: the ruler of all, and God of glorie; yet compassed with shame and great confusion: the author of life, yet wrapped in the chaynes of eternall death; the onely begotten of his father, and his best beloued, yet cast off as a stranger,

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stranger, and chasticed as an enimie: the brightnesse of glorie, and the beautie of the highest Heauens, yet crucified in dishonour, and throwne downe into hell. O picture of perfect wretchednesse, and image of misery, how iust cause found he to crie out aloude, *My God, my God, why hast thou forsaken mee?* His whole bodie and nature like vnto vs, altogether broken with the reward of sinne; his soule powred out into all calamitie: the wrath of his father, and condemnation resting vpon him. How truly may wee here say, and confesse the article of our faith: *Hee descended into hell?* How liuely doo wee see it performed that the Prophet speaketh of? *The snares of death compassed mee, and the paines of hell tooke holde vpon mee: I found trouble and sorrowe.*

Psal. 119. 3.

This was the compassion that hee had towards vs, by which he suffered with our infirmities, more than Aaron, or all the priests of the lawe could possibly haue done for vs. If we could possibly consider (dearely beloued) as we should, wee would gladlie embrace him as the high Priest for euer of the new testament; and when we shall be made of one fashion with him, thorough some measure of his affliction to feele the weight of our sinnes, then we shall confesse what cause he had of complayning, and how dearly hee hath bought the honor of the high Priest and Mediator. The Lord lighten the eyes of our minde, that with open countenance wee may behold him, who for our sakes endured such a death of the crosse: we should not then need many exhortations, the remembrance of the latter end would keepe vs safe from sinne. But let vs now see what the Apostle further teacheth vs, and while our Sauour Christ is in these great extremities, what fruite of wel dooing he hath learned by it.

It foloweth, & *although he were the sonne, yet learned he obedience by the things he suffered.* Lo (dearly beloued) this was no

little profit of all his troubles: he learned thereby, how and what it was to obey his father, that when these things rested all vpon him, and yet hee could say in meekenesse of spirite, *Not my will my father, but thy will bee done*: hee might haue great boldnesse that his obedience was perfect. The shame of the world, the afflictions of the flesh, the vexations of the minde, the paines of hell, when these could make him vtter no other words; but, *Father as thou wilt, so let it be done*: what hope, what faith did he surelie builde on, that his obedience was precious in the sight of his father? This example is our instruction. Wee knowe then best how wee loue the Lorde, when wee feele by experience what we wil suffer for his sake. It is an easie thing to be valiant before the combat, to dreame of a good courage before the heart be tried: but in deede to bee vnshaken in the midst of the tempest, and to stand vpright when the ground vnder thee dooth tremble: this is to knowe assuredly thou art strong in deede, and to say with boldnesse, thou shalt neuer bee moued: this our Sauour Christ might throughlie glorie of. The Heauen, Earth, and Elements, they were all his enemies; his Father in whom he trusted, shewed him an angrie countenance; hee that fainted not, but cried still, *Thy will bee done O Father*, hee may bee bolde of his obedience: there is no creature can make him falsifie his faith. If this be the fruite of our afflictions, the Apostle speaketh not without great occasion: *account it for an exceeding ioy, when yee fall into sundrie troubles*. For what can bee more ioyful vnto the soule that is oppressed, thā to giue this in experience, that neither height nor deapth shall remoue him from the Lord. The glorie of Abraham was exceeding great, whē he had sealed it with practise, that he would forsake his countrie and his kinred, and his fathers house, at the commandement of GOD, to goe whether hee would shew

1. Pet. 4. 3.

Gen. 21. 1.

shew him: then he knewe by good prooffe, he was made worthie of Christ, when he could forsake father, mother, house, land, and all things, to come vnto him.

The patience of Iob was not throughlie knowne, till all his goods were spoyled, and he left exceeding bare, in that case when he spake so boldlie: *Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath giuen, the Lord hath taken away, as the Lord will, so is it done, the name of the Lord be praised for euer*. Now might Iob be sure of the strong patience which should bring forth hope, that neuer should bee confounded. Our brethren before vs, which so constantlie haue holden the profession of their faith, that the flames of fire could not make it wauer, they had a good witnesse, that their election was sure, whē they might speake by experience, that neither life, nor death, could remoue them from the loue of God. Thus the good ground is known what it is, when the heate cannot scorch it, nor briars and thornes turne the good corne into weeds; but through all stormes, it will giue nourishment to the seede, till it giue greater increase to Gods honour and glorie. The best of vs all, let vs thanke God for this profitable experience, for before it come vnto vs, we knowe not how great the rebellion of the flesh will be.

The Apostles of Christ, they bragged not a little, that they would neuer forsake their master Christ; he alone had the words of eternall life, and they would not change him for another: they beleeued him, they knewe him to bee Christ the sonne of the liuing God; and there was no other Sauour. But when they sawe the swords and stauces, the rulers offended, the people in an vprore, & the crosse at hand; their courage fell downe, they forsooke him all, and fled away. Peter was not a little stout, as himselfe was perswaded; he would neuer forsake Christ, though he should die

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for his name: and for prooffe of his courage, he drew his sword, and stroke so venterouslie, that he had almost slaine one: he seemed to bee at a poynt, and fullie resolved, that he would not leaue his master, till the sword should diuide them: but alas, this boldnesse was but a blast of wordes. When there was no remedie, but Christ must be had to Caiphas, Peter began to faint and to drawe behind. When the perill was more increased, and they began to crie, *Crucifie*, Peter was more afraide, and began to sweare, he knewe him not: so great infirmitie is in mortall flesh; experience is the greatest warrant to knowe what it can beare. It is our bounden duetie, and the Lord requirerh it, that wee should determine with our selues in all things, to approoue our selues the witnesses of his Gospel in patience, in afflictions, in necessities, in stripes, in tumults, in labours, in watchings, in fastings, in honour, in dishonour, in good report, in shame, in life, in death: and our comfort is great, when wee bee perswaded of these things, that wee would contemne them. But how violentlie the flesh will fight against vs, we cannot well declare, till we haue made the triall.

Wee therefore (dearelie beloued) whom it hath pleased God to keepe in heauinesse through many temptations, we haue heere a salue against the wounds of sorowe. Our afflictions doo teach vs, how farre we can obey the Lord. If in all griefe of bodie I can say with patience; I haue held my peace, O Lord, because thou hast done it; then I knowe that in all sorrowes of flesh, I haue glorified God, and my heart reioyceth. If my mind be full of anguish and sorrow, so that all hope bee faint within me; if I can say yet vnto my soule, I will wait patientlie for the Lords leisure, then I knowe assuredlie God hath made me obedient, and he will heare my praier: so that this experience hath bred in me the hope that shall neuer be confounded: I may speake the words

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words which the heauens shall seale vnto, with euerlasting trueth, neither fire, nor sword, nor principalities, nor power, shall remooue me from the loue wherewith God hath loued mee; a sure token of this saluation I haue found in mine afflictions; when I trauelled in sorrowe, both of the bodie and mind, I found the grace to say; O Lord doo thy will: this is no small cause why wee should reioyce, when God doth make vs worthie to feele the triall of our faith. So dearelie beloued, faint not in your mournings, but endure patientlie; you know not the happines of that which seemeth your miserie: let this bee the first cause why wee should bee glad of temptations. And to the end wee may helpe our common infirmities, let vs learne yet more, why it is good for vs to bee brought lowe: a most notable commoditye the Apostle rehearseth, where he writeth to the Romanes: *These whom God hath foreknowne, he hath also pre-* Rom. 8. 39.
destinate, to be made like vnto the image of his sonne. Loe (my deare brethren) these are the healthful counsels of the Lord toward vs, that wee should bee made like ynto his sonne Christ in many afflictions, that at the last we might be also like him in eternall glorie.

These are the riches of Gods vnscarthable wisedome. Death once reigned through sinne, & he hath found a way to rise from it againe into greater glorie: this victorie, because it was too great for Saint or Angell to obtaine, he hath appoynted it to bee the work of his oulie begotten sonne, who made it perfect in a most excellent conquest: he hath taken vppon him our nature to make it strong, and in his owne person he hath filled it with the fulnesse of miseries, with all sorrowes of flesh, with all anguish of minde, with persecution, with death, with sinne, with hell, with condemnation: and from all these, by the mightie power of his Godhead he is risen againe in our flesh, ascended vp into glorie,

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glorie, and sitteth on the right hand of maiestie and of power, being a mightie Sauour vnto euery one that shall followe him. So that this is our glorie in all afflictions, we are fashioned by them into the similitude of Christ, and we are made like vnto him. So it pleased GOD, when he would bring many children into glorie; to consecrate the Prince of their saluation through afflictions, & to make both him that sanctifieth, and those that are sanctified, all one; that they that suffer with him, should also reigne with him; and they that dye with him, should also liue with him. So wee, when we feele many troubles to rest vpon vs, wee may say now wee are like vnto Christ, especiallie, when wee feele that greatest trouble, fullest of bitter sorow, that is, the mind oppressed: it maketh vs especiallie like vnto him, that wee may say with Paule: *now we supplie in our flesh the remnant of the afflictions of Christ.* Let me looke into the whole course of my life, and whatsoeuer pleaseth me best, health, honor, riches, fauour, authoritie, friendship, wife, children; in all these things I cannot yet behold the liuelie image of christ. Affliction and trouble, a mind broken with remembrance of sinne, a troubled spirit, these are the beginnings of great reioyings; with horrors of death; and a conscience burthened with the wrath of God: heere light shineth out of darknesse, and hope out of despaire. As I thinke my selfe furthest off from the Lord, so indeed, I am nerest vnto him: and when I thinke my selfe fullest of confusion, then the image of Christ is most liuelie within me. The Lord may hide his face for a while, for a moment in his anger, as he did from Christ, but he must needs retorne vnto me with euerlasting mercies; for the image of his sonne is cleare within me. A blessed sorowe, and woe full of happinesse, that fashioneth these daies of my vanitie into the similitude of the age of Christ, that with him at last I might reigne for euerr.

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euerr. A precious countenance it is in the sight of God, that seemeth without beautie in the eyes of man; and an vn-speakable treasure of ioye and gladnesse, ingrauen in these vessells that are but earth and ashes. When Christ is the patterne, whose similitude we doo beare, who can bee discouraged vnder the Crosse? Wee are afflicted on euery side, but not in such a strait that we are shut from hope: we are in pouertie, but not overcome of pouertie; wee are persecuted, but not forsaken; we are cast downe, but we perish not. We are troubled in all things, fightings without, and terrors within; but God that comforteth the abiects, he will comfort vs. Vnto this he hath predestinate vs, that wee should be like vnto his sonne in all afflictions, and so be glorified with him in the day of honour.

Thus farre we haue heard two speciall causes why wee ought to reioyce in all temptations: the one, that so wee learne true obedience: the other, that by them we bee made like vnto Christ. Adde yet vnto these, one third cause out of the scripture, which when you shal haue learned, be bold (dearelie beloued) in all the fire of the enemies. For behold, in the truth of Iesus Christ I dare bee your warrant, the greater are your afflictions, the liker you are vnto Christ: yea, if it should happen you to fall downe into hell, Christ hath descended also; you should then bee most like him in his agonies and bloudie sweats.

The third cause at this time which I will touch, is this: God sendeth vs sundrie chasticements, and especiallie that which is most grievous of all other, the anguish of spirit, and affliction of the soule; for this purpose, that we should be warned in time, how to turne vnto him and be free from the plague when it cometh: for the iudgements of God that are daylie preached vnto vs, they pearce deepe into the hearts of the true beleeuers, and the word that they heare,

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it worketh mightilie in them, more sharpe in their eares than a two edged sword, it entreth through them, euen to the diuiding asunder of the soule, and of the spirite, and of the ioynts, and of the marrow, & examines all the thoughts and the intents of the heart, so that it is vnpowable that any part of them should be hid, but they are all open vnto iudgment, and heare the voyce of the Lord. Then their sinne is reuiued in the midst of their bowels, their conscience hath no rest, they feelee death working in their hearts, and hell is before them: they see sinne on their right hand, and Satan on their left, shame vnder their fecte, and an angrie Iudge aboue them, the world full of destruction without, and a worne gnawing the heart within: the poore sinner knoweth not what to do, to hide himselfe it is impossible; and to appeare it is intollerable: then, he breaketh out into lowd cryings, *O wretched man that I am, who shalt deliuer me from the bodie of this death*: he giueth no rest vnto his eyes, nor sleepe vnto his eye lids, vntill he finde him that is able to saue him from this wrath; in his bed by night he seeketh him whom his soule loueth; in the streates and open places he inquireth after him, and after many daies in which he cannot finde him, Christ sheweth himselfe at the last, a perpetuall deliuerer, a victorious Lion of the tribe of Iuda, in whom he hath strong saluation: when he hath mourned, because of the plague that was before him, Christ will approach neere, and wipe away the teares from his eyes. This the Prophet Abacuch setteth forth in his owne person: *When I heard (saith he) the word of God, my bellie trembled, my lips shook at the voyce, rottennesse entred into my bones, and I trembled in my selfe, that I might haue rest in the day of trouble.* Euen so (dearelie beloued) it is with vs all. The plagues of GOD, because they are pronounced against iniquitie, it maketh the child of God to feare and tremble, that

Abac. 3. 16

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so forfceding the harme, he might prepare him helpe: and because of the destroyer, seeke without wearines vnto the Sauour: though he hide himselfe at the first, the wounded spirit and troubled heart must needs find him out. A great cause of vnspeakable gladnes, though we seeme swallowed vp of pensive sorrow. We are full of griefe, but we are chastised of the Lord, because wee should not bee condemned with the world: we die with Christ, but because we should liue with him; we lament & weepe, but because that christ might wipe away all teares from our eyes; wee are deliuered vnto death for Iesus sake, but because the life of Iesus should be made manifest in our flesh; we beate about in our bodies the mortification of the Lord Iesus, but because the life of Iesus might be manifest also in our bodies; we haue anguish of spirit and vexation of minde, such as hath not been from the beginning; but for this cause; that when some destruction shall come vpon the careless world, wee might lift vp our heads, and behold our redemption at hand. Let vs then bee bold, and in patience possesse our soules; for these causes we are now afflicted, that we might receiue mercie, & finde grace to helpe in the time of neede: and for this cause wee tremble and are afraid, that after manie praiers and supplications, we might bee deliuered from the things which we haue feared.

It followeth in the Apostle. *And being consecrate, he was made the author of saluation to all them that obey him.* In these words we are taught, what fruit and commoditie we haue through these bitter sufferings of our Sauour Christ; and also by what meanes we are made partakers of it: the fruit is eternall saluation, the meanes to go vnto it is obedience: in the first wee learne, that all promise and hope of life is in Christ alone; he hath alone the wordes of life, he is alone the bread of life, the water of life, the authour of life,

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the word of life, the tree of life, the onlie life: he that beleeueth in him, he hath everlasting life: and he that dwelleth not in him, shall see no life: but the wrath of God abideth on him. Take hold of Christ, and take hold of life: reach forth thine hand to any other thing, and thou reachest vnto vanitie which cannot helpe. Looke not for life, but where it dwelleth: in the flesh of Christ alone there it resteth. Death hath reigned in all the world beside, and led euery creature into bondage. If thou looke vnto the heauens, there is but vexation and anguish: if thou looke vnto the earth, there is but darknesse and sorrowe: if thou call vnto Abraham, he knoweth thee not: if thou crie vppon Angells, they cannot helpe thee: if thou looke vnto thy works, they are all vncleane; if thou trust in thy prayers, the Lord hath no pleasure in them; call for the helpe of al creatures, they are subiect to vanitie; there is no life but in christ alone. The Elders, the Angels, the beasts, and all creatures, they giue this honour vnto Christ; Salvation is of him that sitteth vppon the throne, and of the Lambe: and altogether they crie, *Amen*. And if all the creatures which yet are excellent good, are not of power to giue any piece of this life; then what shal we thinke of those people, enemies to God, and murderers of his Saints, which so long haue made vs beleeue, that they haue life in themselves? that they can forgive vs our sinnes for yeares, euen as they wil, many or few: that they can make sacrifices propitiatorie for vs; that they can purge vs by Purgatorie fires, that their Pilgrimages, their pardons, their vowes, their holie orders, and such other spirituall drunkenesse of their sicke braines, that these be auailable to purchase life. If they will not be reclaimed, let vs rest in the counsels of our God, and say with Iohn: *He that hurteth, let him hurt still, and he that is filthie, let him be filthie still*. It is enough for vs, that Christ is our life, that our life

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life is hid with Christ in God: when Christ which is our life shall appeare, then shal we also appeare with him in glorie. Now while we are in the daies of our pilgrimage, the way that we must walke vnto this life in Christ, is to bee obedient vnto his will. Whatsoeuer be the way that he wil shew vs, and bid vs walke in it; let vs neither decline to the right hand, nor to the left, but go forward in the same. We are not to looke into the world, how our fathers before vs haue walked. Our iniquities, and the iniquities of our fathers shall be bound together. If we bee partakers of their euill dooings. If wee go after Baalims, which our fathers haue taught vs, we shall be fed with the wormwood which our fathers haue eaten. The gouernment of the Church is vppon the shoulders of Christ; he giueth vs the lawes by which wee liue; he ruleth alone in the house of Iacob; his voyce must bee followed. Wee may not now euery one say, we haue a vision, we haue a dreame: God hath spoken by his sonne, and charged all to heare him. Wee may not boast our selues of Saint or Angell, to hearken to newe doctrines which we haue not learned: for God hath not put in subiection vnto Angells, these daies of the Gospell, in which wee are; but vnto Christ, who is made the head of his people, and all things are in subiection vnder his feete: so that this is the way wee haue to walke; Christ is our Lord, let vs receiue his lawes; he is our master, let vs follow his rules; he is our Apostle, let vs heare his Gospell. Let vs obey in all things, and wee shall bee established. This is the glorie that God hath giuen vnto his sonne; he is our lawgiuer, we haue no other.

If we will leaue the stubbernesse of our owne hearts, and obey him: as life is in him, so we shall surelie liue; for the Lord hath not as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed. It is an euerlasting

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uerlasting truth, That to obey, is better than sacrifice: and to hearken, is better than the fat of Rams: for to disobey, is as the sinne of witchcraft: and to change the lawe that is set before vs, this is wickednesse and idolatrie. Let vs not bee wise in our owne conceites, to frame God a religion, such as we will. This is to drawe iniquitie with cordes of vanitye, and to pull sinne after vs, as with carpe ropes. A recompence of such wearie labours, when God shall say vnto vs: Who hath required these things at your hands? Let vs then follow so as wee bee called, and bring into captiuitie euery thought of man, to the obedience of Christ. And the Lord our God for his Christs sake, giue vnto vs, hearts full of humilitie, that wee may thinke him wisest, and rest in his decrees: that we be neuer spoyled through vaine philosophie, and the traditions of men, but harken vnto him, who is only wise, that at the last wee may liue with him, who hath alone immortalitie, and shall fill vs with his glorie for euermore.

Which times, the Lord God bring speedily vpon vs, and finish the dayes of sinne, for his mercies sake, that wee may enter into the heauens, whether Christ is gone before vs, and reigne with him for euer, who is our onely Sauior; to whome with the Father and the holy Ghost, three persons and one God, be all honour and glorie, world without ende. Amen.

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The five and twentieth Lecture, vpon

the 10. verse, and so forth

the residue of the

Chapter.

10 And he is called of God a high priest after the order of Melchisedech.

11 Of whome we haue many things to say, which are hard to be uttered, because yee are dull of hearing.

12 For when as concerning the time, yee ought to bee teachers, yett haue yett neede againe that we teach you what are the first principles of the word of God: and are become such as haue neede of milke, and not of strong meate.

13 For euery one that useth milke, is inexperienced in the word of righteousness: for he is a childe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wises exercised, to discern both good and euill.



I haue heard before, what comparison the Apostle hath made betwene Christ and Aaron: and how the excellencie of Christ is incomparable aboue him in all works of the Priesthood, and our benefite by him vnspokeable greater, as of whome alone is all saluation. The conclusion

of the same disputation, is added now at the tenth verse: And hee is called of GOD, a high priest after the order of Melchisedech: which words doe conclude in short summe, all that hath bin spoke. First, that Christ is our priest, and hath therefore the name of the high Priest giuen him.

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Secondly,

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Secondlie, what kinde of Priesthood he hath: not Aarons, for for it Aaron himselfe was sufficient and appoynted of God: but another spirituall Priesthood, after the order of Melchisedech. Thirdlie, that vnto this Priesthood he was called of God: to this sense and meaning, the words are plainlie set downe in this 10. verse, as you haue heard, of all which wee haue spoken already. Now, because this Priesthood of Christ, after the order of Melchisedech, was not well vnderstood, what kind of Priesthood it should be, of what vertue and grace: therefore the Apostle meaneth more at large to speake of this, that they might vnderstand it; as his manner is often to make exhortation to stirre vp their dull spirits, lest they should heare in vaine: so here in the 11. verse, and after following, he maketh a long digression vnto the beginning of the seuenth chapter, both to perswade them to holde a good vnderstanding of all that hath been spoken, and to prepare them more diligentlie to other things that should be taught, that so they might all glorifie God, in good wisdom and knowledge of the mysterie of his will. And this exhortation he beginneth thus: *Of whom wee haue many things to say, which are hard to bee declared, because you be dull of hearing.*

Here, first the Apostle, the more to stirre them vp diligentlie to learne this mysterie of Melchisedech, how he was a figure of our Sauour Christ, and the Priesthood of Christ was represented in him: he saith, first, that the matter is hard and difficult to be declared, and therefore requireth great heed and diligence.

This place (dearelie beloved) let vs learne well, for it hath many good instructions in it: it is hard, saith the Apostle, and therefore you must adde more diligence to it.

Here first wee learne a good cause, why it pleased God to leaue places in scripture hard to vnderstand, like as other

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other places are easie: for as the easinesse is because none should bee discouraged, but all learne: so the hardnesse is, because none should bee negligent and carelesse: and here in, the Lord hath dealt also mercifullie with vs; for seeing all carelesnesse in reading his word, in which his wisdom is reuealed, is the taking of his name in vaine: our owne profite dooth now make vs take more heed of this sinne: for wee cannot vnderstand or bee edified by it, but with our care and diligence, for so the Apostle here exhorteth his brethren: the thing is hard and difficult whereof wee speake: therefore marke it more carefullic and giue greater heed to vnderstand: this then is a good cause why the Scripture is hard; euen that wee should put farre from vs, all idle sluggish thoughts, and prepare our selues with a good conscience, and great diligence, as oft as either wee heare or read the same: and why should it not bee so? Is there any knowledg and wisdom learned, but by labour and diligence? To plow thy field, to dresse thy vineyard, to keepe thy cattell, to builde thy house, to euerie worke, hath not GOD appoynted care and trauell: no otherwise hath GOD dealt with his word. The papists not knowing this, or else dissembling it, they haue tolde vs another cause why the Scripture is harde, and that is, that either we should not all presume to reade it, or if wee doo read it, yet wee should not presume of any vnderstanding of it, otherwise than the Church of Rome hath taught vs. I doo not speake one word vntuallie of them, not one of them but this day they will confesse it. This they teach: The scripture is harde, therefore euerie man must not reade it: and if any doo read it, yet hee must vnderstand it after the interpretation of the Church of Rome. Here (I beseech you) consider it diligently, and tell me whether in such doctrine there be any reason, truth, or godlinesse: we haue a

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controversie with these men, whether the church of Rome be the church of Christ, or of Antichrist: the cause must be tried by the Scriptures: is it any reason now for them to challenge, that we must believe the Scripture, according to their interpretations? Is not this to make them judges of their owne cause? When the Apostle bad vs trie the spirits, whether they be of God or no: meant he (trow you) we should trie them according to the testimonie of the church of Rome? When the men of Thessalonica tried the Apostles doctrine, whether it were true or no: asked they the judgement of the church of Rome? Surely (dearly beloved) all this is but childish follie; which of vs ever heard of any men, who would be Iudges in their own cause, except those, of whome it is saide: aske my fellowe if I be a theefe: and beside this their vnreasonable talke, haue they any truth in their words? Was there euer true and iust man that claimed this manner of triall? Is it not confessed and agreed vpon among all men, that truth seeketh no corners? And why runne they for defence to their owne darke home, and feare the open iudgement of all men? Learne of our Saviour Christ, who is himselfe, saith he not? *If I should beare witnesse of my selfe, my witnesse were not true: and againe: if I honour my selfe, mine honor is nothing worth: then, it beside the words of his owne mouth, who was the sonne of Dauid, he had had no testimonie, he could haue been no true Prophet: but therefore hee was true, because his heavenly father bare witnesse to him, both in his glorious voice, and in the assured testimonie of the lawe and the Prophets, and in all his miracles, which made it manifest that he was the sonne of God.* If thus our Saviour Christ confirmed his credite vnto men, and offered himselfe to be tried by the Scriptures: what proude people are these, and what proude words are in their mouthes, that would haue no triall of their

1. Ioh. 4. 1.

AA. 17. 11.

Ioh. 5. 31.

Ioh. 8. 54.

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their dooings, but the censure and iudgement of their own mouthes? Againe, this vnreasonable and vntrue speach, that the church of Rome onely must expound the Scriptures, because they be hard; is there any godlinesse at all in so saying? Is it not taught vs many times, that it wee loue, feare, honour, serue God, wee must obey his word, keepe his ordinances, make all his lawes the rule of our life? How then doo they loue God, or what godlinesse is in them, that giue not Gods word credit in it selfe, but make the truth of it, to stand vpon their owne vnderstanding? This now wee knowe: the hardnesse of Scripture is not, that wee should abstaine from reading and hearing it, nor because we should trust the interpretation of the church of Rome, but because we should with great and earnest affection, apply our studie, and pray vnto God to lighten our mindes, that we may be taught of his spirit.

Now further let vs consider yet these words of the Apostle. *Because you bee dull of hearing:* not onelie (as I haue saide) they teach vs, because of the hardnesse of the Scripture, to take more heed vnto it: but also very plainly and manifestly they teach vs, by what meanes the Scripture becometh hard vnto vs: that is, through our dull hearing. And who so euer he be, to whom the Scripture is hard, let him accuse his owne dulnesse; and whosoener blameth the Scripture in this behalfe, hee blameth himselfe, both of slowe eares, and of a faithlesse heart: for, is there any thing more plaine than those woords? Therefore it is hard, because you bee dull of hearing? Take away from the man a deafe eare and a carelesse minde, and thou hast taken from the Scripture all obscuritie and darkenesse: leaue the man in his negligent minde, and thou makest the the Scriptures, as hard as anie darke speache, or riddle: and I beseeche you, the more to confirme your faith in this

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perswasion; marke how often in the Scriptures this is taught vs; that nothing maketh the Scripture hard, but our infirmitie: our Apostle here once taught it before, the word (saith hee) did not profit them, because it was not mingled so then with faith. Saint Peter, when he had sayd of Pauls Epistles, that many things in them were hard to vnderstand, hee addeth: which the vnlearned and the unstable doo pervert, euen as they doo all other Scripture: heere you see againe the Scripture is hard, but you see to whom, and why: to the wicked, because they are waucting minded, and will learne nothing, be it neuer so plaine. S. Paule also speaking of the vnderstanding of the myserie of the Gospoll, saith plainly, it is the Carnal man that perceiueth not the things of God, and in deede hee can neuer vnderstand them, because they bee discerned spiritallic. Our Sauour Christ himselte, being asked this question, why he spake so darklie and in parables, hee answereth thus: To you it is giuen to knowe the myserie of the kingdome of God, but to those that are without, all things are done in parables. could hee speake more plainelie? His word is not hard vnto his children, but to strangers, to infidels, to men without GOD in the world, to those hee speaketh darkely: theri (dearely beloved) this case being so cleere, let vs be bold to say to all that accuse the word of God of hardnesse, as S. Paule hath saide before vs: If the Gospell be yet hid, then is it hid to those that perishe, in whom the God of this world hath blinded their vnbeleeking minds, that the light of the glorious gospel of Christ should not shine vpon them: for otherwise, the secret of the Lord is revealed to those that feare him, and his woord is a lanthorne vnto their feete, and a light vnto their stepps: it is not hard, but as Salomon saith, It is easie to him that will vnderstand: hee is a scorner that seeketh it and cannot finde it. Moses saith, This commandment which I command thee this day,

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day, it is not hid from thee, nor farre off, it is verie neere vnto thee, euen in thy mouth, and in thy heart to doo it. The Prophet Ose saith of the iudgements of God vnto his people, that they were as the morning light. And the Lord saith by the Prophet Esay, I haue not spoken in secret, nor in a place of darknesse in the earth: I said not in vaine to the house of Iacob: Seeke ye me. And if thus the doctrine of saluation were preached, while yet the people were taught by signes & figures; how cleare is it now since the sonne of righteousnesse hath shined in perfect light? what wrong is it to say still, the scriptures are hard, & to make them to be Sphynx his riddles, or the winding Oracles of Apollo, which are the cleare words of the liuing God. I appeale to your owne consciences, all that haue experience, whether haue you found such hardnesse in scripture; or whether do you easilie see how wee are saued in Iesus Christ, and what obedience wee owe againe vnto God. I am sure, there is none of you, that with a single heart haue come to read the scripture, that were euer driuen back with any hardnesse of it. How is it then, and why doo the Papists still crie out of the hardnesse of the word? why see they not this easines as well as we? sure, I will tell you, and the Lord is witnesse, how I tell you true. Those men, they haue come neere vnto God with their mouth, and honoured him with their lips: but their hearts haue been farre from him: and they haue worshipped God in vaine, teaching doctrines which were precepts of men: and for this cause, God hath couered them with a spirit of slumber, and hath shut vp their eyes: and the Gospell is vnto them, as the words of a booke that is sealed, so that, whether they bee learned or vnlearned, they can read nothing. This is the great & hidden cause: their sinnes haue found them out, and Gods iudgements haue blinded them. Another cause, and that I told you before, is, because they would leade vs blindfold

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after the Church of Rome: and this cause I make not of mine owne head, themselves (as I said) will confesse it. For this is a solemne decree in their late general counsel of Trident, the 4. session, the 2. Canon; that it belongeth to their holie mother Church, to iudge of the sense, and intreprétation of the scripture; neither must wee presume to leaue those interpretations, although they were such as were neuer meete to bee openlie taught and published. And their great Doctor Hosius saith thus; if we haue the interpretation of the Church of Rome, although wee see not how it can agree with the words of the text, yet we must beleue it. But are not these (think you) vnreasonable words? if they bee not, examine moe of their witnesses, and at last you shall find it and confesse it, that they are not onlie vnreasonable, but exceeding shameles men, while they hold this; that the scripture is hard, and to be vnderstood after the Church of Rome: for thus they haue termed the scriptures, *dead ynke, a thing without life, a dumbe iudge, a nose of waxe, a blacke Gospel, ynken diuinitie*: these and such other words are witnesses against them to all the world; and their owne bookes are extant: and with what spirit then haue these men spoken? surelie, not with the spirit of the father Dauid, or of his sonne Salomon, who say: *The lawe of the Lord is perfect, and conuerteth soules: it giueth to the simple sharpnesse of wit, and to the children knowledge and discrecion*: nor with the spirit of Paule, that saith: *All scripture is inspired of God, and is profitable to reprove, correct, instruct, and so make a godlie man perfect to euerie good worke*: this is not to call the scripture a waxen nose, or inken diuinitie, but these speeches are much more agreeable to the spirit of the olde heretiques, which said, the prophecies were dreames. But to let their vncomelie speeches go, and to come againe to our purpose. They crie out still, that the interpretations of the Church of

Iliricus, in
norma. cō-
cilij.
Sleyd. li. 23.
Kemp. in
exam. con-
cil. Trident.
sess. 4. can. 2.

Psal. 19. 7.
Pro. 1. 4.
2. Tim. 3.
16.

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of Rome are the sense of the scripture. And would you not now thinke, that these interpretations of the Romaine Church, were merueilous wise, graue, mysticall, seeing they would haue all the world thus to reuerence them? See therefore what they are, and iudge: I will alledge vnto you some of them, in the weightiest matters of faith. You are wise; iudge what I say: these are their most learned explications of all other, in which they boast not a little. Christ saith: *Thou art Peter, & vpon this rock will I build my church*: ergo, the Pope is head of the Church? how groweth this conclusion? forsooth thus: if vpon this rocke Christ will build his Church, then vpon Peter, for Peter signifieth that rocke. If vpon Peter, then vpon Peters successour; for the truth doth cleaue vnto the chaire, and Peter maketh his successour inheritor of all his goodnesse. If to Peters successour, then to the Pope, for Peter was Bishop of Rome. And if the Church bee built vpon Peter, then Peter was chiefe of all other, and so the Pope is head of the Church: if these collections bee not theirs, let me bee reprooued as a slanderer: if they be theirs, then be you wise to vnderstand what their religion is: for all these collections are vtterlie vntue. It is vntue that Peter is that rocke vpon which the Church is built: for our Sauour Christ himselfe saith, he that heareth my words and performeth them, he buildeth vpon the rocke. It is vntue, that what faith Peter had, the same must bee left to Peters successours: for Scribes and Phariseis, buyers and sellers, succeeded Moses and Aaron. It is vntue, that Peter was Bishop of Rome; for he was the Apostle of circumcision, therefore it was vtterlie vnlawfull for him, to be a Bishop among the Gentiles.

Againe, they reason thus. The Apostles say to Christ, *Lord behold, here are two swordes*: therefore the Pope hath both ciuill and ecclesiasticall gouernment: might they not better haue

Cusan ad
Bozmios.
Epif. 2.
Dist 40.
Non nos, in
glossa.

Math. 7 24

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haue reasoned, when Peter would haue vsed one sword, Christ commaunded him to put it vp, therefore no such sword at al belongeth to him. Againe, they say: Christ promisseth to his Apostles, the comforter which shall teach them al truth, therefore the Church of Rome cannot erre: how bring they al the Apostles to the Pope of Rome? how doo they drawe it that was spoken in Ierusalem, two thousand mile out of Italie, that it was ment onelie of the Citie of Rome? Againe, they say, the sinne against the holie Ghost, shall neuer be pardoned, neither in this world, nor in the world to come: *Erge*, there is a purgatorie: such are their proofes in their greatest mysteries. And is not this (trow you) a miserable doctrine, which hath no plaine and direct scripture, but by such wrested & strange expositions can onlie be prooued? And this I speake of their best expositions, which to this day they hold and reuerence: but infinite other expositions they haue, and in times past of greatest accompt, for they are written in their Masse bookes, their Portesses, their Pontificalls, their Legends, their Decrees, their Counsels, their lawes, that you may be sure they were expositions of generall consent & greatest force, how so euer now some would dissemble them: and these are such expositions, as I assure you, and I beseech you to beleue it, for before the liuing God you shall find it one day true: the mad men in Bedlem cannot speake more foolishlie: they reason thus. Peter drew his sword & cut off Malchus eare, therefore the Pope is head of the Church. The world was finished in seuen daies, therefore none must marie within seuen degrees of kintred. God made two great lights, the Sunne and the Moone, therefore as much as the Sunne is brighter than the Moone, so much the Pope is greater than the Emperour. The Prophet saith, behold the face of thine annoynted: this, saith the pontificall, is a Bishop

Vide pet.
Gra. to. i.
conc. to. to

Anton. in
sum.
Par. 3. tit. 22
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shops praler ouer the Popes Legate, when he kneeleth before the Altar. Behold I send my messenger to prepare thy way before thy face, saith God by his Prophet Esay: the pontificall vseth this as a prophecie fulfilled, whe the Popes Legat meeteth the Emperour, to receiue him into any Citie. I haue found Dauid my seruant, and annoynted him with holie oyle. My loue is beautifull among the daughters of Ierusalem. This they applie to Kings and Queenes when the Cleargie receiue them personallie into their Churches. The Prophet saith: sprinkle me Lord with ysop and I shalbe cleane: that they applie to the Priest sprinkling with holie water. Lift vp your head, O ye gates, and ye euerlasting dores lift vp your selues: that is, when the Clarke openeth the Church doore for the Priest to come in with the Crosse on Palme Sunday. Ten thousand such applications and expositions are in their bookes, such (I say) as I thinke no bedlem man could deuise more vaine & foolish. Now, if any of them bee ashamed of these doings, I pray GOD that shame may bee the triall of their countenance, which testifieth against them, and so bee in them a good colour of repentance: if they will not bee ashamed, then the wrath of the Lord is not turned away, but his hand is stretched out still, till he make their madnesse knowne vnto all the world, & make them a hissing among his people, who haue so prophaned his word of life. And thus much touching the hardnesse of the scripture, which the Apostle heere speaketh of.

It followeth in the Apostle: for whereas considering the time you oughte to bee teachers, yet haue you neede againe that wee teach you the first principles of the word of God, and are become such as haue need of milke and not strong meate: this is the cause why the Apostle said they were slowe of hearing, because they had profited no more in knowledge: a great while the Gospel

33. q. 3.

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Gospel preached and professed among them yet they are so ignorant, that they knowe not the principles of their Christian faith. Wee haue had a great while the Gospel preached; wee might haue been by this time Doctors, if wee would haue learned, I say not euery day, or weeke, or moneth, but euery yeare a little: and what a shame is it for vs, if yet we be ignorant in the principles of faith? How many Sermons haue wee heard, or read in vain? how many times haue we made the sower to sowe his seed in the high waies, or among the thornes, and stones? If in 15. yeares, we be scarce past our A. B. C. when doe wee hope that the secrets of the word shall be revealed vnto vs? Are so many yeares so small a portion of our life, that we may giue them to vanitie and learne nothing? The Lord grant that we may better looke vnto our selues: and seeing euery day taketh away part of our life, and maketh this earthlie tabernacle more to corrupt, let euery day bring increase of knowledge, and adde to our life, that when our course is runne, our faith may bee kept, and wee may finde the crowne of righteousness, which God hath laid up for those that bee wise of heart. Or, if this counsell of the Apostle will not perswade vs, but by leaseure in fifteen yeares to come wee will learne hereafter, I assure you, our graues will witness many of vs in our waies, while we are yet dull in learning, and when then shall be that time in which wee will enioye our knowledge? Let vs looke therefore to our selues, for I am afraide this sharpe rebuke of the Apostle, is as iust against vs as it was against them, and it must needs make vs at last ashamed, except it make vs in time repent our sluggishnes.

And here by the way, I beseech you to marke well this place, so for the difference of the spirit of truth and the spirit of error. The Apostle checketh the people, because they be

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bee so dull of hearing, that the word of GOD is hard vnto them, which ought to be most familiar and easie. He rebuketh them of ignorance, that in so long time they haue not learned to be Doctors in Christianitie, able to teach others. He threatneth them, that if this great sinne be not amended, let them looke for no other, but that vengeance and wrath shall be a recompence vnto them. Thus the Apostle saith: but what saith the false apostolicall man, the Pope of Rome? forsooth, he praiseth them of great modestie, that will not presume to reade the scripture, as those which are darke and obscure writings: he alloweth well of learning nothing, and after many yeares, to bee neuer the wiser; for ignorance (saith he) is the mother of deuotion. He blesteth the men that haue no wisdom in them, and though they knowe not how to giue account of their faith; yet he bidde them beleeue as the Church beleeueth, and they shall be saued. Can any thing bee more contrarie to other, than the Apostles doctrine is contrarie to this? why then doe we not yet cast him off for shame, and bid, sic vpon the beast, that speaketh so presumptuously against the word of God? let him and his foolishnes perish together; but let vs learne the knowledge of the Lord.

It followeth. For euery one that vseth milke, is inexperienced of the word righteousness, for he is a babe. The Apostle before, prouoked them to diligence: first, because otherwise the scripture would be hard vnto them. Again, because it was a shame, after so long time to haue profited so little. Now, he exhorteth them by shewing the great hurt which shall be vnto them by their ignorance and rudenesse: and saith, that while they are such, they can neuer knowe the precious and hid treasure of righteousness, which Christ hath giuen onely to those that are wise, and haue learned his blessed Gospel. For better vnderstanding of this, you

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you must knowe this figuratiue speech of the Apostle, of milke and strong meate: by milke, he meaneth the generall principles of doctrine, as himselfe after declareth, as of repentance, of faith in Christ, of baptism, of the resurrection, and such like, set out brieflie in generall termes, and according to the capacitie of children, with which they are prepared to the Kingdome of heauen, and must still grow vp in more vnderstanding, till they do see with all the Saints, the height, the depth, the length, the bredth, of Gods vnsearchable goodnesse in Iesu Christ, which the Apostle calleth here the word of righteousness. Now, if we will abide still in our first instruction, and when gray haire shall be mingled with our blacke, yet then still we will be children in vnderstanding, the Apostles words shall be iustified in vs, wee are not meete disciples of the excellent knowledge of the Gospell: for he that is still at his milke, hath not yet tasted of the word of righteousness, which is strong meate.

And it followeth in the Apostle. For strong meate belongeth to them that are of perfect age, which through long custome haue their wits exercised to discerne good and euill. In these words the Apostle maketh it more plaine, what is milke, and what is strong meate, and why they are so called: that is milke, which agreeth to beginners, and such as haue little experience: that is strong meate, which is for old practitioners, and such as haue wisdom to iudge betweene truth and falshood. And thus much brieflie of the sense of the words: out of which, what instructions we haue to gather for our owne edifying, I will speake more at large, God willing, the next time. Now let vs pray, &c.

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The sixe and twentie Lecture, vpon

the 13. and 14. verses, before men-

tioned, and so forth vpon

the 1. and 2. verse of the

sixth Chapter.

13 For euerie one that vseth milke, is inexpert in the word of righteousness: for he is a childe.

14 But strong meate belongeth to them that are of age, which though long custome haue their wittes exercised, to discerne both good and euill.

CHAP. VI.

1 Therefore, leauing the doctrine of the beginning of Christ, let vs bee led forward vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God.

2 Of the doctrine of baptism, and laying on of hands, and of the resurrection from the dead, and of eternall iudgement.



We haue heard alreadie, what reprehension the Apostle hath hether to made, of the slacknesse of the people, in learning the mysteries of Gods word. First, because they haue beene so carelesse, that they haue made the word hard vnto them, that they cannot vnderstand it: where I tolde you, that who so euer hee bee that accuseth the Scripture of hardnesse, the Apostle concludeth against him, that he hath a hard and dull heart. Secondarily, hee rebuketh them in respect of the time, which hath been so long, that they might now haue taught other, yet they need

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to bee taught themselves, yea euen the beginnings. And here I with vs to looke well vnto our selves, for all men knowe how long the time hath been, in which the Gospel hath bene preached vnto vs, and how little wee haue profited, God knoweth. Thirdly, he blameth them for their slacknesse, because by it they spoyle themselves of a great treasure: for while they be thus rude and ignorant, the word of righteousness, that is, perfect knowledge, can neuer be taught vnto them, neither can they be partakers of the excellent knowledge of the Gospel of Christ: but it is vtterly impossible, euen as it is for children to eat strong meate. Then he sheweth who be strong, euen those that haue their wisdom perfect, so that they can iudge betweene good and euill.

To this purpose are these last words of the Apostle: *Euery one that useth milke, is inexperienced in the word of righteousness, for hee is a childe: but strong meate, is for the perfect, which through long custome haue their wits exercised, to discern both good and euill.*

First, we haue here to learne this principle of Christianitie: hee that is rude and ignorant, cannot apprehend the excellent knowledge of the Gospel of Christ: that is, he that can say no more but this: I beleue in one God: wee must repent vs of sinne, we are saued by faith: we must worship God in spirite and truth; wee are baptised in the name of the Father, the Sonne, and the holy Ghost: we beleue the resurrection of our bodies: wee looke for eternall life; and such like confessions in general words: though, where this is confessed with a single heart, and a minde willing to learne more, GOD may and will, for his Christs sake, accept it vnto saluation; yet wee that haue receiued of the Lord, both time, and abilitie, ought more exactly to vnderstand; if wee will not be despisers of the manifold graces of

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of God; as for example, the childe is taught, that there is but one God and aboue al, & to worship him alone, whom hee confesseth in three distinct persons, the Father, the Sonne, and the holy Ghost. Surely, a young Christian man, which with this faith should humble himself before God, and crie: *Our Father, which art in Heauen*: no doubt, God would heare his prayer: yet notwithstanding, seeing this mysterie is not only taught in generall termes, but is set out also in more particular points, in knowledge of all, we must looke for the fulnesse of our comfort and reioicing, that now wee haue in God. Thou saiest, I beleue in God the father almightie; thou saiest well, and it is a holy confession, if thou haue heard no more; but if thou hast also learned, that God is a spirite, not of the nature of man, not like vnto the idols of the Gentiles, nor like vnto any creature that thou hast heard or scene: but a nature of maiestie and glorie, incomprehensible and aboue the thoughtes of man; then thou oughtest heere to exercise thy senses with wise meditations, how great & glorious the Lord is, whom thine eye cannot see, thine heart cannot conceiue, no creature in Heauen or earth can resemble vnto thee: so thou shalt learne obedience; to say vnto thy senses, and vnto thy naturall heart, what haue I to doo with you? All carnall cogitations and thoughts of man, be they neuer so high, of Kings and Emperours, of gold and pretious stones, they are vile and filthy to carie into heauen; if thine imaginations will resemble them to the God of glorie, thou doost but fill thy soule with corruption and rottennesse; thy fleshlie thoughts shall breed an vnbeleeuing heart, and thou shalt bee the foole which searcheth the maiestie, till hee bee ouerwhelmed of the glorie; for thy God is a spirite, and in spirite and faith thou canst onelic see him. Thou shalt now hate and detest the Idoll and Idoll maker, which

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haue fashioned thy God like vnto an olde man, with a gray beard, which haue made him sitt as in a chaire of estate, and giuen him Angels in gold and siluer, and flaming fire to sitt about him: this is shame about all shames. To say vnto the King, thou art a slave: and vnto the nobles of the earth, ye are villanes: they bee words of honour in comparison of this vnspokeable sacriledge to say vnto God, thou art like a man. Againe, when thou saiest, thou belecuest in the Father, the Sonne, and the holie Ghost, thou saiest well, and acknowledging in thine heart, three persons and one God, in a myserie which thou canst not expresse, thy faith is accepted. But when thou hearest, the father to be called the God of all grace, the author of life, being, and inouing: when thou hearest the sonne called the shining brightnes, and ingrauen forme of the father, of whose fulnesse wee receiue all increase of grace: when thou hearest the holie Ghost called the comforter, the spirite of sanctification, the pledge of thine election: when thou hearest that the father hath eternallie begotten his sonne: the sonne eternallie begotten of the father: the holie Ghost eternallie proceeding from them both: in all this shal we learne nothing for more cleare knowledg of our faith? Shall we not here confesse, the person of the father to be the beginning & fountaine of all goodnes, glorie, life, and immortalitie, that we our selues and whatsoever is vnto vs happie and blessed, all is opelle of his free grace and mercie? Shall wee not confesse that truelie and naturallie, hee is the father: and because, he hath eternallie begotten his sonne, that his sonne is one GOD with him without beginning? And shall wee not humble our soules, saithfullie to beleue this, and neuer to sear, he or inquire of, how it is? For our vaine and corruptible hearts, how can they see eternall and euerlasting things? And because the sonne is the image of his Father, shall wee not

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not learne that wee knowe nothing of God, nothing at all of his nature, godhead, maiestie, working, will, power, honour, life, and continuance for euer: nothing (I say) but what we haue seene and heard in Christ his sonne: for hee is the shining brightnesse of his glorie. What haue I to doo with men, or with the children of men? What counsell can mine owne heart minister vnto mee, I must robbe the sonne of God of his honor, or I must confesse I knowe nothing of God, but in him onely. Againe, if of his fulnesse we receiue, wee haue no fellowship with God: but in him, all grace, mercie, life, and immortalitie: to him it belongeth, of him wee haue it, and for his sake it is giuen vnto vs. So likewise, when the spirite is saide to be our comforter, to proceede from the father and the sonne: we confesse hee is one in nature & godhead with the father and the sonne, in personall substance, proceeding eternallie from them both, and because eternallie, therefore incomprehensibly, which wee beleue in faith, and will not search by reason: onelie we waite and reioyce in hope, till God strengthen our eyes to see his maiestie, and then our hearts shall be wise to comprehend this distinction of the persons. Now, this spirit being our comforter, we acknowledge that it is the person of the holie Ghost, which putteth his grace into our hearts, to make vs wise, faithfull, holie, and so scaleth vnto vs in full assurance, our inheritance that is in Iesu Christ, according to the free purpose, and good will of God his father. Besides al this, to confesse the humanitie of our Saviour Christ, how in his owne person he hath borne the punishment of our sinnes, and overcome the diuell, who held vs in bondage: how hee hath sanctified our nature in himselfe, and made it meete to stand before the presence of God, onelie by faith, freelie giuing vs his blessings. These and manie other things taught vs in the Scripture, to our exceeding

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comfort, shall we neglect them, and learne onelie the confession of children: I beleue in God the Father, God the Sonne, & God the holy Ghost, three persons and one God? Sure if wee will doo thus, I see no other, but that the little Children through Gods infinite mercie, shall bee saued, in the little knowledge that they haue learned: and wee by his iust iudgements worthie to bee condemned, for his manifolde wisdom which we haue despised. Then (dearelie beloued) if we will not alwaie bee children, neuer learned in the word of righteousness: let vs not onelie holde the generall principles of our faith, but so farre also as particular points are taught and mentioned, let vs wisely learne them, till wee may feele in our selues good increase of Gods spirit, to loue him, to feare him, to walke before him, with all our heart and in all the waies which hee hath appointed for vs.

Now in the words following. *But strong meate is for the perfect, which through long custome haue their wits exercised to discern betweene good and euill.* Here appeareth, as I saide, who are children and who are strong: they are children which haue not yet had triall and experience whereby they might bee rooted in faith, and confirmed by knowledge against all falshood and error: which kinde of childhood, Saint Paule telleth the Ephesians, at the last we ought all to leaue off, and grow vp in the vnitie of faith, and of the knowledge of the sonne of God, into a perfect man, and to the full measure of our age in Christ: that we be not alwaies children, waivering and carried about with euerie blast of doctrine by the deceit of men with craftinesse, which lie in waite to deceiue. And as this is a plaine description of Children: so, as plainelie here the Apostle sheweth who are perfect men: euen those that are able, with wise senses, to iudge between good and euill: that is, who haue their mindes lightened with the word of

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of God, so that they are able to trie what is acceptable and well pleasing vnto God. Now (dearelie beloued) if these words be plaine enough, giue mee leave to beseech you in this plaine case, as Paule beseeched the Corinthians in the like. *My brethren, be not children in vnderstanding: be children in malice, but in vnderstanding be of perfect age:* and if you see the plaine and manifest meaning of the Scripture, what it is, be wise, and beleue it: and confesse this, that wee ought to be learned in Gods word, so that we haue good ground of our faith, and be able to confute falshood. As now in our owne daies, wee see the Pope claime authoritie, that hee can dispense against the word of God: but if our wits be exercised in the knowledge of the word of truth, we doo see where the sixe tribes of Israel do curse such presumption. In the 28. of Deuter. vpon mount Eball, Ruben, Gad, Asher, Zebulon, Dan, and Nephthali, they pronounce a decree: *Cursed be he that confirmeth not all the words of this booke, and all the people shall say, Amen.* If to confirme and ratifie, be not to repeale or giue contrarie dispensation, then all the Israel of the Lord must accurse his blasphemie, that wil dispense against the word of God. Wee see, the Pope vseth a triple crowne, & challengeth honour aboue Emperours & kings: but if we haue learned the commandement of christ, and are lightened by it, to iudge between good & euill: when Christ saith, *Kings of the nations reigne ouer them, and their rulers shall be called gracious Lords:* but it shall not be so among you: we must needs knowe the Popes pride is intollerable, which taketh such honour vnto himselfe.

We see how they cry against vs the Church, the Church: and make vs beleue that they are the Church, and they cannot erre: but if wee bee exercised in the Scripture to discern between truth & falshood, we know that Christ hath built his Church vpon the rock, which rock is not Peter

Luk. 22.29.
Anti-
christian
pride.

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Matt. 7. 24.
Matt. 16. 18.

Eph. 2. 20.

and his followers in Rome (as the Pope expounded it) bade our Saviour Christ say, he that heareth his word and obeyeth it, hee is the wise man that buildeth upon the rocke, and neither stormes, nor tempests, nor the gates of hell shall preuaile against that building: and Saint Paule saith, the foundation of the rocke upon which wee be builded is the doctrine of the Apostles and Prophets. And who so euer cometh vnto vs, and bringeth vs not that doctrine, though they say they be Apostles, yet they be liars; and though they say they be the Church, yet they are an assemblie of theeuers and mutters. Let vs then be wise at the last, it is no ignorance, it is perfect knowledge: it is not infancie, it is ripe vnderstanding, that must commend vs vnto God. And marke it well, that you may know what God requirith of vs. That which is here translated, long discerne, the apostle calleth it vs; that is, a knowledge with long studie and practise learned, as lawe in the iudge or counsellor, as physike in the learned expert physitian, so must diuinity be in vs. Again, he saith, we must haue our senses exercised, it is not enough to knowe, nor to knowe much, but wee must bring the practise of it into our life, neither concealing our knowledge, nor withholding our obedience: but with minde and bodie testifying our faith, till experience teach vs, that Gods spirit hath the victorie in vs. Lastly, he saith, wee must be able to iudge betweene good and euill, or as S. Paul teacheth it, able to trie the difference of things one from other: that is, that wee may knowe how to discern betweene Gods wisdom, and mans vaine inventions; betweene truth and falsehood; betweene vertue and vice: not as the manner of some is, that still bee babes, and worse than babes, with whom if you will reason of their religion, to perswade them by the word of truth, they will

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will say, I am noo booke learned, I cannot dispute with you, let me alone with my faith; other men haue been as well learned as they be now, I am sure they beleued otherwise: are not these miserable people? & are not they more miserable, which thus haue seduced them, and shall not vnderstande God this day, who hath saved vs from such vnspakable madnesse; both of the cursed teacher, and of the stretched disciple: yes (dearely beloved) let vs thank God, and let vs leave the blind leaders of the blind: & let vs pray, that God would giue vnto vs according to his glorious riches, the strength of his spirit in the inner man, that by faith Christ may dwell in our hearts, and wee may apprehend with all the Saints, the height, the breadth, the length, the depth, and knowe the loue of Christ, which is aboue all knowledge, and is filled with the fulnesse of God. Now it followeth in the same Chapter, therefore, leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead works, and of faith towards God. In these words, the Apostle first maketh the conclusion of his exhortation, therefore let vs leaue the beginnings, and go forward vnto perfection. In the words following, he sheweth by particular paynts what is this beginning, beyond which wee must go, that we may bee perfect, and he numbereth foure paynts, repentance from dead works, faith towards God, the resurrection of the bodie, & eternall iudgement, which principles were learned and confessed of Christian mens children, in the day of their confirmation, of Gentiles that came to the faith of Christ in the day of their baptism. In this meaning, some thinke hee calleth these forenamed paynts, the doctrine of baptism, and laying on of hands, meaning thereby, that seeing this confession and knowledge is in vaine, when it is not retained into the fellowship

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lowship of the Church, to be partakers of their mysteries; how ought we of all ducts to growe vnto greater knowledge and wisdom, when now many yeres we haue been of the Church, and daylie taught all the counsels of God? or, it may bee, that the Apostle here toucheth the manner of Catechising, used thow in Churches, for instruction of children; in which they were taught especially these six principles of religion, what they are, and how they should learne them; that is, Repentance, Faith, Baptisme, Laying on of hands, the Resurrection, and Eternall iudgements which things being first learned of them, and giuen vnto them in bookes, such as our Catechismes are, the Apostle may seeme to speake thus: Let vs not alwaies be beginners: when we were yet children, we learned these six things so long time hearing the word preached, and religion more perfectly taught vs, how shall we be blamelesse, if we learne no more? By which words, the meaning of the Apostle is, to giue vs no time of rest, when we should thinke we were wise enough, we neede learne no more: but as long as God continueth our life, so long we should continue our studie, still to knowe more of his vnsearchable wisdom and goodnesse.

Touching the learning of these things, to bee milke and meate of children, I tolde you before by some examples, how we might vnderstand it: it is milke, to knowe these things in the simplicitie of the words; it is strong meate, to bee able to distribute them into euery part, and applie it to our selues in our life. Repentance, wherof he first speaketh, hath beene a sorrowe and purpose of amendment, as these affections can be in children, which is, to be grieved, or weepe, for a thing done, and to beware afterward for feare of the like: but be wise and graue man, that hath profited in the schoole of Christ, his sorrowe sinketh deeper:

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deeper: he remembereth by good accompt, what things the Lord hath done for him, how hee hath blessed him, from what present perils he hath saved him; so how againe himselfe hath beene ever vnthankful, unworthie of the least of all Gods mercies: yea, by many speciall crimes, deserting wrath and anger: which thoughts doo worke in him a troubled spirit, and peeuish soule: so that, not onlie teares, but the state of the whole bodie, sheweth the griefe of his mind; and not the bodie onlie, but in all his life it worketh great care, much praying, anger with our selues, feare, desire, zeale, punishment also, that by iudging our selues wee may preuent the iudgement of God: it maketh vs detest our sinne, and the remembrance of our sinne; as in the Acts of the Apostles, they burne their books of sorceries, which were of great price and value: and as S. Iude saith, they hate euen the coate spotted with the flesh: and according to this is the amendment of their life, with all loue and desire. If they haue been extortioners, they will make restitution; if they haue been vsurers, they will giue backe increase; if they haue giuen their hands, and knees, and members of their bodies, to the Popish Masse, with all their strength now againe they will detest it, and make it knowne, they hate their first sinne: this manner of repentance, is strong meate of perfect men.

The second poynt here spoken of, is faith toward God, of which, so much as may bee apprehended of children, is called milke; as to beleue that God the father of his great loue, gaue his onlie begotten sonne Iesu Christ, to be made man, who in his bodie might fulfill all righteousness, and beare the punishment of sinne, which also by the power of his spirit he overcame, and hath gotten eternall redemption, for all that shall beleue. But so to examine this faith wisely, and according to scripture, that when we finde the beginning

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beginning in God the father, the work in God the son, the applying and bestowing of it in the holy Ghost: and when we be wise, to distinguish these graces in euery person that we see, divide them not as taking away from the one what is his, but as taking away from the other what is his: what is his, especially we give to the father: this I say when we have so learned, that we see all the glorie of sauing health is in God, no merite or desert in man, but that without the lawe, the righteousness of God is open vnto vs, witnessed by the lawe and by the Prophets, then we be perfect to feede of this strong meate, that faith alone iustificeth. Againe, when we knowe that this is the gift of God, with whom there is no change, nor shadowe of change, but he is constant in his loue for euer: when faith hereof taketh boldnesse, that neither height, nor depth, nor life, nor death, nor Angels, nor principallities, nor powers, nor any creature shall euer bee able to remooue me from the loue with which God hath loued me: this assured boldnesse is the meate of the man of God, who is perfect in faith. Likewise baptism, the third thing here mentioned, the milke of it, is to knowe, that by it they be sealed into the covenant of Gods grace and mercie, which he hath to the fathers and their children: but to knowe by this, how to bee baptised into the death of Christ, that as he is risen againe from the dead, so we should walke in newnesse of life: that is, to knowe that our baptism representeth vnto vs, the free forgiveness of our sinnes, washed away with the blood of Christ. While as he died, and was buried for our sinnes: so we also should die vnto sinne, that it haue no more rule in our mortall bodie: and as he rose againe from the dead, so that death hath no more rule ouer him: so we should after liue in newnesse of life, offering vp vnto God, our bodies and our soules, who hath redeemed them, and purchased

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sed them vnto himselfe. To know all this according to the scripture, is the perfect knowledg of our baptism. Imposition of hands, that was a solemne ceremonie used with prayer, in which it was declared, that the parties were accepted of God into his Church, according to the faith of Christ; which then they professed: this was the milke which children had feed on. But to see in it a freed and bold profession of faith, before all men to be holden, and a holie vow, or promise, in which they bound themselves to perpetuall holinesse, by the laying on of hands, as by a solemne oath, to haue it witnessed of the Lord they were his children, and to witness it in themselves, they would abide the temples of the holy Ghost: to be short, to promise a performance of all, what soeuer was hoped in vs, in the day of our baptism: this is the strong meate. And this which this day ought to bee practised, as a thing verie profitable in the Church of God, it is miserable defaced by the Papists: for where it was in the Church of God an vse, that Christian children should bee taught the principles of faith, which when they had well learned, & could giue a good accompt of their faith, then in the open congregation, with prayer and laying on of hands on their heads, they were declared, to bee receiued as partakers of the graces and sacraments of the Church: this good order the Papists haue chaunged, and made them a sacrament of confirmation, onelie by the Bishop to bee ministred, and by him to little children of no knowledge, to whom he giueth a newe godfather or godmother, which should speake for them when they cannot speake for themselves. And whereas in the scripture, this hath been euer a ceremonie, in solemne blessings, in sacrifices, in admitting ministers, in giuing spirituall gifts, and no where used but onelie with prayer; this order seemed base to them, that knewe no end of their owne inuentions: and

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and they would needes haue Croffes, Tapers, Oyle, Miters, Surples, &c. without which there was with them no confirmation: thus, in this as in all things, prophaning the holie ordinance of God.

The resurrection of the bodie, another poynt here mentioned, was for children, that they might knowe their bodies should not die, as the bodies of beasts, to consume in earth and not returne: but that they should rise againe at the latter day, and their owne bodies should bee made immortal: but in this also, to see the glorie, what a bodie it is which shall live for ever, which shall bee made like to the bodie of Christ, which shall bee made able to stand in the presence and behold the glorie of GOD, which shall bee set free, from sorrowe, care, sicknesse, death, and all aduersitie.

This mystrie which the Angells of God desire to behold, when we can wisely see it, and knowe therefore we are but pilgrimes and strangers: another countrie is our owne, which God hath made and not man, in which wee set our heart, with all the delight and pleasure of it, in this to reioyce: this is the strong meate with which the hope of the resurrection feedeth perfect men. Last of all, here is mention made of eternall iudgement, which was taught to children, that they might knowe, when all bodies should arise againe, then the Lord would set a day of his iudgement, in which he would iustifie and crowne with immortal glorie, all his children, and cast out into darknesse and endlessse condemnation, all the wicked and reprobate. But, so to haue knowledge of this iudgement, that wee now behold in faith, how the Sonne of man shall come with maiestie, and all his holie Angells with him: how he shall come with a great crie, with the voyce of an Archangell, & with the blast of the Trumpet of GOD, that all creatures may

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heare his voyce, to restore againe the bodies that they had consumed, so that all nations and kindes of men, should stand at once before him, of which hee shall make separation on his right hand, and on his left, to fill the one with life and glorie, and put songs into their mouthes of everlasting ioy, and to condemne the other in hel and death, with shamefull crying and gnashing of teeth.

To know this with vnspeakable comfort, and long looking for of all the promises of GOD, and with feare and trembling at all his heauie threatnings: this is thy strong meate of eternall iudgement, which the Lord God of spirits graunt vnto vs, for his Sonnes sake, who must needes be vnto vs a mercifull Iudge, if we doo rest in him as in our onlie Sauour. The time is past. Now let vs pray, &c.

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The seven and twentie Lecture, vpon the
first of Corinthians, chapter 13. and 6. verses.

And this will we do, if God permit: and we will be
loose, if it is impossible that they, which were once lightened, and
haue tasted of the heauenly gift, and were made partakers
of the holie Ghost, and haue tasted of the good word of God, and of the powers
of the world to come, should be renewed againe by repentance, for
if they fall away, should be renewed againe by repentance, for
if they fall away, should be renewed againe by repentance, for
if they fall away, should be renewed againe by repentance, for



We haue heard before, the Apostles exhorta-
tion that wee should goe forward, and what
poynts of religion he set downe meete for
children, beyond which wee must goe, to
knowe all the mysterie of God and Christ.
And in these poynts heere mentioned I told you, as the ge-
nerall knowledge of them was milke; so yet exactlie out
of the scripture, to vnderstand them as we are taught, euen
that also it is strong meate.

The Apostle now goeth forward, and saith: And this
all we will doo, if God permit, that is, by the grace of
God, we will go forward, wee will not bee alwaies dull of
hearing, and children of vnderstanding. These words are
an encouragement vnto them, that they should not bee dis-
comfited: for God would no doubt haue mercie vpon
them, to giue them vnderstanding hearts, & learned minds,
to apprehend and see the great saluation of the Lord. Then,
to the end that they should not receiue the graces of God in
vaine, but vse indeed all these good gifts to their own good
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benefite, he addeth, be cause of the great rebellion of some,
and hard hearts that are not easily led, another reason vnto
his words, which is full of feare and terrour, assuring
them, that the Gospell cannot bee preached vnto them in
vaine, but of force it must needes haue his fruite, and bee a
sweete sauour vnto God in Christ, either of life vnto life, if
they will beleeue and hearken: or else, of death vnto death,
if they will be despisers. To this purpose, he saith: for it is
impossible to those which are once lightened, and haue tasted the
heauenly gift, and haue been partakers of the holie Ghost, and haue
tasted the good word of God, and the powers of the world to come:
if then they fall away, that they should againe be renewed by repen-
tance: crucifying againe vnto themselves, the sonne of God, and
making a mock of him. With these words, no doubt, hee
would shake off from them, all carelesnesse and fleshly secu-
ritie, which were sunke deepe in some, and whose sluggish
dulnesse was not healed without sharpe medicines: and
therefore, he vseth these words verie forceable, and sharper
indeede than any two edged sworde, to prick the consci-
ence that was nigh-seared vp.

Now (dearelie beloued) that wee may vnderstand this
Scripture, and make it vnto vs a good comfort, which
might seeme otherwise a heauie threatning: let vs consider
in it, these two things: first, the purpose of the Apostle for
which he speaketh it: then, themselves what they signifie.
The Apostles purpose, is, to stirre vs vp, desirously to heare,
diligently to learne, wisely to increase in knowledge, and
obediently to practise that wee haue learned: for this pur-
pose it was first spoken, to this end it is now written: if
then it haue in vs this work, and bring forth this fruite,
wee haue been profitable hearers, and it is vnto vs, the Gos-
pell of health, and the word of life. Let vs then, not bee as
our forefathers were, slowe of hearing: let the word prea-
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ched, be mingled vnto vs with faith: let vs vse it to the glorie of God, that knowledge may increase, and righteousnesse may abound in our life: and for our partes it skilleth not at all, what this great and heinous sinne should bee, of which the Apostle saith, man can neuer repent him: for be it what it will, it is none of ours. This sinne is the sinne of those, that haue despised knowledge: but we are desirous to learne more. This sinne is of the contemners of the crosse of Christ: but the delight of our life is in it. This sinne is of men, that haue made the world their God: but God, whome we serue, hath had mercie vpon vs, that wee account all the world but doun, to the end we may winne Christ: and therefore, what so euer this sinne be, God himselfe beareth vs witnesse, it is none of the sinne which wee haue committed: and where so euer they dwell, that are in this condemnation, their tentes and tabernacles are not neare vs. And is not this a great comfort, and a singular light rising (as it were) out of darkenesse: that where there are such sinnes, as euen the remembrance of them might make our bones to tremble, by their description we know them, that they are as farre from vs, as the East is from the West, so that wee neede not feare. Neyther speake I this of mine owne head, but by good warrant of the Apostle himselfe, and by the woord of the holie Ghost: for after this heauie threatning, saith not the Apostle to them immediatelie, and saith hee not to vs this day, that because wee haue loued Gods Saints, and haue reioyced to glorifie his name, our state is faster knit vnto saluation, and these heauie things shall neuer come neare vs? In this perswasion of perfect hope, wee may stand boldlie vnto the latter ende, the scorers and despisers, of whome you shall heare more hereafter, let them looke, and beware of vnrepentaunt sinne. And thus farre of the purpose of the Apostle,

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Apostle, by which wee being confirmed, that though wee should fall through many infirmities, yet we can neuer fall away.

We may now more boldlie examine the woords, to learne as GOD shall instruct vs, what this sinne is: let vs therefore come vnto the words. *For it is vnpossible, that they which are once lightned, &c.* We see here how the Apostle setteth out the sinne against the holie Ghost, shewing who they are which commit it, what the sinne is, and what ende it bringeth. But before wee further examine it, I must admonish you of two contrarie faultes, which are common vnto vs, in speaking of this matter. The one is too much carelesnes, the other is too much feare. Some of vs scarce hauing any conscience at all, or any reuerence of Gods secret iudgements, being altogether children, and more ignorant than children. If at any time talke bee of diuinitie, streight with careles hearts, and venturous tongues, they are vp with predestination, or with sinne against the holy Ghost. To these men I say: it were better for them, that they had neither tongues in their heads, nor hearts in their breastes, than that they should continue in this vnreuerend and most vngodly vsage: for what doo they else but blaspheme the eternall wisdom of God. At all his words we should feare and tremble: yet at his greatest mysteries, wee are carelesse and mockers. The knowledge of his predestination should cast downe our proud reason, euen to the ground, to confesse before him, that all his iudgements are vnsearchable, and all his waies are past finding out: yet wee like fooles, who though we were braide in a morter, yet would not our foolishnesse depart fro vs: so foolishly we examine the high iudgements of God, to make the agreeable to our blockish reason. Likewise, the sinne against the holy Ghost, which is mentioned to make vs feare, that wee bee not despisers of the graces of

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God: but that we would loue him, and learne all his iudgements, whereby we might assure our selues of his fauour, that we cannot possibly sinne against his spirite, but whether so euer wee fall, hee would raise vs againe: as though this pleased vs not, we make no ende of questioning, whether it be this sinne, or that sinne: when in deede, at all sinnes we make but a mock. This fault (dearely beloued) I beseech you take heede of: pray, that you may cast it from you: then no doubt, in this our matter, the truth which we seeke for, in feare and reuerence, God will reueale it vnto vs. The other fault I spake of, and of which we must take heed, is too much feare: for some of vs, and they of the best of vs, on whome God hath shewed singular mercie, greatlie to humble them so that they couer their faces, and hang downe their heads at the remembrance of their sinnes, and hunger and thirst after the righteousnesse of Christ, they would not haue this spoken of at all, and euerie sounde of the sinne against the holie Ghost dooth wound them as it were to death, for feare lest themselves should bee holden in this transgression. To these men what should I say: nay, what can I say? for the summe of all Christ hath saide, and spoken truelie vnto them: *feare not my little flock, for it hath pleased your father to giue vnto you a kingdome*: and if hee haue giuen vnto them a kingdome, purchased with the blood of his onlie sonne, how should he not giue also vnto them the victorie ouer sinne and death? And now my good brethren and sisters, who so euer you bee, sith you haue a spirite that desireth knowledge, delighteth in obedience, loueth God, hateth iniquitie: reioyce in this pledge of your saluation, for as the Lord doth liue, neither this sinne nor the shadowe of this sinne, shall come neare vnto you, onelie because it is a saluing medicine to manie of your brethren, when they be sunken deepe in rebellion, and because

Luk. 12.32

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cause it is the mightie word of the Lord, to crush in peeces the reprobate before him: therefore I beseech you, with glad and faithfull cares, abide the hearing of it, and feare not the smoke, when the fire cannot hurt you. Now, to come to our purpose. In these words of the Apostle, I will shew vnto you first: what manner of men they must needs be, that doo fall into this sinne. Secondly, what manner of sinne it is. Thirdly, with what manner of minde it is committed: whereunto at last I will ad some examples, that you may see more clearly what it is. Touching the persons which sinne against the holie Ghost, they are described thus by their qualities: first, they haue bin once lightened: secondly, they haue tasted of the heavenly gift: thirdly, they haue been made partakers of the holie Ghost: fourthly, they haue tasted of the good word of God, and of the powers of the world to come. Vnto these qualities we may ad more out of other partes of Scripture, in the twelfth of Matthew our Sauour Christ speaketh of such men thus, that the vncleane spirit is gone out from them, that they are swept and garnished: in the second Epistle of Peter the second Chapter, it is saide of them, that they haue escaped from the filthines of the world, through the knowledge of the Lord, and of our Sauour Iesu Christ. By these & such like places we may conclude, that God hath many waies made himself known vnto them, that he hath giuen them true vnderstanding, that hee hath quickned their spirits to receiue gladlie his gospel, that they had a feeling of the kingdome of Heauen, that they haue known sinne to be full of miserie & vexation of spirit, that they haue confessed, there is no ioy but in Christ. This is the state of knowledge to which they were called, & these are the graces which they were indued with: whereby we may first conclude, that Turks & Infidels; that all Atheists & Epicures, they haue not yet sinned against

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gainst the holy Ghost in Pharaoh a vessel of Gods wrath, not Sodom & Gomorrah with all their filthinesse, not Rabs, faketh, or any such who would make themselves Gods, they haue not sinned against the holy Ghost: they are accursed creatures, and their finnes are abominable, they are bond slaues of Satan & strangers from the God of Israel: but yet we may say truly: it shal be easier for all those of Sodom & Gomorrah, for Tyre & Sidon in the day of iudgement, than for these wicked blasphemers of the holy spirit, which not onely fulfilled the full measure of these Pagans finnes, but haue also contemned the graces which were giuen vnto them, and despised the spirit of which the Pagans were neuer made partakers. Thus briefely I haue set forth, what manner of men they bee, which may fall away to so great confusion.

And that it may yet bee made more plaine, let vs consider the words, by which the Apostle describeth them. The first marke of them is, that they be lightened: that is, indued with the knowledge of God: not onely by the Heauens, which declare his glorie; nor by the firmament, which sheweth his work: nor by any of Gods creatures, in which his eternall power and Godhead dooth appeare, and shine; and of which light all nations are made partakers, but they are also lightened with his holy word, which is a lanthorne to their feete, and a light vnto their steppes, and haue heard his Gospell preached vnto them, vnto the which they haue agreed, that it is the word of life. The second note of them, is, that they haue tasted of the heauonly gift: the heauonly gift is the life and great saluation that is in Christ Iesu, by whome wee are reconciled, which likewise our Sauour Christ calleth the gift of God, speaking to the woman of Samaria, and this is that knowledge, into which they are lightened by the Gospell, and thus they also not onely

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lie knowe, but of this gift they haue also tasted, which is, they haue gladly sometime receiued it, and reioyced in it, like as our Sauour Christ describeth them by the parable of the stonie ground, that incontinentlie with ioy, they receiue the seede: and which also he noteth in the Phariseis, speaking of Iohn Baptist which was a shining lamp among them, and they for a season did reioyce in his light. The third note of these men, is, that they haue been partakers of the holie Ghost: Which is, that many graces of the spirit of God haue been giuen vnto them, as these two aboue named, that they are lightened with knowledge, and reioyce in their vnderstanding, which is neither of flesh nor bloud, nor of the will of man, but of the holie Ghost: vnto these we may adde also others, as the gift of miracles, the gifts of tongues, or any such that God hath distributed vnto these, euen as hee will: these things or any of them, when they haue receiued to the praise of God, and glorie of his holie name, they are made partakers of the holie Ghost, and they are blessed with heauonly blessing. The fourth note is, that they haue tasted the good word of God, not much differing from that he first spake of, that they were lightened, that is, that they had knowledge of God, not only by his creatures, but much more by his word.

But here naming, the good word of God, he noteth especially the Gospell, by comparison with the lawe: as if hee should say: they haue knowne God, not onely by his lawe, which is fearefull to the sinner: but by a more sweete vnderstanding of the Gospell, which saith: Come vnto me all you that labour, and are laden, so calling it the good word, as that which is glad tydings of saluation: and therefore also good because they haue tasted it good and ioyfull, and haue seene the glorie of it, as the greatest treasure that is giuen vnto man.

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The fifth and last note, here set forth, is, that they know and confesse, that this Gospell hath in the ende eternal life; and Christ is a mightie Sauour, who will keepe for euer those whome hee hath purchased: and hee nameth the World to come, because the spirit hath lightned them, to see the latter ende of this corruptible World, and to know assuredly, that here they haue no dwelling citie: but another habitation is made for Gods chosen, not with mortall hands, but euermlasting in Heauen; and calling it *the powers*, because it is made so strong in Christ Iesu, that it can neuer be assaulted; for all power is giuen vnto him, in Heauen and in Earth: and hee hath made that heauenlie citie glorious for his Saints throughout all worlds.

Thus hath the Apostle described those persons, whom hee biddeth beware that these fall not back to change so great glorie into endlesse shame; for if they will turne these things vpside downe, and the graces that they had receiued to Gods glorie, abuse them to the reproach of his holie name, it is vnpossible, they should rise againe by repentance.

And thus farre, of the persons, what giftes they haue receiued; wherein yet let vs vnderstand a great difference betwene these men which fall away, and the giftes which are in Gods elect that cannot perish, nor euer sinne against the holy Ghost.

First in the measure of grace, that they haue receiued, there is great difference, or rather no comparison: then, their obedience, according to this grace, is nothing like. The wicked, are but lyghtned with the beginnings of the Gospell, the elect are more instructed in the mystery of godlinesse. The wicked haue but tasted of the life that is in Christ, the elect liue not themselves, but Christ lineth in them. The wicked are but a little made partakers of the spirit

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spirit by some gifts of grace that are within them: the elect are watered so farre with the spirit, that they be baptised in to the death of Christ, to die vnto sinne, to liue vnto righteousness, so that sinne shall not reigne in the mortall bodie. The wicked haue but tasted the Gospell of Christ, and his sauing health; the elect are fed with his mercies, and still they hunger and thirst after his righteousness, and see with exceeding ioy, the height, the bredth, the length, the depth, of the myserie of their redemption. The wicked haue felt the world to come, and haue for a little while delighted in it; the elect haue conuersation there altogether, and with great gladnesse looke from thence for a Sauour, that this life, it is not deare vnto them, but they will hold it forth in their hands to all persecutions, to finish the short course that they haue here with ioy. These are great differences, but the greatest is yet behind: the wicked, they are straungers, euen from the wombe, not ingrafted into the bodie of Christ, nor haue any feeling of election in themselves; but the godlie are indued with faith and assured hope, that if this earthlie tabernacle bee dissolued, they haue a dwelling place with God himselfe, who hath loued them: this hope they delight in, in this they liue, in this they rest: while this is vnshaken, they despise the world; when this is assaulted, then is their sorrow: but the wicked, it is not so with them; their hope is not this, for their ioy is onlie here: when they haue examined the secrets of their owne hearts, they shall rather finde that their bellie is their God: for, notwithstanding, all the gifts of God that they haue receiued; yet they want this measure of faith, by which they are perswaded that God is their God, and their delight is all in the Lord alone.

And againe, the obedience that they shewe in their life, it is not the true obedience that God requireth, as their faith

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is no true faith; for God requireth this alone, that wee loue him with all our heart, with all our soule, with all our strength, with all our vnderstanding: and that we loue our neighbour as our selfe: but this loue is not in them, nor they haue not this end of all their workes, that they may glorifie God in all their life: the ioyes of heauen doo somewhat moue them, and the paines of hell doo much astonish them: they see and knowe that Gods maiestie is vn-speakable, and his glorie infinite, his fauour is better than life, and his displeasure is vtollerable, the glorie of his presence, the fiercenesse of his wrath: these things doo touch them, because they would escape his iudgement; so still it is themselves that they loue. If there were, neither heauen nor hell, they would not care for God, nor Christ: so (as I said) this is all their obedience, because they loue themselves; but the godlie, they obey for the loue of God; their owne soule is not so deare vnto them, as the name of the Lord, to see it glorified; nor their owne life is precious vnto them, if the powring of it out, may bee to the praise of his holie name. Thus much of the difference betweene the good and euill, as touching the graces of God, which they haue both receiued: whereby we see plaine, that faith and loue are two especiall properties, by which the good and euill are distinguished, & by which we may trie our selues, if we bee lightened, as the wicked, or as the elect of GOD. Now let vs see the manner of rebellion, how farre they fall away: first, we must obserue what poynts the Apostle hath before named: in the beginning of the Chapter he mentioneth repentance from dead workes, faith toward God, the doctrine of baptism, and laying on of hands, and resurrection from the dead, and eternall iudgement, which here he calleth the beginning & foundation of Christian amitie: then, he speaketh of an apostacie or falling away from all these

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these poynts here named, euen from the foundation & first beginnings of the christian faith, so that all the former light is quite put out, and the first vnderstanding is all taken away: they laugh now at repentance, and the first faith they accompt it foolishnes; they esteeme not of our baptism, no more than of the washing of their hands; and for any confirmation or solemn receiving them into the Church of God, they care not for it; the resurrection of the dead doth but feed them with merrie conceites, they thinke pleasantlie with themselves, what manner of bodies they shal haue: the eternall iudgement though it make them sometime afraid, yet they incourage themselves againe; and say, tush, it is a great way off: thus haue they turned light into darkness, knowledge into ignorance, hope into error, faith into infidelitie, glorie into shame, and life into death. Speake to them of the Sonne of God, they make a iest with the man of Galile: tell them of the Saviour of the world, they will call him the Carpenters sonne: such a generall apostacie the Apostle speaketh of, and this he calleth the fall from which man cannot rise againe by repentance; for how can they repent, when the Apostle noteth them by this marke among other, that they are fallen from repentance; they are now (as S. Paule saith) past sorrowe for their sinnes, and as it is in the 2. to the Romanes, they haue a heart that cannot repent: So saith S. Peter, that they haue such eyes as cannot cease from sinning. When they haue done all things that are abominable, yet they will say, wherein haue we sinned? so they contemne, because they are in the depth, and they cannot returne because they shall finde no grace: they haue sinned against the holie Ghost, and condemnation is their portion; they shall neuer repent, but fall into iudgement: and thus farre of their sinne, how great it is, beeing thus. The third thing we haue here to consider, is, with what mind

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mind they doo commit this great sinne which here the Apostle setteth out, with these wordes: they crucifie againe vnto themselues the sonne of God, and make a mocke of him: which, what can it bee els, but euen with the spirit of the diuell (as S. Paule saith) to say that Christ is accursed: for was he not made vpon his crosse, a curse for vs, that we might bee made righteousnesse to God through him? they that crucifie him againe, say they not againe, that he hath a diuell, that by Beelzebub the prince of the diuels he casteth out diuells? doth not their heart loade him againe with all opprobrie and shame? and where it is said, they doo this vnto themselues, it noteth how desirouslie and willinglie, and with what consent of mind they doo it, euen so as they would againe haue the crosse of Christ a mocking stocke in the world: thus their owne conscience is their accuser of most wicked rebellion against God. This also appeareth plaine in the 12. Chapter of S. Mathew, where when our sauiour Christ will accuse the Phariseis of this great sinne, it is said, that he sawe their thoughts. So, in the Acts of the Apostles, where the graces of God are magnified, by the preaching of Paule and Barnabas, it is said of the Iewes, that when they sawe it, they were full of enuie, rayling, and gain saying all that Paule and Barnabas had taught. So againe, Paule saith to Elymas: O thou that art full of all subtiltie and mischiefe. And it is written of Saule King of Israel, who so highlie hated and persecuted Dauid, yet he said: Behold, I knowe that thou shalt be King, and that the kingdome of Israel shall be established in thy hand: by these places it is cleare, that their conscience and heart, filled with enuie and malice, doo make them, with all greedinesse, to commit abomination. And according as they haue thus cast off God, so God againe hath cast off them, and giuen them vp to their owne vile affections: so that it is come vn-

Act. 13. 10.

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1. Sam. 27.

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to them, according to the old prouerbe: The dogge is returned to his vomite; and the swine that is washed, to the wallowing in the mire: their hearts are as fat as bawne, that they cannot repent; and their faces as brasie, that they cannot bee ashamed; and therefore their sinne is written with an yron penne, and grauen with the poynt of a Diamond, that it may bee kept in remembrance before the Lord.

And heere againe wee see; the weake consciences that tremble for feare of their transgressions, and mourne all the day for feare of their sinnes: they are so farre off, from the sinne against the spirit of God, that the spirit crieth in their behalfe: Comfort ye, comfort ye my people (saith your God) speake comfortablie to Ierusalem, and crye vnto her, that her warfare is accomplished; and her iniquitie is pardoned; for she hath receiued of the Lord double for all her sinne. Their godlie sorrowe hath brought forth their repentance, which is vnto saluation; and whereof againe, they shall neuer repent them. Neither let them here be discouraged with the examples of Esau, Iudas, or any such, who may seeme to haue been sorrowfull; for they were not sorrowfull for their sinnes, as it is plainlie testified of Esau, that he contemned his birthright; but they lamented their ruine and condemnation: neither did they loue God, but hated their owne punishment: neither did they strine against sinne, but gaue vnto it a kingdome, with power and will to serue it. But we that feeble the lawe of the spirit, strining against the lawe of the flesh, and in all our sinnes can say with S. Paule, that which we would not doo, that we doo: surelie, we know no sinne against the holie Ghost: we are sinners, but as Paule was, though our sinnes be mo in number, and greater in weight; yet God our father, through his sonne Iesu Christ, doth pardon vs, and forgie vs all our

Esa. 40. 1.

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transgressions. Now, beside all this that we haue hether to spoken, to conclude, let vs see the word it selfe by which this sinne is named: it is named the sinne against the holie Ghost, not against the Godhead of the holie Ghost; for the same God is also Father and Sonne; nor against the person of the holie Ghost; for it is no greater than the person of the Father, and of the Sonne; but it is to sinne against the graces of the spirit within vs, and so to sinne against them, that we contemne and despise them, tread them vnder feet, accompt them prophane, and maliciouslie carrie them away to all wantonnesse. This then is sinne against the holie Ghost; in a continuall apostacie, and generall falling from God, to sinne against thine owne conscience, so that thou despise the graces of God which he had giuen thee to the setting out of his praise, & turne them to the contempt of his maiestie and glorie. Now, a word or two, to shewe this sinne by examples, and so we will make an end. Our first example, let it be Satan himselfe, and the Angels which did fall with him; how could they be but lightened which dwelt in the presence of the father of light? and what outward temptation could they possiblie haue, which neuer had enemy beside themselves? nothing could possiblie be in these, but an apostacie, or falling from God, after which, the malice of their owne mind did seeke to rob God of his glorie, despising his goodnes, and withholding the honour which they knewe to bee due vnto him for their creation: thus sinning against the spirit of God, they were cast down into horrible death; neither did ever God giue vnto them a redeemer, by whom they arise again through repentance. Other examples are not easilie found, which are cleare and manifest before vs; yet in many, some appearances are, by which we may iudge, and not lightlie be deceived. Caine slue his brother Abel, and wherefore did he slay him? because

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cause his brothers works were good, and his were euill. A horrible sinne, to hate not the man, but the vertue of the man; and to hate it so deadlie, that the bond of brotherhood could not pacifie it: neither did he this of ignorance, for God instructed him, bad him leaue off his anger, and lift vp his countenance; why should he bee malicious to his good brother? neither was he prouoked by any outward thing vnto it; for Abel was obedient to him, as his elder brother; neither did Abels vertue hurt him, but that in well dooing he might bee also accepted: but the author of sinne, who wrought in his malicious heart, made him haue no regard of all this: one purpose he had, and that he held, except his brother would bee wicked, he would haue no peace with him.

Another example wee haue in the Scribes and Pharisees: they knewe Christ came from God, and that his miracles were wrought by the spirit of GOD: and as Pilate iustlie accuseth them, of enuie and malice they sought to put him to death; their conscience accused them in all their doings; they corrupted Iudas with monie, to betray him; they hired against him false witnesses; they bribed the soldiers after his glorious resurrection, that yet they should say, his disciples stole him away by night.

This great, wilfull, malicious working against the sonne of God, of men vtterlie fallen away from the liuing God, our Saniour Christ calleth it sinne against the holie Ghost. To these (I thinke) wee may adde Iulianus the Emperour, who for his most wilfull renouncing of the Lord Iesu, is called to this day the Apostata, who was accompted at the first, as Hilarius calleth him, a gracious and religious Emperour; but after being spoiled by philosophie and vaine deceit, he began to accompt the word of God to bee but foolishnes, persecuted the professours of it with many mockes and

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and taunts, that they must doo good for euill, and blesse where they were cursed: and all his life made a mocke of Christ, calling him in reproach the Carpenters sonne, and the man of Galilie, for no occasion but onelie for this, because he would malitiouſlie strue against Christ, as plainly appeareth in his last words, now euen dying, when he lifted his face vp to the heauens and said: O man of Galilie, now thou hast got the victorie.

Thus by examples I haue shewed that, which before we heard in the word, that the sinne against the Holie ghost, is a generall apostacie from God, with wilfull malice and an vnrepentant heart to persecute his truth vnto the end: from which sinne (dearelie beloued) as we are bound daylie to pray that God of his mercie would keep vs farre from it: so in the name of God I dare promise vnto you, that as many of you as feare at the remembrance of it, you are as farre from it, as the East is from the West: for this

sinne is a mocking and scoffing at the sonne of God; it is not a weeping and mourning, as it may be. least you should fall into it. Now let vs pray. &c.

FINIS.



Certaine godly and comfortable Letters, full of Christian consolation. VVritten by M. Ed. Dering vnto sundry of his friends. And nowe published, for the profit of the Church of God.

2. Thessalo. 1. 15.

Stand fast, and keepe the instructions which ye haue been taught, eysther by word, or by our Epistles.

An Epistle of M. Ed. Dering, before his 24. Lecture on the Hebrues, which he preached the 6. of December, 1572. And gaue for a new yeeres gift to the godly in London & elsewhere.

To his very louing friend, Maister M. F.

THE outward afflictions and manifold troubles of a great number of Gods children, whose trauaile and labour, frō day to day I had still in experience; and the inward feeling of many wounded spirits, whose wofull sighes and bitter mournings, I beheld in other, & had tryed in my selfe; it made me very desirous to seeke for remedies, to stop the complaints of so grieuous cryings, & to prepare our harts in a strong defence, that the fiery darts of the deuill might not wound vs. Vpon thys occasion when I had to expound that place of the Apostle full of notable comfort; *That Christ in the dayes of his flesh, offered up prayers and supplications to him that was able to saue him from death, with strong crying and teares, and was deliuered frō the things he feared.* I tarryed the longer in that matter; and declared more at large what boldnes and assurance of hope was offered heere vnto all that should obey the word. VVhich when I had doone, as

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God

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God gaue me vterance, the poore in spirit, to whō I applied my selfe, one or two required me to set it down in writing, that it might be profitable to many, which was comfortable to them. I durst not reiect such a good request, but though sometime I deferred it, yet I neuer forgot it, till I had written all as I was required. VVhich when I had done, I purposed the with my selfe, to make it yet more cōmon, and set it abroad in print: knowing assuredly, where GOD would giue it increase, it should bring forth the fruite of cōsolation, that we might stand vpright in the day of euill. Thus hauing performed both the request of others, and mine owne desire, & the time falling out with the beginning of a new yeere, I thought it not amisse to offer my labour to you, who I know wold well accept of it as a new yeres gyft, though of no great price, yet of great good will: and though easily obtayned, yet not little to be esteemed. Therefore my deere brother, whom I loue in Christ, and reuerence in the vworld, as many waies I haue cause, so I offer the same vnto you: The Lord for his mercies sake worke his owne good pleasure, that I may haue of you the fruite that I desire, and you the grace that ye stand in neede of: that as GOD hath greatly blessed you, and made you abound in many graces to the glory of his name, the comfort of your friends, and the benefit of his people: so your ioy, that it might be made perfect, you might also abound in thys, to haue a strong faith against the day of tryall: vvhich God of his mercy will surely graunt vnto you, & finish the good worke that he hath begunne. Though I loue not to speake faire (for flattery and deceitful praises, I see what mischief they breed) yet I feare not to beare you witnes of your well dooing: the spirit of God hath planted humilitie more deepe in your breast, then that pride

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pride and arrogancie can pul it out. And indeed the better you are, the more effectually you doe see your owne vnworthinesse, that all your righteousness is as a defiled cloth; and the more you approach vnto God, the more you abhor your selfe, and know that in your flesh there dwelleth no goodnes. Abraham our Father, Iob, Esay, and many other godly men, of excellent vertue in the sight of God, they haue beene all astonished, to see how their righteousness hath bin scattered away as the clouds of the heauens. Paule cryeth out: O wretched man that I am, vvhō shall deliuer me from this body of death? But because vvee haue an enemy, that spareth not to display all our corruptions before our eyes, to the end he might make vs dispaire, therefore vve may be bold to the strengthening of our hope, to set before vs againe the spirituall graces that worke vvithin vs, to assure our selues that we be borne of God.

So our Sauour Christ prayed manie that beleeued on him, so did the Apostles, so may we: and our heauenlic Father will ratifie and confirme our wordes, when vvee speake the truth, according to the measure of fayth that euery one hath receiued. So Saint Iohn biddeth vs all be bold, and not be deceiued; He that doth the things that are righteous, himselfe is righteous, and like vnto Christ, in whō hee is sanctified. So may I say vnto you, the grace of God hath wrought happily in you in these yeeres and condition of life, that so vnfaignedly you haue sought the Lord. It cannot bee of your selfe, who are not able so much as to thinke one good thought: but it is of him, whose seede abideth in you. And although, because you haue that treasure in a brittle vessell, you see sometime the fruite of olde Adam, and the pricks of his transgression vvithin your bowels; yet feare not his malice that

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hath wrought thys woe; You are bought with a deerer price, then that sinne may raigne againe within you, and he that hath purchased you, he will not suffer his inheritance to be spoiled. It is necessary you should know your sin, or you could not vnderstand howe great were your redemption. But your sinnes cannot seperate you awaie from him, who hath buried them in the earth, and will not see them any more. VVhen you shall ascend to come into his sight, the earth will hold her own, & keep your sinnes behind you. The pearcing serpent shall not clime to accuse you, nor the crooked serpent shal not hide your redemption from you. Your care is cast vpon him that careth for you, and you knowe him who hath spoken; All power is giuen vnto me in heauen and in earth. Yee know him who hath a name aboue all names, that in the name of Iesus all knees shall bow: euen hee that bought you with a price, & you are not your owne. If it be possible for you to perrish, the is it possible againe that Christ should suffer iniurie. Thys boldnes you haue through him who hath made manifest his grace vnto you, that you denying impietie & worldly concupiscence, should liue soberly, purely, and godly in this present life, and looke for the blessed hope that shall be reuealed, vwhen all secrets shal be opened. To which issue and happy end of life, the Lord bring both you and yours, in the fellowship of his saint, to praise his holy name, when hee shall make known vnto you his glory vnspeakeable, & crown it with immortalitie. Amen.

Farewell in Christ Iesu, and pray for me.
The 26. of December. 1572. Yours in
the Lord to commaund, Ed. Dering.

A

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A Letter of M. Ed. Dering to his Brother.

Maister R. D.
TH E grace of our Lord Iesus Christ be with you
euer Amen. For Maister S. whether he be angry
or no I know not, if he be God is witnes between
him and me how little I haue deserued it, true it is, hee
seemed not very well pleased, but if God be pleased mans
good-will, eyther it shall be reconciled, or shall not doe
much hurt: if I haue the losse in worldly things, I am
content to beare it, and God will supply my want where
I am able to doe nothing. I had leuer be your Brother
not worth a groate, but hauing a good conscience to
pray for you, then haue (as I might) great liuing, and
encomber my conscience with much sinne. And good
Brother Dering, here follow me, you shalbe a great deale
richer then you are: study the scripture, reade bookes,
be able to reason in your faith, especially and aboue all,
haue a liuely feeling of God, that you thinke more vile
of all the glory of the world, then of the dust of the
earth: you knowe wee must all perish, and you must
walke the way of all flesh: Our good Parents both Fa-
ther and Mother, they are gone before: you doe but
wayte the time, and you must goe after, your goods and
lands must abide behind, and the riches of your minde,
they are onely your owne: You are my eldest Brother,
and you know not how glad I would be, to see you goe
before me in Religion: God hath giuen you, neyther a
light head nor little vnderstanding, if you would apply
your selfe vnto knowledge, you should then reape
the fruite of your labour in more gladnes of hart then
yet you can imagine: begin once but a litle, and tast how
sweete the Lord is, and you shall see the riches of his
glory.

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glory, and say: Happy be the time that euer I knew it. Let not good Brother, let not the world deceiue you, it is faithlesse and deceitfull, when you shall loue it best, it will soonest deceiue you. And of me thinke thus: that in the world I can not doe you so great a pleasure, as continually to prouoke you to know God: and this I shall be able to performe, though otherwise I shall be able to pleasure you nothing, and therefore I beseech you pray for me, and I will pray for you, & so the Lord God shall helpe vs both, that I may be faithfull which way I am called; and you may be such as I desire. And for Maister S. or any other of such high calling, I loue them in the Lord, euen as I loue mine owne soule, and will pray for them while they and I shall liue: Though I beare the losse of worldly things, yet by the grace of Christ, I will neuer loose a good conscience: and though they be angry with me, yet I will not leaue to pray for them, and commit my cause vnto God, he will one day multiplie his graces, where he hath so well begun, and they shall (I trust) be thoroughly taught, whom God hath already so farre instructed. For my L. of C. I haue beene once with him, but I meane not yet to goe the second time, God will worke his will, his name be prayesed for euer. My L. of L. is a good man, I am often with him, I haue seene in him so good tokens of a good spirit, that I reuerence him in my heart, and will serue him in Christ all wayes that I may. And for my doing with any man, I pray you tell me wher you see me faulty, but if you know not of any sinne, doe not diswade me from going vp-right in the Gospell: But for my comfort, if you see me greued, let me see in you, how you professe the Gospell: and perswade your selfe of this, that a liuely zeale, & holy knowledge in you, & in my Sister, shal make me gladder then

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then any Bishoprick in England. The Lord God for his mercies sake that hath called you out of the kingdome of darknes, and placed you in the fellowship of his Saints in light, make you to feele the depth of his graces, that you may be renewed, confirmed, strengthened, and made perfit vnto the end, Amen. Fare you well in Christ Iesu, and doe my hartly commendations to my Sister.
From London, the xix. of Nouember.

Your louing Brother, Ed. Dering.

To his Brother Maister R. D.

THE grace of our Lord Iesu Christ be with you euer, Amen. Good Brother, I would gladly write oftner vnto you, but otherwise I haue so much to doe that sometime I forget many duties. Another cause is, I haue nothing to vwrite as I vvould, so I haue no pleasure to doe that I would not. So it is, that I am forbidden to Preach: vvwhich grieueth me most, then slaunderous reports doe hurt me much, where I would faynest please, so farre as I may in the feare of God. But howe so euer things are, it is a blessed sentence vvwhich hee hath spoken, vvho vvill surelie performe it: To them that loue God, all things happen to the best, and pray for me good Brother, that I may hold stedfast that loue, and wauer not in the faith of the Gospell in which we haue assured lyfe: and as I am bound I trust I vvill pray for you, that your eyes may haue perfect and pure sight, to see the louing countenance of the Lord which is better then lyfe: so you shall bee happie euen in the dayes of your vanity, and when nature shall make you yelde to the necessity of all flesh, to goe vvaike in the way of all the vvorld, then shall you reape the fruite of your labour, and say with gladnes: *Lord now letest thou*

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thy Seruant departs in peace. This is all the hope we haue, and the onely ioy that is to be looked for vnder the heauens: the nearer you shall feele it, the more you shall see it, it shall delight you and set you on a sure ground, that you shall not be ashamed for euer. The Lord God for his Christes sake strengthen vs all to so good a purpose, and the mutuall debt we owe one to another in the bound of nature, let vs pay it in this holy affection, to pray for our perseuerance vnto the end. And as touching the issue of all my businesse, looke for the worst, hope for the best, and beare what-soeuer shall fall. I trust to God once I shall see the day wherein I shall faithfully speake it, euen as Saint Paule, *Vita mea non est chara mihi, ut consumam cursum meum cum gaudio.* The Bb. and many other seeke occasions against me. God hath still ray- sed me vp many friends, but my hope is onely in him, that hath kept me hetherto, and not in man, when I know what end will come, you shall heare: If I would lose the truth I could winne the world, but that were a miserable change. God blesse vs and sende vs peace, make vs wise in his Gospell, and stedfast vnto the ende. My VVife hath beene I thanke God in no trouble, ney- ther was any toward her, that I know of, if any fall, God hath made her rich in grace and knowledge to giue ac- count of her doing. D. VV. on Friday last as I was about to Preach, forbad me in her Maiesties name, so I stand now forbidden, not by the Bb. but by our Princesse, whom I beseech God make a happy gouernour in his Church, and many yeares to giue peace vnto his people. If we prayed as we should, God would make perfit the good worke hee hath begunne, and make vs see the peace of Ierusalem all the dayes of our lyfe. And I be- seech God, that wee may wish so effectually his mercies, that

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that at last hee may shut vs vp in a blessed vnity, that they whom he hath afflicted, may reioyce. Commend mee to all. Thanke my Cosen, for her Letters, and for the personage shee writeth of: I will not refuse it if I may haue it, neyther will I sue for it though it were much better. If God call me to it, I pray God I may doe my dutie: if not, yet his will be done. I am perswaded, if I be settled there, it shall be a blessing vnto the Country: if not, without me God keepeth those that be his. Fare- well good Brother, And the Lord keepe you and all yours, *Amen.* The 24. of December 1573.

Your louing Brother, Edward Dering.

To his Brother F. D.

THE God of all grace who giueth vs eyes to see, and eares to heare, giue vnto vs euer his holy spirit, that in the midst of a darke world, we may see the brightnesse of his heauenly kingdome, and in this weake tabernacle of small continuance, we may know the dwelling place which we shall haue for euer in the resurrection of the iust, Amen. I thanke you, good Bro- ther, for your Letter, and for your care of my recoue- rie, but most of all because you shew a good testimonie of your minde, that the feare of God doth dwell in you: of this I am glad, and I am sure I shal be glad. For I know how earnestlie I desire it, and I see how vnfaynedlie you are brought vnto it, and when the Lord in his good will, and his appointed time shall make vs see more cleare how great thys blessing is, vvee know we shall reape the fruite of it in the sight of his presence and in eternall life, this is enough for vs: a strength vnto our hope, a stay vnto our faith, a continuance vnto our loue, let the

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good worke of God be finished in vs. And of thys vvee may be sure, vwho-soeuer regardeth it not, or els embraceth the present vworld, hee knoweth not God, nor yet hath euer seene the length and breadth of immortalitie. And therefore good Brother, (because blessed are the eyes vvhich see that we see,) let vs strengthen our sight, vvith the sweet oyntment of Gods holy Spirit, that vvee may yet see more cleere, til through all the graces of God our Father, vvee may see our bodies also raysted vp from the dead, and our selues ioyned vnto our Sauour Christ by that decree and sentence vvhich neuer shal be reuersed, Come you blessed vnto eternal life: vnto this a good conscience vvil carry vs vvith ioy and gladnesse. Beyond thys our senses faile vs, and our hart is able to comprehend nothing of the glory which we shall behold. Onely I knowv it is exceeding great, vvwhose greatnesse I can neyther see, nor heare, nor comprehend with thought. And therefore, if euer any thing delighted vs, or if euer vve haue seene pleasure, or can vvish the thing in which vve would reioyce, let vs turne all affections liether with hart and soule, lyfe and strength, to delight in this, which alone is all, and no body shal take it from vs.

And vndoubtedly Brother, thys is true, if God haue receyued vs to that blessed kingdome, he hath appoynted the time in which he wil giue vs his holy Spirit (though not fully) to comprehend it, yet so farre to see it, that vve vvil account all the vworld to be but dunge, to the ende vve may vvinne Christ. And this I am perswaded (good Brother,) God hath and wil gyue plentifully vnto you, so that you shall vse thys vworld as though you vsed it not, and be here with men, as one whose dwelling were with the Angels of God, vsing our calling in any godlie recreation, but hauing our hart nearest vnto GOD that gaue

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gaue it: and the Lord graunt you this happines, that all the pleasure of your life may be in deede acceptable, such as shall not after be mingled with shame & sorrow. And I beseech God blesse my good Vncle B. and make him now to know, which in his tender yeares he could not see: for the world was then darke, and we were bli. in it: but since we haue beene lightened with the Gospel of the Lord Iesus, and so much more earnestly now we must pray that it may be vnto vs the Gospel of health, and we may increase in the knowledge of the mystery of it. And the Lord open his gracious countenance reuealed in it, vnto my Aunt, that she may also make a blessed change, to leaue vaine imaginations of her owne mind, which are full of ignorance, and learne the Scripture, which can make knowne vnto her the liuing God. And commend me hartilie vnto them both, to whom I wish as to my selfe.

Your louing Brother, Ed. Dering.

*A comfortable Letter written by Maister Ed.
Dering, to a Christian Gentlewoman,
in heauines of spirit.*

IT is true (good Mistrisse H.) vvwhich the spirit hath spoken, and vvee feele it by experience, *That by manie tribulations wee must enter into the kingdome of heauen.* This is a common decree vvwhich GOD hath sanctified to be a lotte for all his Children. So the Authour and finisher of our sayth, Iesus Christ him selfe vvas made perfect. Into this similitude vve are also predestinate that we should first dye with him, and then be partakers of his glorie: Let vs not therefore refuse that condition

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condition of lyfe in which wee haue the fellowship of all the Saints of God; but rather confesse with the holy Apostle, *That blessed is the man who endureth temptation.* But because all afflictions are bitter for the present time, and when the minde is shaken vvith sorrowe; it is then most easilie cast downe of the enemye; let vs learne wiselye vvhat our troubles are; and be prepared of remedie in the day of tryall. All our afflictions are eyther according to the flesh, in hunger, colde, nakednesse, shame, contempt, slander, &c. Or according to the Spirit, in lamentations and mournings, vvwhich the vvorld knoweth not. The first euills are easilie borne, for they are all but vanitie, and in vanitie they shall dye: if vvee see no fauour in the sight of the Sunne that shyneth not heere acceptable vnto vs, vvhen vvee haue payde the debt we owe vnto death, the Lorde will deliuer vs from all the iniuries of men. But in this behalfe let me comfort my selfe, God hath set you free from such afflictions. Your goods are vnto you in a liberall portion, your lyfe made happy with a louing husband, your calling acceptable vnder a gracions and good Mistresse, in vvwhose sight you haue found fauour, in this estate you feelee no trouble, therefore I let it passe.

The other affliction vvwhich is of the spirit, and vvwhich cannot bee resisted with any earthly blessing, looke for it assuredly, for vvwithout doubt it will come vnto you, that you may suffer vvwith Christ, and raigne vvwith him in glorie. These troubles they come many wayes, euen as the spirit of GOD dooth leade vs vnto life. First we are commaunded to learne and know the vvword of God, against thys looke for many temptations, the enemye will try vvwhich way to plucke that out of our hearts: Out of the vvword we must learne a precious fayth, and hold that vnmoueable

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vnmoueable before God: against thys vvwhat temptations are betweene heauen and earth, you shall feelee your portion, if any thing possible can discourage you. VVith fayth you must ioyne a liuely hope, vvwhich is a longing apprehension of Gods glory: in this also sathan will premit nothing to quench your affections, that it may be dead, and to darken your minde that you may see nothing, vvwithout these you cannot possibly liue, and vnto these you cannot possibly come, but first you shall feelee vvwhat is the strength of sinne. And yet notwithstanding faynt not, the Lyon hath ouercome vvwhich is of the tribe of Iuda. The force of the Serpent shall bruse our heele, but it shall not take away from vs the head-piecc of saluation. Leare therefore first the vvword of God, this is the seede of regeneration, by vvwhich we are made new creatures, this is the bread of spirituall nourishmēt, by vvwhich we are growne vp into eternall life. This is the weapon of our warfare, by vvwhich we may wounde and driue away our enemies. This is the Scepter of our glorious kingdome, by vvwhich we do know that God doth raigne in vs. Take this vnto you, the shield of your defence, the strength of your age, the vv wisdom of your hart, and the safetie of your life, commended vnto you in the vvword of Christ. Search the Scriptures, and seale it in your heart with a good perswasion that it is the vvword of God, and of life, and hee hath grauen in it an expresse image of eternall truth. Let it dwell plentifully vvwithin you, & your heart is armed with a most strong defence, all enemies shall fall before him, the vv wisdom of the wise shall be brought to nought, & the counsell of the prudent shall be made foolish; the wayes of the aduersaries shall be scattered, and the scornners seate shall be thrown downe, so true it is that the Lorde hath spoken. Blessed is the man vvwhose

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whose delight is in the Law of the Lord, and whose meditation is in it day and night. Let vs then bring downe the haughtinesse of our mindes, and receiue with meeknes the word grafted in vs, which can saue our soules. To this desire of vnderstanding when GOD hath brought vs, then let vs pray to be deliuered from temptation, and take heede we be not spoyled of so great a treasure. VVe haue three especiall enemies in thys behalfe, of vvhich S. Paule biddeth vs all beware: the one is *Phylsophie*, that is a vaine and curious searching of Gods misteries, or measuring things reuealed according to our vnderstanding, vvith which tentations vvhist our Fathers were overcome, they became foolish in theyr owne imaginations, and changed the glory of GOD into the likenesse of a corruptible man, making Images, praying to Angels, imagining of soules like little chyl dren, deuising Purgatory, reasoning of Gods wisdom about our capacitie. As if we be predestinate we may liue as we list, if vvee are commaunded to worke, if our dayes are numbred, why seeke vve any safetie in our life. If the Angels doe keepe vs in all our wayes, that vvee shall not hurt our foote against a stone, why feare wee any falling? These phantasies, and worse then these, disquiet our mindes, and fight within vs against our humble obedience to the vvord of GOD. VVhich all when we haue overcome (and sayd vvith the Prophet: Secrete things are for the Lord, but things reuealed for vs and our chyl dren) yet haue we no peace.

A second enemy riseth vp greater then the first, which Saint Paule calleth *The traditions of men*. For the hart of man which drinketh in error, as the ground doth drink water, is very obstinately bound vvith olde customes and long continuance, measuring truth which is pure and holy,

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holy, onely by time, vvwhich is corrupt and euill, and not onely thys, but nature also hath inflamed our affections to loue too much our Fathers wayes, to like theyr opinions, to esteeme theyr iudgements, to prayse theyr dooings, to commend theyr age, to talke of theyr names, till through many entisements we are at last bewitched, our wisdom is stolne away, and truth is taken from vs: by this meanes all corruptions which haue ouer-flowed the earth, haue still wide roomes in the harts of many. The Popes supremacie, Latine seruice, prayer for the dead, Masses, Diriges, Pardons, Pilgrimages, Sensing, and all Poperie, vvith the authors of it, Popes, Cardinalls, Monkes, Fryers, all which haue neyther truth, nor shadow of truth; not one worde of them is in all the Gospell of our Sauour Christ, onely olde custome hath bred it in our bones, and an opinion of our Fathers hath printed it in our brests, and we will not cast it out. But the Lorde bee thanked, vvho hath had mercy vppon vs, to make vs hold fast the word of truth, vvhat-soeuer our fore-fathers haue vainly taught vs, and yet we are not in securitie.

But a thyrde enemy resteth in the hart of man, that the vvord of GOD may not haue his perfect honour, and that is a fond opinion conceiued of earthly things, and planting of holines in corruptible creatures, as in Meats, Drin kes, Dayes, Garments, Conditions of lyfe, Places, Tym es, Ceremonies, neyther hearing the words of our Sauour Christ, who sayth, that God is a spirit, and onely hee is to be worshipped in Spirit & Truth; Nor regarding his Apostle Saint Paule, who sayth, that the Element of that vvorlde commend vs not vnto God, for neither if vve eate, are vvee euer the worse: neyther if we eate not, are vvee euer the better. These and many great temptations

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temptations stand against vs as soone as wee would giue ouer our selues to the word of God, which is the beginning of a Christian life. Trow you that in the continuance of our course and journey, before we come at our Sauour Christ, shall wee not be sifted and tryed to see what is within vs? And you (good Maistres H.) to applie this to your selfe, tell mee how you haue learned Christ, hath his Gospell been peaceable in you from the first day till now, without all contradiction? VVas your mind neuer puffed vp in vaine imaginations? Did the traditions & perswasions of men neuer shake your thought? Haue you not been tempted with opinions of creatures, as though some were more holy, some more prophane? I know as you long after Christ and desire his truth in single hart: so his grace you haue not, without sharpe and bitter trialls, and the more freely the word of God shall possesse your soule, and fill your hart with all desire of it, the more you shall feele what fight is against it, look for the like in all your life, and when you approach to the true feare of God, prepare your hart to the strongest assault. The word of God thus made knowne vnto vs, and when we follow it with all our soule, that we may haue a liuely faith to reioyce at the promises of God, to feare at his threatnings, and feele a full perswasion of a certaine performance of all his words: O Lord, what is the malice of sathan! And though many temptations are against vs, the long prosperity of the wicked in which they triumph, whilst the goodnes of God prouoketh them still to repentance, the bitter fighting of the godly, in which they mourne vnder many crosses, whiles God maketh their faith pretious before him: these haue rooted quite out of the harts of the vngodly, the faith and truth which they owe vnto God, so that against all his iudgements,

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iudgements, they haue opened theyr mouth, and sayd aloud: *Where is the promise of his comming?* And against all his mercies they haue proclaimed warre, and sayde, *They will not haue Christ to raigne ouer them.* But these temptations Christ hath ouercome in vs, and giue vs his Spirit, in which we know assuredly that the Lorde raigeth; neither slacketh he his comming, as many account slacknes, but he wil come, and his glory shall be known. And yet wee are not in peace, but sathan our common aduersarie wil sift vs another way; hee wil lay our sinnes before vs, to make vs feare, that the promises of God belong not vnto vs, and this of all temptations is the greatest, yet vve feare not, for what belongeth to al our sins, vvhich Christ hath not borne? Sorrowe, sicknes, death, hell, condemnation, were they not in his bodie, and are they not all crucified vpon the Crosse? Is hee not risen from them, & hath he not broken the chaines of death, and so is ascended into glory? If thys bee my feare because I am a sinner, rather let me reioyce, for Christ hath taken my sinnes vpon him, and hath buried them deeper then the bottome of the Sea, he hath led it openly in triumph, and nayled it vpon the Crosse from henceforth and for euermore it hath no strength, whosoever seeme to colour it as redde as scarlet, or make it like purple, it is stil nothing, and casteth but a vaine terrour before our eyes; VVee will neuer denie this, but freely confesse it, that we be miserable sinners, and not vvorthy to lyft vp our eyes to heauen, but who will lay our sinnes to our charge, nowe God hath iustified vs? or what sin can rest vpon vs, nowe Christ hath washed them away? That vvhich once was in fight with Christ, and he hath overcome it, who shall sette to his hand the seconde time, to make the victory perfect?

B.

This

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This is true, & eueralsting truth hath sealed it vp, that sinne is abolished for euer and euer, howsoeuer we feare and tremble, or be faint-hearted, yet before the Lorde with whom our life is hidde, there is no perrill, no daunger, no feare, but peace and righteousness without end. Let our sinnes be neuer so great, neither we nor our sins can change the new Testament, that God is mercifull to our sinnes, and wil blot out all our transgressions: therefore this care is past, that our sinnes bee many, the more they are, the greater is his mercy, who hath forgien them. And this is the token which GOD hath giuen vs, that we are his, because we are grieued with our sins, for our Sauour Christ ouercame sinne with paines and sufferings vvhich belong vnto it, and this is the badge of our redemption, to be made like him in afflictions, vvee haue sinne, and abhorre it, it voundeth vs with feare, it setteth before vs condemnation, we haue a sence & feeling of Gods anger against it, and hell gnaweth vpon our soules because of transgression.

O blessed state, and treasure of gladnes, thys vvas the image of Christ vwhen he ouercame sinne, a mark of my redemption in mine owne flesh, that I should not faint. As the sunne maketh the day, and the night darknes, so thys affliction for sinne, is the badge and cognisaunce of our certaine forgiuenesse. And heerein see the goodnes of almighty GOD, which turneth all things to the best to those that loue him. Through feare of sinne the deuill fighteth against vs, without feare of sinne wee could neuer haue boldnes: through anguish of heart the deuill would ouerwhelme vs vvith sorrowe: without anguish of hart we could neuer haue ioy. In feeling Gods anger, the deuill would make vs to dispaire: vvithout feeling his threatning, & trembling before him, we could neuer haue

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haue strength of sayth, that his mercies are for euer. In all sufferings I am like to Christ, they are the markes of mine adoption, that I am his child. Doe wee not heare the Lord? Himselfe doth speake, *If we be without correction, then are we bastards, and not sonnes*: and to shew what our correction shall be, he saith in another place: *If wee be planted with him into the similitude of his death, then shall we also be partakers of his resurrection.*

VVho hath hearde so great saluation as this? Euerie weapon where-with the enimie striketh, the same armeth vs to greater saluation: and euery wound that we doe receiue, the same confirmeth vs to a surer life. Then (as before I sayd) care not for sinne, for that is abolished, so heere I may adde, care not for hell, for the neerer wee feelee it, the further we are from it. Let them feare sinne that feelee it not, and let them be afrayde of condemnation that knowe not what it is, yppon whom destruction shall come suddainly as an armed man. Our eyes haue beene kept waking, and we haue seene our sinnes: our harts haue fainted before the anger of the Lord, and we haue not despised his heavenly calling, therefore in the day of trouble we shall haue rest.

In thys perswasion wee will liue and die: and if our soules shoulde melt for feare within vs, although the Lord should kill vs, yet would we trust in him. Abraham beleued in the Lord, and it was imputed vnto him for righteousness, against hope he beleued vnder hope: and if our hope seemed to be taken from vs, yet would we patiently waite the Lords leysure, vntill he saue our hope againe, that at the least our sayth might haue againe glory and trueth of full assurance. Another thing we must labour in, and in another thing vvee shall haue temptation, and that is, that vvee may see vvhat is the

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glory of God and immortall lyfe: heerein let vs meditate in our beddes, and thinke on this in our secret places, in the middest of our companies, let these cogitations bee often in our harts, and in all places let these be our muses. VVhen we shall apprehend with all the seruants of God what is the height, the breadth, the length, the depth, we shall knowe that the glory is great of immortality, and he is onely to be beleecued, who shall shine in honor whē this vanitie is ouer-past. His strength is great that laid the foundations of the world, and his brightnes exceeding, that made the Sunne and the Moone. His treasure and riches are aboue measure, who hath giuen Princes theyr gold and siluer, and other precious stones and iewels for the honour of man. Hee indeed is of most excellent maiestie, who is King of Kings, and Lord of Lords, and his power is aboue all, who makerh sicknes his messenger, and death his minister, tyll he shall abolish the both. For his mercies are vnspeakable, that forgiveth vs al our sinnes; and his goodnes is great, who hath had regard to the chyl dren of men. From nothing he brought vs into life, he kept vs from the graue, he wil restore vs, & make vs see his glory. VVhen I would thinke on this, my soule is compassed with dulnesse of flesh, that I cannot see the fulnesse of his fauour. VVhen I would consider in my hart what is his grace, darknes overshadoweth mine vnderstanding, and all my thoughts doe vanish in his immortality. VVhen I would speak of his louing kindnes, my tongue cleaueth to the roote of my mouth, and my words sticke fast within my lips. But this one thing in all mine infirmities I can perceiue, that his glory is exceeding great, whose glory I cannot comprehend, and the life is long, appoynted vnto man, where his heart and and minde can see no end.

If

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If all the world were a flowing water, and euery yeare one drop should be diminished, the Sea should be all made dry, and the bottomes of the deepe should appeare, before he shall cease to liue, whom God hath ray sed from the dead, and this breadth and widenesse betweene heauen and earth, if it should be filled vp, and euery yeare but one handfull of earth added to the worke: yet sooner should the great distance be closed vp, and the empty places made full, then he shall cease from ioy and gladnes, who shall stand in the resurrection of the iust. This is the glory that hath neyther spot nor blemish, before which me thinketh, not onely Princes and the glory of the world, but the Sunne and Moone and all the hoasts of heauen are nothing else but meere vanity, for death shadoweth the glory of man, though he spread his branches nener so far, yet the grave closeth vp in little roome the ambitious heart, which before was enlarged from East to VVest. And the Heauens that are high and free from death, yet are holden vnder the tyranny of enuious and consuming time, in vvhich they shall be changed: Onely the Lord is in honour and maiesty, who hath set eternity round about him, and cast out time vnto confusion. Oh Lorde, where are theyr eyes that see not this, or theyr hearts that see and regard it not! VVho hath bewitched them, in the countenances of men, to carry the hearts of beasts, and to forget the latter ende. The Lord turne them that runne astray, that they may knowe and see vvhich is theyr glorie, but the temptations haue ouer-taken them. VVhich are against our honour when the Lord shall deliuer them from euill, they shall giue thanks and reioyce vvith vs, that they also haue eyes to see. And blessed are you (good Mistresse H.) and God hath visited you in an acceptable time,

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whose

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whose heart he hath touched with feare; and whose afflictions he hath filled with hunger and thirst, that you should mourne for the redemption that is in Christ, and be pleased with nothing but with the grace of his countenance. This is a Schoolemistresse to bring you vnto him, and a bond to tie you fast, that you shall not be separated: and accomplish I beseech you, this good work of his grace, till you loue the Lord with all your heart; and till you can say with the blessed Apostle; *I desire to be dissolved, and to be with Christ*. For this purpose wee are chastised of the Lord, and when our sayth is tryed; at the last it shall be made strong, that with it wee may quench all the fierie darts of sathan, and in righteousness and peace, and ioy of the holy Ghost, runne the course that is set before vs, till in a blessed issue of happy dayes, with a good spirite wee may say boldlie; *Lord, now lettest thou thy Seruant depart in peace*. Which I beseech God the Father of our Lord Iesus Christ; the God of mercie, and Father of all consolation graunt vnto you, Amen.

Pray, pray, pray, pray, this is your best seruice where-
foeuer your duety is most bound.

Letters of Ed. Der. to Mistris B.

GRace, mercy, and peace from God our Father, &c. I had much leuer good Mistris B. come my selfe then write vnto you, but as other things are farre contrarie to my desire, so is it in my comming vnto you, and I am contrayned rather to write then to come, but God appoyntes our wayes, whether I come and be with you, or else be other where and heare from you, I trust and am perswaded, that both I shall heare from you,
and

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and you shall haue the same constancie in the loue of truth, and still increase in the knowledge of it, till the good grace of God haue made the worke perfect that it hath begune; and you with all your hart and all your soule doe feare the Lord, and delight in all obedience of his holy will. VVhereunto though we be sufficiently perswaded by the nature of godlines in selfe, which all men doe prayse, and the righteous doe loue: yet a greater prouocation is in you, because God hath giuen you a good estate; in which your example shall doe good to many; and because God hath filled you with a hartie affection to testifie his Religion, that you may accordingly in all well doing surmount the prayse of your profession; and especially because he that hath called you is holie; that you may expresse his similitude and likenes in all your wayes; and this good course through euill dayes, when God of his mercy shall make straight vnto vs we shall see then what is the latter end. Our harts shall be satisfied with it, and our tongue shall speake not as the world doth, blessed are the rich men, or blessed are the mighty, for all these haue wings to flie away, and high estates to sit down in the dust, when man must goe make his bed in the darke; and say to corruption thou art my Father, and to the worme thou art my Mother & Sister, but our song shall be in better harmony, and we shall say with the Prophor Dauid; blessed is the man that feareth the Lord and delights greatly in his commaundements: For when all hatred shall grow against this, and all aduersity shall strue to come vpon it, yet all is nothing, and shall not moue it. For when our hart is strengthened with this grace; we see our portions in all estates and times: in discredit, wee see prayse, in pouerty, riches; in anger, saluour; in darknes, light; in bondage, libertie; and in death,

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death, life, yea whatsoever in weaknes of body, in enuie of time, in vncertainty of estate, in danger of life, or in any thing else, because nothing can seperate vs from the loue of God; nothing can turne vnto our harme; for we haue his promise that is able to performe it, that to those that loue God all things happen for the best. This purpose of life is soone had; and this course is easily begun; but the fruite of it doth not vade, nor the gladnes of it shall neuer be lost, so that we shall not, nor by the grace of God we will not for so little labour lose so great a reward; nor for a little pleasure which vainely we thinke is in other things, receaue the reward of our foolishnes, which assuredly we know hath euerslasting grieve, wee haue not so vnfruitfully learned Christ, nor so vntruly giuen witnes of his truth. But better things belong vnto vs, in better wayes we will runne our course, in a better hope lay downe our bodies: The Children of the world shall make the world their portion; we looke for another City of which the Lord is the workeman, and we will not build vp our unhappines in the vayne desires and concupiscence of this world, neyther yet (seeing God is good to vs to fill our dayes with peace) will wee denie any comfort that is offered vs in this present pilgrimage, but seeing the earth is the Lords, and all that therein is; wee haue perfect pleasure in friends, riches, authoritie, honour: if all be his? All are pure: if all be of him? In all is pleasure: for where his kingdome is, there is righteousness and peace, and ioy of the holie Ghost: and sorrowe and sinne is cast out, onely let vs care as all things are good, so wee vse them: and as they are corrupt, so to let them alone. Saint Paule teacheth that to the pure all things are pure, but to the impure all things are impure: And the things of this world are

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are made according to the conscience of man: Holde this to remember it at noone dayes, and let our reynes instruct vs in it in the night season, that wee feeke our hearts inflamed with the loue of God, and that it may be acceptable vnto vs as our owne lyfe, to set forth his prayse: That wee acknowledge his glorie which shineth in all his workes, and then the Lord hath set vs in a large roome of liberty, where we walke with boldnesse in good delight of his creatures: and in deede, and in truth this it is when this affliction hath taken root within me, and I feeke the worke of it perpetually within my minde, whether I be following my Hawke or my bowle. I make a more acceptable sacrifice to God, then the hart barren of this loue of God can doe: thogh the knee bowe, or the tongue say, prayse be the Lord, for euery one that sayeth, Lord, Lord, shall not enter into the kingdome of heauen, but in vvhom so euer the loue of GOD doth raigie, and hath driuen out the lewde desires of a dissolute minde, him God hath chosen, and the spyrte of his Sonne Christ cryeth within him, Our Father: yet I meane not heere to iustifie these worldly minded men, to vvhom the day is too short for theyr vaine playes, except they reach it out till mid-night at Cardes and Dice: such people as they, commonlie fill at theyr delightes with blasphemie, so lette them know that the loue of the lyuing God they neuer felt, but the God of this world hath blinded theyr vnbeleeuing hearts, and in theyr vncleanenesse there I leaue them, till the sinnes of theyr youth be rotten in theyr bones, that they may sinke deepe in theyr owne shame. My meaning is, that the man of God vvhose soule doeth thirst to see his glorie, and hath the ioy of his lyfe in immortallitie, in respect of the which he accounteth

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all the world to be but dung: I say, that man may haue true delight in the dayes of his vanitie; the smelling of the dogge, the flying of the byrd, the qualities of al creatures, they were made for him: and he is iniurious to the blood of Christ, that thinks he may not vse them: but all these things are good for our recreation, to comfort the frailtie of weake bodies, & to bring refreshing to a wearie spirit: which end, if wee forget, and make it our pastime, and so call it, then we turne our pastime into sinne. For what is our time that we are wearie of it, or what is our lyfe that seemeth so slow to passe? are wee grieved with the light which the Lord hath set in the Heauens; or is the feeling of our body burdenous vnto vs, or our eye-lids pained with being open, or are our eares wounded with the sound of the ayre; or what grieve; what care, what sorrow is it, why we wish our time forgotten and past? Surely Iob knew not this, when he saide, His time passed faster then a post: nor David knewe it not when he thought his life but a spanne long: and surelie, he hath but a wretched life, and let him not loue it, who is faine to runne to the birds of the ayre, and the beastes of the field, to seeke some comfort against it. And therefore (good Mistres B.) let pastime alone, and be not wearied with your good dayes, your times are passed meetly well, and you haue seene fortie yeres filled and gone, the residue behind will passe with them; you shall not hold them if you would, but pastime and they will dwell together, til our appointed time shall come: and one ende shall be vnto all. But then you shall see another state; and this enimity betweene vs and it, shall be taken away: wee shall not be wearie of it to wish it gone, and it will not be weary of vs to weare vs away, but Tyme and woe shall dwell together, and the glory of God shall bee eternallie before

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before vs, and we before his Maiestie in immortally. A blessed state, a hope of life, a glorious body, a heauenlie mind, and woe be to all these tyme passers of, that know how to delight in thys, but haue more pleasure in all vncleannesse: vwhen the end of their labour shall come vpon them, they shall feelee more grieffe in one day, then after shall be ended world without end. And in one sentence of an angry Iudge (*goe you cursed into eternall fire,*) they shall be wounded with that milerie, which vworld without end shall rest vpon them, & their old pastime shall neuer more be found: but thys is the portion of them that know not God.

But as for you good Mistres B. you haue already passed the dayes of your ignorance, and the kingdome of heauen is come vnto you with power: you loue the truth of the Lord Iesus, and all false wayes you doe abhorre: you doe feelee the hope of the Elect of GOD: and it hath quenched the desires of vngodlines. Pray stil, that you may haue increase; and read the Scriptures, in which you shall haue comfort: these wil leade you in a perfect way, and neyther Paule nor Peter haue a more blessed end, then is for vs, in a like precious sayth: and I (as I am bound) vill beseech the GOD of mercy, and father of our Lord Iesus Christ, that he wil looke vpon you, to fill you with his grace and holy spirit, that it may guide you, and al your children before you, and your children committed to your charge, that you may dwell in the newe and blessed Testament of the forgiuenes of sins, through sayth in Christ Iesus, who hath destroyed the worke of the deuill, and is able to keepe you for euermore. And to his gracious defence, I hartilie leaue you and all yours.

Yours in the Lord, Ed. Dering.

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To Mistris B.

THE grace of our Lord Iesus Christ be with you euer, Amen. Good Mistrisse Baret; howe fayne I would be with you, God knoweth, and how I am indebted to doe good in your house, if I should not confesse, I must needs accuse my selfe of much vnthankfulness, but God alone disposeth all our wayes, to be so as pleaseth him, whom hartily I beseech for his sonnes sake, blesse vs with that blessing which hee gaue his Apostle, that in all places we may be vnto him in Iesus Christ, a sweet sauour of life vnto lyfe to all his Saints with whom we are. So shall I more gladly vualke all the vvayes of his appoyntment, and you more willingly beare vvith mine absence, the vvill of God be done in all thinges. VVhen you are at Bray, if the Lord will, I shall be more quyet with you. In the meane time (good Mistrisse) so beleue as you haue seene and heard, and pray for me that I may liue to his glorie, vvho hath shewed me such mercy, that I may say vvith the Prophet Dauid: *VVhat shall I giue agayne for all that hee hath giuen mee?* And so doe you reioyce in the blessing that GOD hath giuen you, that more and more your estate heere may be a sure testimonie of a more blessed hope, that shall one day be reuealed, vvhen honour and glorie shall succcede in the place of labour and sorrowe that nowve aboundeth. The Lord blesse you and all yours, keepe you, and giue you a pientifull blessing in his newv Testament; and in his kingdome, vvwhich is righteousnesse, and peace, and ioy in the holie Ghost, the glorie vvhereof shall not be darkened, vvhen the Sunne and Moone shall loose their lighr, and fayne men vvith desire of it, that shall fill vs once vvith the countenance of the Lorde. A glorious hope

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hope in an earthly Tabernacle, but a more glorious performance in a heauenly creature, vvhen we shal be free from sinne and death, and bee made like vnto him that sitteth at the right hand of maiestie and power. VVhich time the Lord God fulfil in the goodnes of his pleasure, for our soules hope: in whom we haue setled our hope. Commendations, &c.

Yours Ed. Dering.

To Mistris B.

THE grace of our Lord Iesus Christ be with you euer, Amen. I am sorie that hetherto I coulde not come vnto you, and I would be sorry, if you shold thinke I had leuer bee any where then in your house, I had thought shortly to haue come, and I felt my selfe some-what strong and able to trauell, but nowve on Friday last, the eleuenth of this moneth, I had a feauer, and fve or sixe dayes after I felt it, and my stomack is very ill euer since, and my cough much increaseth. Thys is my health that GOD giue the me. But let him doe his wil. he is the God of lyfe, and one day wil abolish these troublesome thinges, and make vs feeble health in immortalitie, and I beseech him for his Christes sake, to remember vs in his goodnes, that we may know al his mercies, & then I am wel assured both you and I, and all weake bodyes, shal so little care for the frailtie of these Tabernacles, that we wil reioyce in the remembrance of putting them of, to think that we shal see and take hold of him that liueth euer, and will one day make these mortall bodyes like vnto the glorious body of his deere and welbeloued son. Thys wee knowe, and in thys vvce are comforted: and holde it fast good Mistrisse B. euen as you wil hold your happy

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happy dayes: for the hope of it shall not be confounded, but vwhen all our enemies haue spent theyr euill vvils, & can doe no more hurt vnto vs, hee shall be on our right hand whom vve haue looked for, and hee shall call vs vvith that blessed voyce, *Come yee blessed of my Father, &c.* Let vs pray to vnderstand this, for it hath pleasure and effectual gladnesse, more then all the faire countenaunces of the vvorld, in which indeede there is nothing but vanitie of vanities, and all is vanitie: and thinke good Mistresse B. how many occasions are before vs to cause vs to forgette thys, or to let the desire of it, to be quenched in vs, or at the least to fill our selues with other pleasures of the vvorld, but GOD shal keepe you from the corruptions of the vvorld, & giue vnto you a wise hart, vvwhich euery day may search your thoughts, and suffer you neuer to forget your latter end: and seeing euery day dooth bring you neere vnto it, let euery day kindle more and more your affections, that you may loie it vnto the end: and then your hope shall be ful, and our mouthes opened for euer, Amen.

Yours Ed. Dering.

To Mistresse B.

THE grace of our Lord Iesus Christ be vvith you euer. As I trust the Lorde doth strengthen you to better health, that you may liue to his prayse, so I am desirous to heare also of your amendement, but much more (as GOD hath made manifest in you many tokens of his grace) so I hartily pray, that you may bee made euen as Paule, to mourne stil in this earthly Tabernacle, and to say vnfainedly, *I desire to be dissolued, and to be vvith Christ.* Thys is that good issue of life to which I haue

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haue often praied that I might attaine vnto it: this is that measure of grace, which as I am most bound, so hartlie I beseech our God and Sauour, that it may plentifullic be powred vpon you. And if vve shall be made in our liues so happy, then haue we a dwelling in perfect peace; and indeede wee be receiued into the couenant of the newe Testament, that we should bee filled vvith ioy of the holy Ghost.

For vvhat can disquiet vs, or vvhat can be grieuous vnto vs, if in the face of Iesus Christ we see our rising againe from the graue; & feare not before the shadow of death, all other afflictions they are but ministers vnto this, and in the presence of death they are dispersed, and they doe not follow vs vnto the dark places. If God wil haue mercie vpon vs to blesse vs into this victorie, then hath hee giuen vs our inheritaunce in pleasant places, and our portion in a happy lot. VVhat soeuer enemies are against vs, they shall strue in vaine: and all things contrary vnto vs, shall haue no strength, for beyond death there is no power in them, and death it selfe is despised in our eyes. If we felt not thys in our harts, but would seeke outwarde testimonie of men, let him speake that findeth any greater feare then thys. The sicke person or prysoner may be loth to dye, but the dead man he feareth no euill: and they that liue in prosperitie, thys is not theyr feare least they should haue a fall, but it is death that is bitter vnto all them that haue peace in theyr riches. Seeing this then is the greatest Tyrant that maketh Princes tremble, and that anguish of hart that turneth all pleasure into wormvvooode, vvhat-soeuer is vnder the Sunne, good Mistresse B. as you are, so abide: and as you haue already receiued, so abounde, tyll the good graces of the lyuing GOD haue made you stronger then sin or death: so shall your
dayes

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dayes be all in blessing, and your accounted times haue true delight til the latter end doe shine in hope. So shall you be bold to say with Dauid; *Surely the Lord will deliuer me from the snare of the Hunter, and from the noysome pestilence: I shall not be afraid of the feare of the night, nor of the arrow that flyeth in the day, nor of the pestilence that walketh in the darknes, nor of the plague that destroyeth at noone: I haue sette the most high to be my refuge, and there shall no euill come neere my Tabernacle.* The Lord blesse vs in this good hope, & make strong our confidence in thys perswasion, that at last we may dwel in ioy and gladnes; if feare haue oftē recourse into our fraile bodies, because we cary in vs corruption, which is the strength of death, yet that feare shal not alwaies grieue vs, for our hope is perfect and shall not be shaken. VVe shall goe but as S. Paule, and Peter, Abraham & Isaack haue gone before: and not onely they, but our Fathers, our Mothers, and our dearest friends are gone with them: and all that are behind shal ouertake vs. The trouble of the trauel must needes appeare light in the middest of so happy companie; or if their loue haue not such force in vs, that Parents and friends, Apostles, Prophets, Patriarks, and all the saints of God can make vs say, *Let vs die with the righteous, and let our latter end be as vnto him,* yet sure when among the dead I haue scene Christ, & in the graue haue found the GOD of glory, I shal say with a perfect hart, *Christ is my life, and death is mine aduantage.* VVhat then remaineth more vnto vs, but to striue faithfully, that we may come vnto thys, that GOD may worke with vs as with his Saints, and we may be pertaker with the happy Prophet, to see the louing kindnes of the Lord, which is better then lyfe, and to say with him: *As the Hart longeth after the water brookes, so my soule longeth to see the Lorde:* and

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and in the meane season that we yet fulfil our accounted time, which the Lord graunt for his Churches sake, that you may doe euen vntil old age and many yeeres, in good increase of your childrens children, and happy peace of his chosen people. In the meane while I say, that your hope may be precious before you, & in this earthly Tabernacle, yee may haue your conuersation in the highest heauen, from thence looking for a Saujour, euen Iesus Christ the righteous, who shall change this corruptible body, to make it like to his glorious body, in that blessed time which shall scatter away all affliction, & seale within the happy assurance of immortalitie, which shall be in the presence of the GOD of glory: when this weak body shal haue a recompence (of a few sorrowful daies) in euerlasting righteousness: In which hope the Lorde graunt many yeeres you may rest.

Yours Ed. Dering.

To Mistres B.

THE Lorde who is rich in mercie, keepe vs euer in the assured couenaut of his new Testament made in Iesus Christ, that we may feele the forgiveness of our sinnes, and reioyce in the hope of eternall lyfe. Amen. I am sure you will be gladde (good Mistres B.) to heare of our safe comming home, and I would bee glad to heare of all your well doing, at our Saint Ellins, and therefore I write vnto you, both to heare againe that God continueth his good blessings towards you, and to certifie you that (I thanke God) I am now safe at Shenfields, I haue not yet takē the plaister, but this day I haue begun to drink Mistres P. water. Let it haue the worke which God wil: For in health our meates doe not nourish

C.

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ish vs, but by his word. In sicknesse, medicines can doe vs no good, except he blesse them. VVe haue no newes heere to write of but of Country things, scarce woorth the telling, and lesse worth the practising if it could be amended, euery man going after his Oxe and his Horse: and most doe glorifie GOD no more then their brute beaſt. If they be like vnto vs which are in the Court, and in the Cittie, that the one be as ambitious, the other as couetous as we be brutish, and God bee forgotten of vs all alike, we may take vs againe the Lamentation of Ieremie: for it is the great mercies of GOD that we be not consumed. But if such be the misery in the worlde, wee that are not of the world, but by Christ are taken out of the world: Let vs not loue the world which is such an enemy vnto God, and then wee shall not be condemned with the world when Christ shall come in glory. And the Lord be praised, who hath giuen vs eyes to see and eares to heare, that we might be wise harted: not to say peace & truce with such things, with such men cry peace & truce, but rather to haue our life hidden with Christ in God, and on his right hand behold the peace which passeth al vnderstanding, & good Mistres B. increase in this, God hath giuen you a happier helper, who is willingly led to all righteousnes. The Lord GOD make his good work perfect for his sonnes sake, in him, in you, and in vs all, that loue the coming of Iesus Christ, Amen.

Yours in the Lord, Ed. Dering.

A Letter of M. Ed. De. to Mistres H.

Good Race and peace, &c. I haue heard (good Mistres H.) of your heauie estate, that in many troubles the Lord doth exercise you, but I trust you are also taught

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taught to say alwaies before God, *Thy will be done*; and if this be your prayers, then know that nothing happeneth but by his appointment, and be contented with all that he hath done, so that your hart may beare you witnesse, that of all things the Lorde is most deere vnto you: and for your troubles, giue onely your hart to loue the Lord, and they shall seeme neither great nor strong vnto you. For what can be great, if our hart be prepared to say with the Apostle Saint Paule; *That we reioyce in afflictions, because they shall breed in vs a hope which shall neuer make vs ashamed*: Or what can be great, if God haue taught vs, *That the momentaine afflictions of this worlde, they are not woorthie of the glory that shall bee reuealed vnto vs*: Or what can be great, if vvee say with the Apostle: *Brethren, reioyce in afflictions, reioyce exceedingly: when you fall into many and great tribulations.*

Surely good Mistres H. all is nothing, for a frayle body, a short life, a sinful creature, what can come ynto it that should dismay it: nay how should we not (if vvee know it well,) be gladde, if death also were at our bedside, that we might at once see the outmost malice of the deuill, and after for euer more be deliuered from him. A great Clowde of witnesses (as the Apostle sayth) are cited in the eleuenth Chapter to the Hebrues, of which euery one should be our example to beare all crosses that the Lord doth sende, knowing that he is delighted with vs, when wee bee faithfull to abide these momentaine and light chastisements. *Iob, David, Paule*, our Sauour Christ himselfe, how many things suffered they, howe are we not ashamed to refuse the cause which they haue borne; and way well your owne ease what it is, and you shall see little cause of sorrow in it, or if you compare it with other, none at all.

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Hath your husband beene vnkind to you, beare it, and you shal winne him at the last: If not, thank G O D that you can continue louing and obedient, euen vnto an vnkind husband. And I assure you in this one vertue, there is more comfort and ioy, then there can be griefe in all the discourtesies of men: & what is that crosse of yours, in respect of that which Abigaill dyd so long and patiently beare? But your sonne hath grieued you much, yea but you haue not the hundreth part of the griefe that Dauid might haue had for his sonne Absolon, and will you be more grieued then he? Your sonne I trust shall yet proue well, and you shal see his recovery: if not, this manner of disease is rather a testimonie of a conscience grieued with his euill doing, then an argument of his destruction, so that euen in thys griefe you haue great cause of ioy: and what if God take from you the comfort of one chyld, leaving againe vnto you the comfort of a great many: VVil you, or can you repine against the louing kindnes of the Lord? Howe glad would Dauid haue beene of other good children in the losse of one euill; yet you haue lost none, neyther is your son known to be so euill, but you may reioyce in him againe: yet if all things were as euill as you could imagine, what then? VVhere is our loue to Iesus Christ, that gaue his precious bodie to the death vpon the Crosse for our sinnes? If we wil not leaue Sonne, Daughter, and our own life for his sake. Can one hayre fall from your sonnes heade but at Christes commaundement? Is not he head of his Church, and all things happen they not vnto vs as hee wil? Heerein you shall know you loue G O D aboue al, vwhen you can forget the child of your wombe, for his sake. And therefore (good Mistris H.) giue not your selfe to any inordinate affections to offende G O D, and hurt

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hurt your selfe, but say and think, *Thy will be done O Lord*, and when the time shall come of our latter end, we shall neuer haue end of the blessed life which God shall giue vnto you, and to all his Saints in that day. Thus in hast I am constrained to cease to write, but I will not cease to pray, that God may blesse you, and giue you his ioyfull Spirit, to fill you with all spirituall comfort, against the temptations of the world, and all the enuie of the deuill. And pray for mee I beseech you, that I may account all the world to be but dung, to the ende I may win Iesus Christ, (to whom) the living and eternall God I commit you for euer, Amen. The xix, of April.

Yours in the Lord Iesus, the onely
forgiuenes of all our sinnes.

Edward Dering.

Letters of Ed. Dering, to Mistris K.

THE Lord God direct vs with his holy spirit, that we may loue and feare him vnto the ende, Amen. It greeueth me good Mistris K. that you should be so long at *Hendon* as now you haue beene, and all this while I could finde no leysure to come vnto you, and whatsoever my fault hath beene heerein, I vwill make no other excuse, but desire you to forgiue it. And I pray God though I see you not, yet I may so remember you, as I am bound, and so my not comming vnto you shall greeue me the lesse. Now touching your owne case, I know you are wise to see, that the Lord giueth you new instructions to be wise in him, and to giue ouer your selfe vnto him. For as God hath blessed you many wayes, and giuen you a good calling in the world, So he visiteth

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you every day, and humbleth you with many chastise-
 ments before him. God hath given you husbande, chyl-
 dren, family, and other blessings, but you enjoy none of
 them without a crosse; some-time in one thing, sometime
 in another, and commonly your owne weake and sickly
 body makes you that you cannot haue your ioy as you
 would. Yea I doubt not, but it is so abridged vnto you,
 that some-time it grieueth you that you cannot haue ey-
 ther care ouer your house as you wish, or attend on your
 children, as you desire, or reioyce with your husband, as
 otherwise you might. But this griefe GOD recompen-
 ceth with great benefit; for our Sauour Christ is our
 good warrant, that this is the lot of Gods Saints, to en-
 ioy his blessings with afflictions. so that the more that
 you be sorrowful, the more you be sure that the lyuing
 God hath giuen you your portion: and so your sorow is
 ioy vnto you. Besides this, the mingling of your ioy
 with sorrow, and wealth with woe, is a happy tempring
 vnto you of heauen with earth, that you should neyther
 loue nor rest in this, aboue that which is meete, but ac-
 knowledge all is but vanitie; so loue it as transitory thin-
 ges, and haue your great delight with the Lorde alone,
 who is vnto you health, prosperitie, ioy, and eternal life.
 This good Mistris K. you knowe, but yet this I also put
 you in mind of; for though God haue blessed you, yet
 you are but a weak woman, and haue need (in the com-
 mon frailtie of mans nature) to be stirred vp with exhor-
 ration. Remember therefore euer that which is the ende
 of all, *Feare God, and keepe his commaundments.* For this
 is the whole scope of our life, which when wee haue
 brought to his appointed end, wee shall see the hope
 which we haue long looked for; and when immortality
 hath brought happines into light, & scattered away our
 feare,

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feare, we shal say then, *Blessed be the day in which first wee
 learned to feare the Lord.* And the Lord blesse you with his
 holy spirit, that you may in the midst of other care, haue
 pleasure in this, and in other sorrow reioyce in the Lord;
 and alwaies reioyce. Commend mee I pray you, to your
 little ones, Nan, Bessie, & Mary. And the Lord make you
 and maister K. gladd parents of good children. Amen.
 From Tobie, the last of February, 1575.
 Yours in the Lord Iesu, Ed. Dering.

To Mistrisse K.

THE grace of our Lord Iesus be with you euer. Al-
 l my men. I thank you good Mistris K. for your Letter,
 and for your medicine, and for your good will to
 him to who you before did owe salute. Touching my
 disease, I did suddainly cough & spit much blood, so that
 when with much forcing my selfe, I refrained, it rattled
 in my throat, as if I had bin a dying: next day in the like
 sort I did, and once since the taking of these medicines
 for the staying of it. It is now stayed, but I feele a great
 stopping of my wind, and much prouocation to cough,
 which if I did, I should spit blood as before. I pray you
 aske your Phisition what he thinketh best to be doone.
 And good Mistrisse K. against all diseases and sicknesses
 of the bodie, do as you doe, and daily encrease it, with
 an vnfained testimony of your owne hart. Commit your
 health, your sicknesse, your bodie, your soule, your life,
 and your death, to the protection of him that dyed for
 vs, and is risen againe. A sick body with such an ayde,
 hath greater treasure than the Quenes lewde house. Pray
 still, and pray for mee, I feele the goodness of GOD such
 towards mee, as I thank God for my life, I weigh
 not

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not all the world a feather: and vvith as glad a minde I spitte blood, (I trust) as cleare spittle. To those that loue God, all things are for the best: he hath a hard hart that beleeueth not this. For the Church, I commit it to the Lord: the Lord graunt with that affection that I owe vnto it, and for all my labour in it (I thanke God) I am guiltie neyther of couetousnes, nor ambition, but as God hath giuen me grace, I sought onely his glory. I write this vnto you good Mistresse K. because you know it, and that you may the more effectually remember him, that vvill knowe you vvhen the vvorld, your health, your corruptible body, death and sinne it selfe, haue done theyr worst. Commende me to Maister K. your little ones, to Maister R. The Lord blesse vs all, that we make our bodies shake, and not our bodies vs. *Vale in Christo. Iesu. 25, Iul. 15. 75.*

To Mistresse K.

THE Lord God who sheweth mercy to whom he will shew mercy, and haue compassion on whom he will haue compassion, according to his loue with which hee loued vs before the vvorld was made, looke vpon vs, and leade vs in our wayes, that in righteousness and holines, peace, and ioy of the holy Ghost, we may finish our course and come vnto him, Amen. If I could, good Mistresse K. doe as I should, then my wayes were perfect among men, but I vvith me vvith many other, small hinderances to an vvvilling minde, are occasions great enough to keepe vs from doing well. This hath made me to vtter many excuses which had been better done. And I dare not make any other excuse why I haue

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I haue not written vnto you oftner: for though I haue in a weary body many things to doe, and could make excuses which you would easily belecue, yet sure I am, if sloth and negligence vvere vtterly gone, a fewe lynes were so soone written, that I could not want time for so little labour, this is true, & *sit erranti medicina confessio*. Touching my sicknes, he that sent it he doeth rule it, and as he will so farre let it goe. I feele yet difficulty of breath and coughing: and I see palenes and leanenesse abiding still, yet I thanke God I am so well, as we supposed all to haue seene you at *Henden* this next Monday, but God hath changed our way, and by occasion vvee haue deferred it, trusting yet to see you very shortly, if the Lord will, to whom we commit both your wayes and ours. And now good Mistresse K. further I neede not write vnto you, for which cause yet especially you craue my Letters, I know whom you haue beleueed, vpon what ground you stand, who hath sealed your persuasion in you, he is able to keepe that you haue committed vnto him, euen vntill that day, that the things of the vvorld are changed before vs all. Affliction may be great and make vs murmur, prosperity may abound and make vs proude, the vvorld may fill our eyes and our eares, that sometime we may be blinde and not see our hope, our owne concupiscence may peradventure sting vs that we forget the good workes wherein we had delight, but the councell of the Highest standeth fast for euer: the Lord knoweth all that are his. In this Tower of defence our dwelling is made for vs, and the gates of hell shall not preuaile agaynst vs. VVhen vve sinne, we must needes be sorrowfull, and to offende such a Sauour, it will grieue vs more then death it selfe: but to remember agayne to assured hope, we can not but reioyce in the

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the Lord, and alwayes reioyce. Thus I leaue you to your owne hart, where is your strong safetie: and to your secrete thoughts, which comfort you in the night. And committing my selfe vnto your prayers, I beseech God the Father of our Lord Iesus Christ, to keepe you and yours. Commend me to your little ones: pardon me for writing in such a peece of paper, I could hardly get this. Maister H. and my wife wish to see you. The Lord keep vs vnblameable in his sight. From *Toby* the xiiij. day of August. 1575.

Your bounden in the Lord, Ed. Dering.

To *Mistress K.*

THE Lord God direct vs in all our waies, that they may be vnblameable in his sight, and our faith may be strengthened in the blessed hope of his Elect, so that nothing be able to shake it from henceforth; from the boldnes and assurance of euermlasting life, Marie and iust causes good *Mistress K.* haue kept mee, so that these holy dayes I could not see you, but I knowe no excuse why I could not write vnto you; and therefore for the one, as I am sure you doe willingly pardon me, so the other I beseech you to accept, both as a testimonie of my mind that I forget you not, and as a discharge of that dutie I owe vnto you; for if I should not faithfully remember you, though you had otherwise done nothing for mee, yet I were vnworthy of such good will. And if I should not as in bounden duty be most careful to strengthen and comfort that good purpose, which your selfe haue chosen for the course of your life, I were not worthy of the acquaintance of the Saints of God. Therefore departing from London againe (as I could not chuse) I haue

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haue yet written vnto you, as I must needes. And I hartlie pray that God may increase his goodnesse in you, & earnestly beseech you, as you haue receiued that, so you would abound more and more, a short request & soone heard: but exceeding difficult to some to practise, and yet not difficult vnto you, but easie and light as you can desire, for hee that is borne of God, over-commeth the world. And the anointing (as Iohn sayth) which you haue receiued of God, dwelleth in you, and you neede not that any man teach you, but as the same annoynting teacheth you all things, and it is true and not lying, and as it is taught you, you shall abide in it.

Maruell not good *Mistress K.* that I write this vnto you, nor be vnwillingly affected to heare of your owne happines. It is (as Salomon sayth) another mans mouth that prayseth you and not your owne, and vwhat neede you feare. And I speake not deceitfully, which I thanke God I hate, nor gyue I tytles: (as Iob sayth) which the Lorde doth abhorre. But seeing (as I am certainly perswaded) that in you, which Saint Iohn could see in the people to whom he wrote, and to whom he gaue so honourable prayse, why should not I be bold vpon so good warrant, to say also vnto you: You are the Lordes: and God who iustified then his Apostles words, hee will iustifie them nowe and euer, for hee is mercifull without end. Let vs not then good *Mistress K.* bee hencefoorth sorrowfull or faynt-harted: Paule and Peter, and all the Apostles and Prophets, haue spoken glorious things vnto vs, and we will beleue them. And yet not they, but the Spirit of God hath giuen vs this testimonie, and it is true. For what were the Romaines, Corinthians, Ephesians, Galathians, and all other whom the Spirite nameth Saints and Holy ones, were they not as we? Frayle
and

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and weake as vvee, and our sayth as theirs? But vvee feeble a great deale of infirmitie in our selues, did not they so, and did not the spirit of God see more in them, then them selues could feeble? yet it calleth them Saints: yea, and so it calleth vs, that we should not feare: and therefore as I sayde, I say againe, you are annoynted of the Lord, and you shall not fall, if your heart beare you witness, that the profession which you make, is vnfayned in you, as I am sure it beareth you witnesse. One care onely we haue, which also we will haue vnto the ende: and that is, that we may glorifie him, who hath glorified vs. In this doing, as I accuse my selfe most aboue all other men, so I prayse not you a white. For I know good Mistresse K. heerein you are too too faulty, and so is all flesh: our flesh, the world, and the deuill, they are too strong for vs, but blessed be the Lord God, who hath giuen vs victorie in Iesus Christ, and we will doe if God giue vs grace, as his Apostles did, we will chastice our bodies, and bring them in subiection, that all that know our Religion, shall not blame our workes: And I thank God for all that you haue obtrayned: And I beseech you increase and abound more, that as hee vwill gyue vs a full reward, so vve may offer vp our bodies a holie sacrifice, to prayse his name, vwho hath had mercie vpon vs. And pray for mee, that my handes and tongue may ioyne in the vworkes of Gods Saints: and let vs all grove together vnto that blessed hope, till vvee haue found that happie strength, by vvhich the vworld is crucified vnto vs, and vvee vnto the vworld: But the Lord that teacheth you, to him I leaue you: whom I beseech to open your eyes into so large and wide a spirituall sight, that you may yet more clearelie see and feeble the glorie of God and immortallity. Fare well good Mistresse K.

Commend

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Comment mee to Nan, Bessie, Marie. The Lord bless you with them euer, Amen.

Thine in Christ, Ed. Dering.

A Letter of M. Ed. De. to the Lady G.

The grace of our Lord Iesus Christ, be with you euer, Amen.

I Feither I might doe the dutie vvhercunto your well deserving hath bounde mee, or might requite with thanks that with all your good will you haue deserved, I know and confesse it (good Madam) long since I should haue come to see you: but such is my case, as I can not doe either what is most meet, or what I most desire; for sometime by busines, and sometime by sicknes, and sometime by opportunity of others, I am holden heere, that I could neuer yet haue opportunitie to ryde farre, or to see my native country and nighest friends. Once in Sommer I would haue gone to M. B. besides VVinsore, and the second night of my trauel I could not sleepe, but tarried a seauenhight in the same place, and then came backe againe, ill at ease: thus it pleased God to deale with me, and such a body he hath giuen me, to the end (I am sure) I shold not loue this present vanity, but remember him that liueth euer, and desire to be dissolved to see his glorie. And this I beseech you thinke to be the onely cause, that I haue not of long time scene you and others, with whom otherwise I would wish to dwel: and if it be the good wil of God to prosper my iournies in time conuenient, I trust to see you oftner heereafter; but his wil be done, who appointeth our waies, & numbeth our steps, and doth all things for the best to those that loue him, & to him if I can commit you in my daily prayers, that so my spirit be present with you, howe long soeuer I be absent

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sent in body, yet my dutie I owe you, that not be altogether vnperformed, and that piece of it which yet is wanting, that in daily exhortations I might (by the grace of God) stirre vp your mind, that in the meane time, let me supply with these Letters: In which, most hartlie I beseech you (good Madam) goe on forward, and faint not in the course of godlines, increase still in fayth, in loue, in hope, till with a wise hart you haue such a feeling of the glory of God, & of eternall life, that you haue made your account vp with the worlde, and are at a poynt with all that is vnder the sunne. VVhile God shall proklong your dayes, reioyce in him that hath giuen you life, and vse all his gifts to his glory: and when his appointed time shall come and bring death into your doores: let this bee the preparation of your hart, *you desire to be loosed and to bee with Christ.* And let this be the answer of your tongue, *Lord now lettest thou thy seruant depart in peace.* Surely then it shal come vnto you, that a happy life shal haue a blessed end. Your former times haue found theyr wished issue, and the entrance of your grace, shal be the beginning of your glory: Hee hath spoken it that cannot deceiue vs, *That euery one that beleueth in him, shall not tast of death, but shall passe from death to life.* This (good Madam) is the crowne and garland of all our pleasures: reioyce in feeling it, and be gladde in louing it, knit it fast to all the thoughts of your hart, and neuer forget it; it shall giue you more pleasure in one day of your life, then without it you can find in a thousand yeeres: and all the men of the world which seeke their pleasure in thys life, & know nothing better, then to followe theyr owne concupiscence, they shall perrish when you shall abide, and they shall mourne when you shal reioyce, because they haue forgotten the liuing God whom you haue loued. Many temptations

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temptations shall be continually against you, but God is able to set you free from them: cast your care on him, & you haue wonne the victory. And to the ende you may know him, and how to trust in him, as the Prophet Dauid did so let vs doe, that is: Let vs make his testimonies to be our delight, and exercise our selues in them day and night, for they onely can make vs wise, and renewe in vs the image of God, that we may bee perfect, as our heavenly Father is perfect. Thys hope I thanke God hath been before me, that I haue not feared in any trouble, & in a good conscience of this doing, I had rather haue the displeasure of the world, then with losse of this desire or any hurt of it, to win the fauour of all mortall men: And so I am sure it shall be with you that day, in which you shall so feele Gods glorie and eternall life, that you vwill consecrate your life for euer vnto him, loue him, feare him, long after him: It shall be more ioyfull vnto you, then the day of your birth, and your hart shall be sette as S. Paul saith, *to vse the worlde as though you used it not: not to forsake the world or worldly things, (for they are the gifts of God for the cofort of our life) but as though wee forsaked it,* so let our loue be taken from it, and bee euer with him who is the giuer of all, and hath immortalitie: there is not a day that passeth ouer our heades, but it afflicteth the body, and maketh it a day shorter liuing then it was: Let there not bee a day but shall strengthen our fayth, that we may be gladde wee are one day neerer the presence of God then wee were before. And I beseech God (who onely can doe what he will) worke his good will with you in all spirituall blessings, that you may abound: and in the condition of this life that you may reioyce, til your accounted times be all fulfilled. Amen.

Yours in the Lord Iesu, Ed. Dering.

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A Letter of M. Ed. De. to the Lady M.

THE Lord God who hath onely power to worke his wil, and hath shewed mercy vnto vs in an eternall couenant, make vs perfect in all our wayes to abound in righteousnes, and loue his glory, that in life & death we may be happy, & haue ioy in his presence, who liueth euer, Amen. Good Madam, the durie that I haue long owed vnto you, doth much bind me: & the experience of your good inclination, sufficiently dooth embolden me to write at this time vnto you: and I trust the Lord God who hath giuen you his grace, and called me to this worke, wil blesse the labour that it may be profitable to his glory and your comfort. For if his word haue so great strength in his Saints whē they are yet vnbeleeuing and ignorant, that it reuealeth euen the secrets of their harts, that it maketh them fall downe to worshippe him, and to acknowledge his mighty power in it: I am sure that it cannot bee but the same worde shall haue strength in you, wholly & altogether to consecrate your selfe vnto the Lord, til al your delight be in him alone. So that I am nowe, more to pray for my selfe then for you, that I may rather speak the truth then you hear it: for of this I am sure, your hart is prepared, as the Prophet saith, to a good purpose, the Lord make my hand as the pen of a good vvriter. And now (good Madam) this is the sum of all, Feare God and loue him: your goods, your credit, your thoughts, your desires, your body, your life, giue it all vnto him, that he onely may please you; his will perswade you, that whether you liue or whether you die, you may be wholly his. A short lesson and soone learned, hard I confesse of the world to practise, but not harde to you whom God hath loued: for what is it can call away
your

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your desire, that wholly and altogether it should nor bee in this? It is onely the world that hath taken vp enmitie against vs, & striueth daily to separate vs from the Lorde. But what is in the world why the persuasions of it shold please vs? especially you who haue had experience of it, whose life G O D hath filled with worldly things. You know what is the comfort of houses & lands: you haue weighed them well and founde them light. You knowe the gladnes of a mother, and haue in your sight sonnes and daughters, the tryall of it is in you, and hath entred deepe, euen as they haue beene the fruite of your ovvne wombe: but in them you haue no such ioy as in the spirit of adoption, by which you know your selfe to be the childe of God. You knowe the treasure of a good husband, with whom you haue had peaceable and louing dayes: but how much is it a greater ioy of vnspokeable gladnes to feele your selfe ioyned to Iesus Christ, & made a chaste member of a glorious body, with whom you shal be ioyned for euer.

You haue seene a great many yerres of the age of man, and haue measured the length of them, so that if you might liue the daies of Abraham, yet you might account your howers and see the time at hand, when in the ende of your course you shall take your rest: and what vvrete this to immortalitie. To be short, and to pretermitt many ny things wherewith God hath made your life as a blessing, you haue seene fauour, credite, landes, authoritie, friends, seruants, the pleasures of these God hath giuen you. You haue seene fulnes of such delights: but thys and all els that you haue seene, what is it to the grace of God, the fellowship of Saints, the forgiuenesse of your sinnes, the loue of his countenance, the assuraunce of your life, the brightnes of his glory, and your eternall
D. blessings.

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blessings. Sith then in the worlde is no sure refuge, the more I haue seene the fruite of your faith, the more assuredly I know the constancy of your mind, ready to leaue the world to approach neerer vnto God, and to account al those things to be but dunge, to the end you may win Christ, in who you shal be so much more blessed, as light is more bright then darknes, health is more excellent then sicknes, and life more precious then cruell death. Thys (good Madam) you haue long known, and with prayse professed it among men: And now especially reape the fruite of it in these dayes of Gods visitation, in which in a weake body you haue had a sharpe sicknesse, to teach you that your life is in the hands of God, and the nature of your body that is but dust, so that you shold not loue it but in the Lord, nor be pleased with it but as it pleaseth him, ready to lay it downe when he shal call you: This is that great and high commaundement: *To loue God above all*, and this is the greatest obedience required of man, to be ready to die at the wil of God. Vnto which commaundement when I doe beseech you willingly to yeelde, I feele in my selfe howe the nature of man striueth against it: all those delights of which I spake before (the pleasures of this present life) they arise against it: although we had no other comfort, yet life it selfe is sweet vnto vs, and we are loth to make our beds in the darke, our eyes they would yet see the Sunne, our eares would heare the sounde of worldly elements, though our flesh bee grasse, yet grasse hath a flower, and our fraile bodies haue vanishing fantasies agreeable vnto them, as earth vnto earth, and from which most hardly you shal pul it away, the Patriarkes and Prophets were sometime afraide, Paule and Peter were not alwaies bolde, they loued euer that lyfe which they sawe in hope, but they did feele the death

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which did fight in their members. And howe should I then say vnto you a weake woman, feare not death, or if I say it, how can you performe it, being so weake a vessel of flesh and blood: yet good Madam giue mee leaue to intreate you, and I hope you shal haue a hart to grane it: I most humbly beseech you feare not death. The Apostles were men as wee are, yet Paule obtained at last to be dissolued and to be with Christ: if we be weaker then he, the graces of God shal be more exalted in vs, and we also shal say at the last, *Let thy seruant O Lord depart in peace*. It is the Lord that hath promised this blessing vnto vs, let vs haue it with faith, and it will make death vile in our eyes: it is enough if we know GOD will giue thys victory to his people, let vs be bold, though wee feare a little while, yet feare shal be cast out, and wee shall say with a free spirit, *O death where is thy sting, &c*. Try your selfe therefore euery day, and if your hart be boldy reioyce good Madame, and reioyce for euer the last & greatest enemy (which is death) is troden vnder your feete, and what else saye hit to you? all other things of the world they are but seruants of death, and serue to make his power more fearfull vnto vs, friends or kind folke, golde, siluer, precious stones, or all other pleasures, all labour vnto one end, to make vs more to haue to die, than to quench death, and you haue vanquished all, height and depth, life and death, all is yours, and you are Christes. And see I beseech you what glory you haue gotten, you are but a weake and sick woman whom God hath shut vp in your chamber, and tyed to your bed: and yet the great tyrant of the world, that holdeth in bondage kings and Princes, and woundeth them all with feare & terror, he is confounded before you, & the Lord of life he hath crushed him in powder vnder your feete. A blessed daye brought

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you first into this battell, a blessed sicknes that made you endure the fight, and most blessed end in which you get the victorie; for who hath given you this strength, or who reigneth in you in such a day, but he who hath said and done it, *Or death, I will be thy death.* And if hee be in you who hath abolished death, and in whose sight death shall neuer haue any ruse; what treasure what depth of ioy and gladnes shall he bring with him: while you liue you shall liue in him, and no man shall take your ioy from you: and when you die, you shall die in him, and death shall be no death; but you shall passe to eternall life: and all that is fearefull shall be farre from you: the burthen of sinne, the malice of the deuill, the terrour of hell: the dreadful words, *Go ye cursed into eternall fire.* All this is abolished and troden downe in the Crosse of Iesus Christ; who reigneth in you, and giueth his spirit, that you feele not death: and all things that fill with ioy, not the earth onely, but the heauens also (you haue destroyed death) you shall feele then all within you: the fellowship of Saints and Angels, the forgiveness of sinnes, the resurrection of the body, the life euertlasting, & the God of glory: your eyes lightened with a pure sayth, shall see these things in so perfect beautie, that you shall cast out death & the feare of it; yea you should thinke your time wearie if your dayes should bee prolonged; and you should be yet many yeeres a sojourner in this bodie, in which you are a stranger from the presence of the Lord: And the nerer your time approacheth, the gladder you shall be of the end of your iourney, when your hart shall feele it: and when the earthly house of this Tabernacle shall be destroyed, you haue a building giuen of God, a house not made with hands, but eternall in the heauens. In this faith you shall not onely not feare death, but you

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shall sigh and moane (as Paule saith) til you see your glorie, and the lot of the Saints that is in light, where there is no more sorrowe nor care, nor feare, nor death, but the God of all mercy, & father of our Lord Iesus Christ shall be before vs for euer. Thus Madame (as my dutie is) I haue written vnto you, and God will blesse it as his promise is, that it shall be for the best, and in the wisdom of his word we shall be strengthened in his grace, that death and sicknes shall be forgotten, and all the desires of our hart shall be with him. And the Lord God for his sonnes sake so haue mercy vpon vs, that all euil taken from vs, we may reioyce in him, and see his blessed age that is in immortality, and is sealed in our harts with his blessed spirit. To whom be glory for euer more, Amen. From Saint *Ellis*, the tenth of Ianuary, Anno Dom. 1576.

Yours bounden in the Lord Iesu, the onely forgiveness of all our sinnes. Ed. Dering.

A Letter written by M. Ed. Dering, to his Lord and Maister the Duke of Northfolke.

Gratia et pax a Deo patri, et Domino nostro Iesu Christo.
THE long good will that I haue borne vnto you, as to one that earnestly professed the Gospell, and the great dutie I owe vnto you as to my Lorde & maister, make, that now I should write vnto you, not knowing whether opportunitie shall be such as hereafter I may doe you any seruice. God the author of all life, hee hath shut both you and me vp in his hands: that there is great likelihood, our liues in this world they are but short. The Prince that executeth the iudgement of the Lorde, sheweth hath found you out in your great sinnes: & sicknes that reigneth ouer all flesh, it hath taken nowe long hold vpon me. So that as I said, wee are both in the hands of the Lord,

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Lord, we are summoned parentorilie; death hath giuen an assault, and the weake holdes of our life they are violently shaken. Now therefore my Lord, let vs take counsell together, and as a wise Maister, learne of a faythfull sequaunt what is best to be done: the worst that our sint can do vnto vs, is to lay vpon vs the iust reward of death, my disease which thus afflicteth me for many thousande sinnes, it can but take away my life which I haue so abused. And all your deepe dissimulation and hypocrisie; your great ambitions, your faithlesse Religion, which haue so bewitched you, what can they doe more then this? The remedy now is, to make of needesirie a vertue, that is, to beare it wisely, which you must needs abide. I haue I thanke G O D, found that grace, that I can loue thys saying, *Cupio dissolui, et esse cum Christo*, the Lord al- so open your hart, and guide your vnderstanding, that with all Saints you may doe likewise, and pray, *Veni Domine Iesu*.

And now, forasmuch as thys is the last dutie, that I am like to doe vnto you, as G O D shall giue grace I wil so aduise you, as I may testifie mine owne sayth, & make you strong against the day of triall: trusting that our G O D shall so remember vs both in mercie, that after a litle while we shall see better dayes, and raigne with him that abideth King for euer. There is nows but, onething necessary for you to learne in thys life, that is, howe you may willingly desire to die, al hardtesson for a naturall man, for death is our last enemy, and his assault most violent for the tryall of our fayth: but Christ who hath overcome death and hell, hee hath broken the strength of thys battell, and set vp the songs of triumph vnto all that beleue, that we may haue the dulcet of ioy, & lye with gladnes, *O Death where is thy sting* (saith I as nature? or no

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Nowe, that thys ioy may be yours, and this gladnesse your inheariunce, prepare your selfe, not in your owne wysdome, for that hath already deceiued you, but in the wisdom of God, that your hope may be sure. If you will now haue the hart that shal cōdemne the force of death, consider wherefore you are called to die; It is layde to your charge that you haue dealt trayterously vwith your Prince, with your Country, & with the religion of God; and vpon these crimes you are condemned to die. If you be guiltlesse, & my Lord, blessed are you, & blessed is your portion: hee hath spoken it that neuer will change: If when you doe well you suffer wrongfully, take it patiently, for this is acceptable to God: but if you be guiltie, you haue not your hope in death (for that you haue deserued) but your hope is this, that you die so as it becometh you; which if God shall grant vnto you, then blessed is the houre that God shal bring vpon you, you shall make that change, which God for his Christes sake, lay speedily vpon all his children, and you shal die once that you may liue euer. Now that you may know howe you ought to die, learne this of the Lord, which hee hath so plainly taught you. The first parte of your true repentance must bee an humble confession, whatsoeuer your owne conscience can vtter more then is reuealed. O my Lord speak openly the truth, sathan is enemy vnto vs, and his slights are many; if you will treade the malicious serpent vnder your feete, & triumph with Christ who hath spoiled hell, tell the truth my Lord, conceale nothing, so shall you shunne the deuill. If my words seeme but light to perswade you, heare the wisest counsellour that euer raigned in Israel: Hee that hideth his sinne (saith Salomon) shall neuer prosper, but he that confesseth and forsaketh them, shall find mercy.

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VWhen

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VWhen Acan had transgressed in Israell and deserued death, when he was brought into iudgement, Iosua said vnto him, My son, I beseech thee giue glory to the Lord God of Israel, make confession vnto him, and shew mee now what thou hast done. Loe my Lord, this is to gyue glory vnto God; to confesse your sin, and tell what you haue done. The good king Dauid when he had deserued death, and feared greatly the sentence of the Prophet, he confessed gladly and made it knowne vnto the worlde what his sin was, and wherein he had offended. VWhen God gaue his lawes vnto Israel, & in the blood of goates & calues sheweth the redemption that was in Christ Iesus, hee so ordained, that before their forgiveness was preached, the high Priest should proclaime openly what were the sins of the people, and so lay their sins vpon the beasts. So standeth it now with vs, if we wil find forgiveness of our sins, let vs cast off the cloake of shame, and confesse before heaven and earth, what we haue sinned and what we haue done. VWhat greater perswasions can you yet require, or how can you thinke to please God if you wil hide your sins? That was the practise of olde Adam, but you are borne anew: that was the sin of Caine, but you my good Lord are of a better kindred. Speake the truth and shrink not, God wil once reueale the secrets of harts, and then you shall reioyce that there is nothing of yours hid: lie vpon that sin, that you should turne away for one howre and receiue heereafter euerlasting confusion: better a thousand times to receiue the reproche of flesh, and after receiue your glory of the Lord. VWhen Iohn Baptist preached first the Gospell, hee baptized no more then such as confessed their sins. The lost son when he ran away, he found no hope of pardon, till hee called heaven and earth to witnesse his great iniquitie. Paule who

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who preached the Gospell vnto vs Gentiles, howe often doth hee confesse that he was a persecutor. The happy thiefe that that was hanged entred not into paradise, till hee first in the hearing of Israel said, we are rightly punished, and receiue things worthy of that we haue done. VWhat should I say more, I trust you feare G O D, and I haue seene in you many signes of grace, I doubt not but you will make it knowne whatsoever is in your hart. It is the worde of God that I haue spoken, & it is the onely truth vpon which you may build your faith. This thing toucheth so neere the glory of God and the safety of his Gospell, that you must now needes forsake your friends and kinsmen, yea forgette the loue of your selfe; and if you haue beene partaker of any counsell, disclose the conspiracies of the wicked: you haue stood in iudgement not before men, for they are but ministers, but before the Lord, who sitteth in the midst of iudgement. Surely, if you seeke to hide your sinnes, you seeke to hide them from him that knoweth the secrets of the hart & raines, and to dissemble with him that will not be mocked: and therefore with all humblenesse of dutie, I beseech you, and in the name of God I craue this at your handes, vnburthen your owne conscience, make your hart gladde, cast off the burthen of your secret sins, purge the eyes of your minde, that you may see Christ, let true repentance breake forth in holy confession, shame the Lorde enemies, and make the Church of God reioyce, and loe in the name of Christ I tell it you: Blessed is the day in which it was said of you, a man child is borne, and blessed shall be the howre, in which it shall be saide of you, you are deade in the Lorde: the closing vp of your eyes shall be the beginning of your sight: and death your entrance into life. And now my Lorde, I beseech you pray
E. for

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for mee, and humbly vppon my knees, I aske you hartty
forgiuenes wherein I haue not done as it becam me tou-
ching you.

You knowe howe in my time I haue perswaded you
from your wicked seruants, from your Popish friends,
and from your adulterous woman. But (alas) my Lord,
your high calling hath bridled my wordes, I could not
speake as I should, my wordes were too soft to heale so
olde a disease: why should I haue tarried in your Lord-
ships house except these things had bin amended? This
bearing with your euill, was the greatest euill I coulde
haue done you. And I beseech you forgiue me, & God
for his mercies sake shall make me strong, that hereafter I
shall not feare to reprove the sinner, & God shall forgiue
you your dulnes of spirit, that could not be moued with
a little counsell. Nowe my Lord, be strong in the Lord,
and feare not, if you must die, remember that Christ hath
ouer-come him that hath the power of death, and hath
sette vs free from the power of the graue. Though you
doe for a very little time turne againe vnto dust, yet again
you shall heare the voyce of the Trumpet, corruption
shall die because he was no better then his Fathers, and
you when you goe, you shall goe to your Fathers, the
long race of Nobilitie of which God hath raised you, e-
uery one in his time is gone before you, and so manie as
haue died in the faith, they shall be againe of your felow-
ship and kindred, and you shall praise GOD with them
and not feare the second death. The Lorde open your
eyes that you may see your hope, & you shall loue that
company aboue Kings and Princes. You shall see Abra-
ham of whō you haue heard so much, Isaac, Iacob, Iob,
Samuell and Daniell, whose names you loued, you shall
see Paule and Peter, whose societie you wish for, all the
Patriarkes,

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Patriarkes, Prophets, and Apostles that are gone before
you. Be bold therefore, and be bold to die: with Elias
you shall see Christ clothed with your flesh, who hath
immortalitie in his hande, and shall make you raigne for
euer: your tyme shall not be tedious, and your glory shall
haue no change: and hee that made the heauens so high
aboue the earth, the sun, the Moone, the starres, so full of
excellant beautie, he shall be your portion in his endlesse
glory: would God you could see him nowe with open
countenance, that you might knowe his louing kind-
nes, how much it is better then life; I would you could
with all his Saints perceiue what were the height, the
breadth, the length and the depth of his vnsearchable ri-
ches. O happie dayes that shall neuer end, O blessed in-
heritance that shall neuer wast, O holie Citty newe Ie-
rusalem, the perfection of beauty, where the inhabitants
are Princes, O precious building that is not made with
hands, and ioyfull Tabernacles which GOD himselte
hath pitched; my voyce faileth, and my tongue clea-
ueth to my mouth when I woulde declare the euerla-
sting gladnes, when God shall wipe away all teares from
our eyes, & there shall be no more death, neither sorow,
nor crying, nor yet any paine, for the first things are past.
VWho remembreth this and saith not, all flesh is grasse,
and the glory of man is as the flower of the field. VVe
haue nothing here, but feare of our enemye, grieve in po-
uertie, paine in labour, care in riches, vnstedfastnesse in
friendshippe, enuie in authority, emulation in honour,
change in nobilitie, feare in a kingdom: and as the grea-
test of all Princes hath wiselie pronounced, vexation of
spirit in all things that is vnder the Sunne, so true it is va-
nitie of vanities, and all is but vanitie. You neede no ex-
ample, O my Lord and Maister, beholde your selfe and

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see what you were: reioyce in the Lord and loue better things, cease to eate of this corruption, and desire Manna; drinke not of these puddles, but goe to the pure water of life, which is cleere as christall, & proceedeth out of the throne of GOD and of the Lambe: you are but one steppe from this glorious blessing, and that is to die willingly and well; speake forth the secrets of your hart, and giue God glory. The Lord blesse and keep you, the Lord lift vp his countenance vpon you and sende you peace.

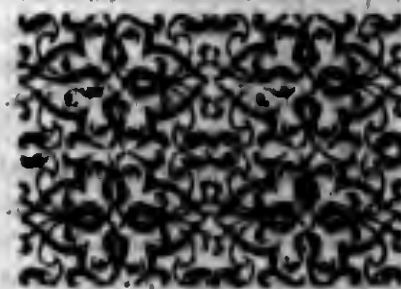
FINIS.

*Briefe and necessarie
Catechisme or Instruction, very need-
full to be known of all Housholders.*

Wherby they may teach and instruct
theyr familie in such poynts of Christian Re-
ligion as is most meete.

(*)

With prayers to the same adioyning.



PSALME. 24. 11.

*Come children, harken vnto mee, I will teach you the
feare of the Lord.*

AT LONDON,

Newly imprinted. Anno. Dom.

1597.

To the Christian Reader.

I shall not be necessary for mee (most louing Brethren) to shewe any causes for mine excuse, why I haue attempted the setting forth of this little Catechisme, as though I had rashly aduentured about that was meete, to set forth any thing to be common by my private aduice: or as though I had presumed about mine ability, to become so generall a teacher, hauing my selfe so meane vnderstanding. For in these dayes in which there is so great licentiousnes of printing Bookes, as in deed it maketh vs all the worse, who can blame so that hath any tast or sauour of goodnes, be it neuer so simple, if it had no other suite? Yet this is great & plentiful, that in reading it, we should keep our eyes from much godlesse and childish vanitie, that hath now blotted so many papers. We see it all, & we mourne for grieve, so many as in spirit and truth doe loue the Lord: what multitude of bookes full of all sin & abominations haue now filled the world! Nothing so childish, nothing so vaine, nothing so wanton, nothing so idle, which is not both boldly printed & plausibly taken, so that herein we haue fulfilled the wickednes of our forefathers, and ouertaken them in their sin: They had their spiritual inchauntments, in which they were bewitched, Beuis of Hampton, Guy of Warwick, Arthur of the round table, Huon of Burdeaux, Oliver of the Castel, the soure sonnet of Aymon, & a great many other of such childish folly. And yet more vanitie then these, the witlesse deuices of Gargantua, Howleglasse, Elope, Robin-Hood, Adam-bell, Pryer Rush, the fooler of Gotham, and a thousand such other. And yet of all the residue, the most drunken imaginations, with which they so defiled their felitiuall & high Holidiaies, their Legendary, their Saints liues, their tales of Robin Good-fellow, and many other spirits, which sathan had made, he had printed, & were warranted vnto sale, vnder the Popes priuiledge, to kindle in mens hearts the sparkes of superstition, that at last it might flame out into the fire of purgatory. These were in the former dayes the subtiler deights of sathan to occupy Christian wits in Heathen fantasica. And we as men that cannot learne wisdom by any example, to keep our selues fro harme, but as though the wickednes of our forefathers were not yet full, we will make vp these measure, & set vp shrines to the word of God, and the writings of all his Saints, which our fore-fathers had cast out of all honor, that their owne dreames & illusions might be had in price. To this purpose (I trow) we haue multiplied for our selues so many newe delights, that we might iustifie the idolatrous superstition of the elder world. To this purpose we haue printed vs many bawdy Songs, (I am loth to vse such blouthsome word, but that it is not fit enough for so vile & aduourous). To this purpose we haue gotten our Songs and Sonets, our Pallaces of Pleasure, our vnchast Fables, & Tragedies, and such like forceries, more then any man may reckon. Yea, some haue bin so impudent, as new borne Moabites, which wallow in theyr owne vomit, and haue not bene, as ismed to intitle their bookes the Court of Venus, the Castle of Loue, and many other as shameles as these. Other there were among vs some zealous Ephesians, that bookes of so great vanitie might be burned vp. The spirit of God wrought in them so mightily that they contemned the price of so great iniquitie, in one Citty, that at one fire they brought together the bookes, valued at two thousand markes, and

To the Reader.

and burnt them all at once. O happy light, and cleere as the sunne beames, if we might see the like in London that the chiefest streete might bee sanctified with so holy a Sacrifice. The place it selfe doth craue it, & holdeth vp a gorgeous Idoll, a fitte stake for so good a fire. O Lord, thou art able to worke what thou wilt, let vs see this day that Iacob may reioyce, and Israell may be glad. So recompence thine enemies, as they haue recompenced thee. Of old they burnt the writings of the Prophets, and in their ages following, they departed not from the sinnes of theyr Fathers, but gaue the holy labours of thy Saints vnto ashes, now let vs see the iust recompence of anger, and make out good Rulers the instruments to execute thy iudgements. VVee haue nowe long enough played with our owne fancies. Lord raise vp againe thy worde into honour, that our eyes may be occupied in holy readings. And you my deere bretheren, that are yet in bairrile to fight against sathan, pray and cease not, that God alone may be exalted in our dayes, that sathan may be troden vnder foote, and that the word of God, the strong weapon of our strife may be giuen into the hands of all, that their lyfe may bee in safetie. And be perswaded of this, that there is no onething more enemy to the word of God, then these vaine and sinfull imaginations of our owne vnbridled wits, which haue nowe filled so many volumes. And therefore I trust I can deserue no blame to aduenture the setting forth of this short Instruction, sith my desire is onely to aduance Gods glory, and edifie his poore Church, that is yet so couered in darke ignorance: when so manie haue found leaue to spread abroad theyr labours, that haue no other pleasure then of sin and wickednes, Nowe for that, that I haue taken vpon me, to set forth vnto many this instruction, beare with me, I beseech you, and pray to God, that we may altogether hold the humbleness of mind that was in Christ Iesu, that wee be not wise in our owne conceit, nor thinke of our selues aboute that which is conuenient, but acknowledging the blindness of our hart, and the ignorance in which we are borne, we may say with the most happy Apostle, we haue nothing that we haue not receiued. And of many other, I doe willingly professe it, I am the least, but by the grace of GOD, I am that I am, and I trust his grace is not in vaine in me. But this that I heere present vnto the Church of God, I haue not done it alone: but another faithfull labourer in the worke of the Lord, & a good Brother in Christ Iesu, whom God hath endued with great knowledge, and blessed with much vnderstanding, hee hath taken the greatest paine, and the greatest fruite must grow of his labours. So that I haue not aduentured it of my selfe, but haue onely been an helper of another mans labour. And the cause that hath moued me, is such, that hath made the children of God, euen to faint in their mourning, vntill they see the great mercies of God to take away the cause of their grieve. We see the great ignorance in which the people are euery where couered, in the clowdes of darknes, more then the darknes of Egypt, which haue so ouersadowed them, that the light of the Gospell of the glory of Christ, who is the image of God, it doth hardly or not at all shine in theyr vnbeleeuing hearts. Scarce one of a great many can giue an account of their sayth, yet Saint Peter requireth it of euery Christian. A very small number haue tasted of the beginnings of the Gospell of Christ, &

Anno Dom.
160 sub Di-
oclesia et an-
no 1559.
sub Paulo. 4.

2, Pet. 4, 13

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yet

To the Reader.

Collo 3, 16, yet Saint Paule biddeth that the word dwell plentifully in each one of our hearts. The Apostle blameth the ignorance of the people, who have learned yet no further then repentance from dead words, and the first instruction of the fayth towards God. But O Lord, how many thousands of vs, of sayth and of true repentaunce can say nothing? The Prophet speaketh of the kingdome of Christ, that in those dayes the earth should be full of the knowledge of the Lord, as the waters that doe couer the Sea: where is now that blessed spirit of vnderstanding to be poured vpon vs? And where is this riches of the knowledge of God? Are not rather the multitude of our Brethren cloathed with darknes, so that they grope in their wayes as at midnight, and know nothing of the way of life? We pray daily according as we are taught, *Let thy kingdome come*: If we sprake not like the Parrets, in words without vnderstanding, then this is our meaning: Let thy spirit beare rule in our hearts, and the knowledge of thy word, lighten the eyes of our minde. And what doe we then else, but dally with the Lord, if we pray still for knowledge, and yet sleepe still in ignorance. Then this is (louing Brethren) a good excuse for our boldnesse, if in so great necessitie according to our Talents, we seeke to be profitable vnto many. If any thinke that there are already sufficiently set forth many Catechismes. I doe easily graunt it, but they are not sufficiently learned, neyther yet can be. For it was necessary in the best, and most godly of these labours, whiles the Christian sayth is plainly taught, to the edifying of the simple and conuincing of the aduersary, that the faithfull Teacher should vse moe words, then can be carryed in mind of the ignorant man. And therefore I thought it good, as briefly as I could, to comprehend the effect of all, that the beginnings being made plaine, and easily printed in memory, we might enter into reasoning, and disputation with our selues, instructing one another, and helping one another, that we might haue the more fruite in the longer labors of others, but most of all that we might be encouraged to the most holy and liuely world of God, to drink with continuall desire of the fruitfull spring, euen vntill the waters of life doe flowe vp in our hearts into euerlasting gladnes, and the day starre doe arise in our hearts, which may lighten our minds in the knowledge of the God of glory. There is nothing remayning more, why this labour should be misliked, except any man would thinke, that euery Congregation had a sufficient pastour to instruct those that were ignorant, so that they should not neede any strange Teacher: God graunt that in time to come this may be found true. But yet we are far from it, euen as light from darknes, or death from life, or as knowledge and vnderstanding, is from insensible blindness. O that we had eyes to see so great misery. For sure it may not well be iustified, that in so cleare light of the word as God hath made now to shine vpon vs, that there was euer Nation which had so ignorant Ministers. Wee may heerein compare with the man of sinne him selfe. I doe not know that in the midst of all his abomination, there was a more loathsome sight of that Idolatrous Priesthood, then we haue set vp among our selues, to be fellow labourers among vs in the Gospell. For what though they exceeded in loosenes of life? yet their darke and barbarous Religion was so thicke a cloude spread ouer their manners, that the fulnes of

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of their sinnes was not easily scene. But we haue the light that hath made all things manifest, and the Sunne hath shyned, that hath disclosed iniquitie, so that there hath not beene among vs any Popish Priest so drunke, nor any Alehouse Chaplin, at such a perpetuall truce with his drinking Pots, that hath possibly purchased so much discredite to his belly god, and kitchin faith, as our dunbe dogges and guides, doe daylie multiply against the God of Israell, and the sayth of his anoynted, our onely God and Sauour. It grieueth me to remember, and loatheth me much more to rehearse the estate of the ministration into which we are fallen. We haue good time now to complaine with the Prophet, like people, like Priest: Euen the same coverings of Israell that shadowed then their glory, they haue spread themselves againe as the Heauens, and are come ouer our head in so great a tempest of blindness and ignorance, that they haue shaken the foundations of all our comfort. We saw indeede *Halcionius aies*, the glad and pleasant dayes, in which our hope shyned, when first our happy gouernment turned away our sorrowes, brake the yoke of Antichrist, deliuered vs from the power of darknes, and carried vs among the Saynts of God, into the kingdome of light. But our hope hath since suffered a great Eclipse, for the fulnes of her beauty, (such hath beene the malice of sathan) Hee attempted against vs euen at the first, his most pestilent practise, and hath brought accordingly his purpose to effect. VVhen God had turned the will of the Magistrate, and enclined his care to vnderstanding: when he had giuen vnto him courage to scatter the enemies of his truth, and planted true feare in his hart to establish his Gospell, then the subtil serpent which hath turned all his deuises hether, he bent his violence, and his counsell pleased him best: To corrupt the priesthood, who should instruct the Prince by *Urim* and *Thumim*, that if thus he might darken the light of the people: it might be the more easie, to lade them out of the way. Then he entred againe, & with more successe into his first assaules where with he tempreil once our Sauour Christ, he robbed the ministers of his blessed hope in the providence of God, and made him seeke the wayes full of vile shame to get his bread. He hanged before his eyes another vaile of pomp and vanity, that he could not with open countenance see Christ, but followed the present pleasures that better liked him. And so first wounding the head, the infection hath growne since into the other parts of the body, that now almost there is nothing but wounds and swelling, and sores full of corruption. Looke where we will among the people of the Lord, and how hardly shall we finde the dwelling place of the godly Pastours. If Ieremy were now aliue, he would take vp againe his old complaints. (O that mine head were full of water, and mine eyes a fountaine of teares, that I might weep day and night, for the slaying of the daughter of my people.) For looke what agreement hath righteousness, with vnrighthousnes, and what fellowship hath light with darknes, what concord Christ with Belial, or what part the beleeuer with the infidell: the same society is between a great number of English persons & Vicars, with the true Preachers, and Ministers of the Gospell. Your selues good Christian Readers make the comparison, and be your owne iudges, what cause we haue to complaine. The true Ministers is the Salt of the earth, to drye vp corrupt

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and noysome humours, and to preserve the substance pure, that the world may be offered up a sweete sacrifice vnto God: But our Vicars and Curates, we haue some of them yet of the old Morrowmasse Priests, whose salt is so vnseasonable with such Popish leaven, that there is no salt in them of the Gospell of Christ. Most certaine it is, that the Popish Priesthood is no calling for a Minister of the Gospell. And therefore they that haue not openly forsaken that, and haue giuen a new promise vnto Christ, they may well haue the lying, but they cannot be the Parsons whom God hath called; nor yet the salt to season his El. & chosen. The true Minister is the light of the world which holdeth forth the Gospell of Christ in his hand, as a lanterne to lighten the steps of a great number, how to walke vnto Christ: but what day light I beseech you, shyneth in the Ministers of our making? They are better scene in their seuerall Occupations, then in the knowledge of the word, which they should dispencc vnto others. The true Minister is a fisher of men, by whom the Parish is stirred vp to all loue, to God first, and then mutually one to another: but the Parsons now haue eyther their nets so broken, or their baytes so ill, that we see the effect is no gathering together, but a wofull dispersion both of Priest and people. How many examples doe we see of a continuall dissipation, in sutes and controuersies: The Parson against the Vicar, the Vicar against the Parson, the Parish against both, and one against another, and all for the belly. Among whom, neyther people, Parson, Curate, Vicar, one nor other hath any care for the Gospell of Christ. As the Lord doth liue, this is no other fishing, but to suffer that roaring Lyon to catch all by his enchantments, that he may haue large pasture in the church of God. The true Minister is the eye of the body, the workman of the harvest, the messenger that calleth vnto the Marriage, the Prophet that telleth the will of the Lord, the wise-man that teacheth to discerne betwene good and euill, the Scribe that doth expound the Law, the seruant that occupieth his Masters Talents vnto gaine, the witness that beareth testimony of Christ to all people, the dispensers of the mysteries of God, the Steward that giueth meate in due time, vnto the residue of the household, the sacrifice of the Gospell of God, to make the oblation of his flocke acceptable, the Minister by whom the people doe beleue, the Labourers of God to till his husbandry, and make up his building: the shepheard to feede the church of God, which he hath purchased with his blood. But alas, and woe for vs, if we can see our sorrow, what one of these excellent vertues shyneth in our Pastours? I speake the truth, and God in his good time will giue vs eyes to see his iudgements. Scarce one Parish of an hundred hath found such a Minister, or scarce two or three in a Shire whom God hath so blessed. If S. Paule say true; or if the voyce of God be seare full in our eyes, that we cannot beleue except we heare, nor we cannot heare without a Preacher: where is our glory that we are the people of the Lord? Or where is our reioycing that the Gospell is amongst vs? Were it not that the works of the Lord preached daily vnto vs, and the voyce had come into our eares, as fully as to our forefathers, even in the strongest of our people, it would make their faith to wauer. For about vs in our Country, where dwelleth that Minister, or where is his name that shall strengthen

Math. 5, 14.

Math. 4, 19.

Math. 9, 22.

Math. 9, 38.

Math. 23, 3.

Math. 23, 34.

Math. 5, 14.

Math. 23, 16.

Luk. 24, 48.

1, Cor. 4, 1.

Mat. 24, 25.

Rom. 15, 16.

1, Cor. 3, 5.

1, Cor. 1, 9.

Act. 20, 23.

Rom. 10, 14.

Psal. 19, 5.

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strengthen the weak hearted, and raise them vp in hope: He must saith S. Paul, 1, Tim. 3, 2, he must be apt to teach, that is, made Minister: but we haue made the olde saying true, *Operari non habet locum*, they are we may say, they are more meet for the plough, that dwell in the personage. Say the Apostle what he say will, be must, or he must not, he shall be made Minister now that please the maker. Euen thus it is, both high and low, as many as God hath sealed with a good spirit, they complaine of it. They say also with Ieremy: The Priests Ieremy. 2, 8. say not, where is the Lord? and they that should minister the Law, they know nothing. The men among vs that would be our leaders, they may say Mich. 3, 11. as of old time, I will prophesie vnto thee of wine, and of strong drinke, but of the Law and the testimonies, they cannot skill. So heavy is the hand of our God ouer our sinnes, vntill we be amended. He hath broken his two stauers of happy feeding, both beauty and bands: and giuen in steed of them, the instrument of a foolish shepheard, and hath rayfed vs vp Pastours which looke not for the things that are lost, nor seeke the tender Lambes, nor heale that, that is hurt, nor feede that, that standeth vp. And therefore wee may 2, Chr. 25, 3. boldly say (God him selfe being our warrant) that the Israell of the Lord, is without his pastour. But some perhaps will thinke this complaint to be greuous, God hath not dealt thus with vs, but rather hath multiplied a great many of learned and godly Ministers vnto vs, euen now in great abundance, as in any age before vs. Most certainly true it is that God hath rayfed vp in our dayes, men of singuler hope, full of excellent gifts, whose vertues in young yeares hath shyned farre aboue the gray haire of their forefathers. VVould God we were halfe thankfull enough for so manifold blessings. The toy of the whole earth, and the gladnes of all the world, that is the blessed hope of the Gospell, it shyneth not a little, euen in their countenances. The Lord increase them in a thousand thousand fold, and giue them double his spirit, that they may be greater then all his enemies, and abide faithfull euen vnto death: that through them the Prince may reioyce, the Magistrate may be glad, their fellowes may be encouraged, the people may be taught, all may haue hope, sinne may be abolished, Idolatry rooted out, Antichrist ouerthrowne, sathan troden downe, Heil may be confounded, the Gospell may encrease, righteousness may shine, and God may haue the glory. This desire is the fruite of our life, and there is not in the world a better portion. This we haue chosen, and in this we will dwell, vntill the tulerne of time that we shall say in our course: Lord now lettest thou thy seruant depart in peace.

But we haue heere not a little feare, and we see the stumbling blocks that haue made our wayes dangerout. True it is, many men are greatly to be beloued, but this is as true, there is none so good, but sathan will seeke to sift him. Nor, Lot, Aaron, Miriam, Sampson, Dauid, Marthy, Mary, men and women, of most excellent vertue, and such as the world was not worthy of: and yet not one of these whom sathan wounded nor, yea almost vnto death. The most glorious of all men subiect vnto sinne, was Adam him selfe, and yet he was throwne downe into great confusion. So that the Saints of God (for so I trust I may call them because of their great gifts) the Saints I say,

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that God hath sent vnto vs, they haue great cause to feare, and to say with Paule: who seemeth to stand let him take heede that he fall not. Sure they are of continuall assaults; and euen at this present; one aboute other shaketh all their faith. Satian hath rent asunder the glory of our ministry, that flesh and blood is not halfe willing to beare the shame of the world that goeth after it. He hath spoyld it of the due reward of all authority, all obedience, loue, reuerence, and honour that man should giue vnto it. He hath layd vpon it much contempt, many reproches, great pouerty, intollerable bondage, so that though the calling be in deede the most precious inheritance vnder the Sunne, yet the glory is so darkned vnto mortall eyes, that all the Nobility is quite fled from it, the Gentleman afraid to come vnto it, the rich man rather chooseth any other kind of life, the meanest estate so hardly contented with it, that S. Paule him selfe can finde but a few followers, that will cast away from them the cloakes of shame, and not degenerate from the dignity of their office. But God shall once giue againe vnto his Ministry, beauty in steede of ashes, and rich apparteil, in steede of sackcloth, when he shall turne againe the captiuity of Sion, and build vp the walls of the promised Ierusalem. In the meane season, we will liue in hope, and giue thanks vnto our God, that hath brought vs hitherto. One other assault of satian hurteeth as much as this: yea, and so much the more, because it is couered with the cloake of benefite, and sheweth vs a saluing medicine against the former wound. For whereas the Ministers liuing in most churches is but small, he whereas the reproach is not little, but euen the name is full of disdain, and to be called maister Parson, maister Vicar, Sir Iohn, a parish Priest, &c. Against this euill he hath found a remedy worse, and giuen liberty to all that will to be *Non residents*, to forsake their charge, to goe where they will, like maisterles hounds, to fill the common wealth with worse then any idle or vagabond persons. Lo, this is the vessell of poyson that satian hath set abroch, and the cup of whoredome which the Pope hath begun of vnto all the world. This is the bead and fountaine of all spirituall darknes, the root from which the glory of Antichrist did first arise, the filthy spring of all abominations, by pestilent increase, hath overflowed kingdomes with most shamefull slaue-rie, brought Princes into contempt, and set a vile person in the monerchy of the world. And yet at this day it doth so dull the spirits of many excellent men, that their hearts are full of surfettings, and yet they seele not their disease, they wallow (as I said) in their own vomit, and yet they see not their shame. The heynousnes of this sinne is so displeasing in the sight of God, that he hath reuenged it with one of his greatest plagues in hardning the offenders hearts, that they should haue eyes to see, and not see, and eares to heare, and not heare, and hearts to vnderstand, and yet not vnderstand. For whereas in many things they heare the voyce of God, and follow humbly his calling, yet heere they be deafe, euen as the Serpent that stoppeth his eares, that he may not heare the charmer, charme he neuer so wisely. It is plaine that the spirit speaketh: Be diligent to know the state of thy flocke, and take heede to thy heards, for riches remaine not alway, nor the crowne from generation to

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to generation. But yet the loue of riches and gorgious shew of honour hath so deceaued many, that in many yeares they see not their flocke, nor care noe at all in what pasture they be fed. So much in vaine it is that the Apostle speaketh vnto them: Hee that hath an office, let him attend on his office. The charge that S. Paule giueth to the ministers of the Church of Ephesus, is as plaine as may be spoken, yet they cannot vnderstand it. Take heede (sayth hee) vnto your selues, and to all the flocke of which the holy Ghost hath made you ouersheers, to see the Church of God, which he hath purchased with his owne blood. O that this precept were written in our hartes with an yron pen, or a claw of adamant that we could neuer forget it. The often remembrance that we haue bound our faith vnto the spirit of God, that he hath called vs for the instruction of his people, and that they are the price of the blood of Christ, would make vs at the last to loue our duty, that the Sun and Moone should be ashamed of the sound of *Non resident*, and the name of the Parson should be odious vnto vs, that would take vpon him a charge, and looke not after it. The Prophet sayth, that if the Minister declare not the iudgements of God against him that sinneth, the wicked man shall die in his sinne, but his blood shall be required at the hands of the negligent Pastour. And the Apostle to the Hebrews, speaking of the faithfull Minister, sayth. They that watch ouer the soules of those that are committed vnto them, as they that shall giue account if any of them perill. If these two be sufficient witnesse, that according to the Law, the truth should be esteemed, by theyr word most certaine it is, that our negligent pastours, who haue couered themselves (as Salomon sayth) with thick clay, and multiplied their benefices till they be many in number, they must needs thinke they haue an heauy account against the day of Christ. Neither gold nor siluer, nor the pride of honour, shall be acceptable in steede of the soules of their brethren. But to it is they are shut vp in blindnes, and God hath couered them with a spirit of slumber, and they are set down in the counsels of the mockers & despisers, which say in much security, where is the promise of his coming? O cursed law of liberty, that hath so dulled their spirit, and oh bottomlesse pit, and hell of whoredomes, out of which such a stinking sauer, continually breatheth out Pluralities, Torquors, and all manner Faculties, and drunken dregs of Popish abominations. O Lord God, we beseech thee multiply thy blessings yet more vpon thine anoynted and chosen seruants. Leade them into the midst of thy Sanctuary, that they may drinke full of thy louing kindnes. And enrich them so farre with all thy blessings: that they may see with thy Saints, what is the height, the breadth, the length, the depth, and how vnsearchable is the riches of thy glory, that hast alone immortality, and dwellest in light which shall shine for ever. That thy manifold mercies which thou hast multiplied vnto them, may be made perfect in that fulnesse of spirit, vntill they shall say vnto themselves, euen with the zeale of that noble Prophet and King: I will not suffer mine eyes to sleepe, nor mine eye lids to slumber, vntill I haue caused this Land which thou hast blessed, to spue out the surfetting of this deadly poyson. O Lord God, thou that art able, bring this good thing to passe, let not our sinnes seperate betweene vs and thy goodnesse, but open thine

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thine eares vnto our prayers, and powre out thy compassions vpon vs, that we and our Rulers may all reioyce and sing together with thy Saints in the
Apoc. 19, 2. Apocalips, *Allelu-iah*, saluation, and glory, and power be to thee, O Lord our God, for true and righteous are thy iudgements, and thou hast condemned the great whore which did corrupt the earth with her fornication. And therefore make vs say continually *Allelu-iah*, and her smoke let it rise vp for uermore, Amen.

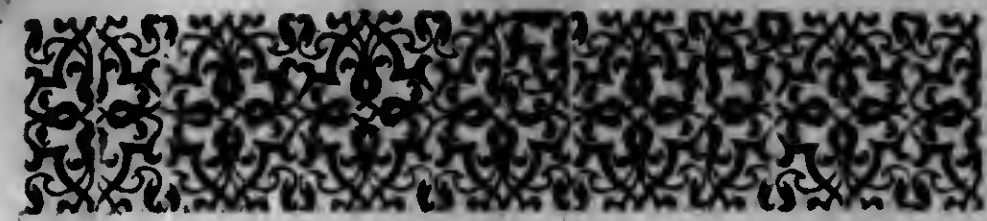
Farewell (good Christian Reader) and forget not thy duty, to blesse them with thy prayers, who haue blessed thee with liberty, and helpe them to the glorious triumph of the Gospel of Christ, who haue broken from thy neck, the yoke of Antichrist, that they may long rule with righteousness, with peace & with ioy in the holy Ghost, whose gouernment hath made thee free from the bondage of Egypt, from the spirituall Babilon, from Pope & papacie, which shame hath shadowed, & shall at the last close it vp for euer.

From my Chamber,
the 22, of April. 1572.
Thine in the Lord, Ed. Dr.

Rom. 8, 22.

Every creature groaneth together, and travaileth in paine, vntill this present, and not onely the creature, but wee also which haue the first frutes of the spirit, euen we doe sigh in our selues, wayting for the adoption, euen the redemption of our bodies.

A



A brieft Catechisme, contayning a declaration of the true way to life euerlasting. Very meet to be known of euery one, before they be admitted to the Lords Supper.

Question.

What is the chiefest thing, which euery one ought to be most carefull of as long as they liue?

Answer.

Euery one ought to bee most carefull of these two poynts. First and chiefly howe we can be saued in the day of iudgement, before Gods iudgement seate, and so become to life euerlasting. Secondly how to liue according to Gods holy will during our life. In which two poynts wholly standeth the glory of God, so much as of man ought to be sought for.

Qu. Howe can we know this, how we are discharged before Gods iudgement seate?

An. VVe can neuer know how we be discharged before the iudgement seat of God, vntill such time as vvee know our own miserable estate, by reason of the greatnes of our sinnes, and the horrible punishment which we deserue for them.

Qu. How dost thou know the greatnes of thy sinne, & the horrible punishment due to the same?

An. The greatnes of my sinne, and the horrible punishment thereof, I know by the law of God, rightly vnderstood, the summe whereof is contained in the ten commaundements.

Mat. 16, 26.
1, Pet. 1, 9.
b
Mat. 6, 33.
& 25, 34.
c
Luke 1, 74.
75.
Eph. 1, 4.
& 2, 10.
1, Pet. 1, 15.

Mat. 9, 12, 13.
1, Tim. 1, 15.
Mat. 11, 28.

Rom. 3, 20.
Rom. 7, 7, 8.
9, 10, 11, 12.
Rom. 5, 10.
Gal. 3, 19.

Que. Rom. 7, 9

A necessarie instruction

Qu. Rehearse the tenne commandments.

Exo. 20, 1

An. God spake all these words and said, I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage.

1. Thou shalt have no other Gods but me.

2. Thou shalt not make to thy selfe any graven image, nor the likenes of any thing that is in heaven above, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bow downe to them nor worship them; For I the Lord thy God am a ialous God, and visite the sinnes of the Fathers vpon the children vnto the third & fourth generation of them that hate me, and they mercie vnto thousands, in them that loue mee and keepe my commandments.

3. Thou shalt not take the name of the Lord thy God in vaine; for the Lord will not hold him guiltlesse that taketh his name in vaine.

4. Remember thou keepe holy the Sabbath day, sixe dayes shalt thou labour and doe all that thou hast to doe. But the seauenth day is the Sabbath of the Lord thy God: In it thou shalt doe no manner of work, thou and thy sonne, and thy daughter, thy man seruant, and thy maide seruant, thy Cattell, & the Stranger that is with in thy gates. For in sixe dayes the Lord made heaven & earth; the sea, and all that in them is, and rested the seauenth day: wherefore the Lord blessed the seauenth day, and hallowed it.

5. Honour thy Father and thy Mother, that thy daies may be long in the land which the Lord thy God giueth thee.

6. Thou shalt doe no murder.

7. Thou shalt not commit adulterie.

8. Thou shalt not steale.

9. Thou

for Christian Housholders.

9. Thou shalt not beare false witness against thy neighbour.

10. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his man seruant, nor his mayde, nor his Oxe, nor his Ass, nor any thing that is his.

Qu. What is the first commandment?

An. 1. Thou shalt have none other Gods but me.

Qu. What is the meaning of this commandment?

An. The Lord God straightly chargeth vs in this first commandment, that we worship God alone, which worship standeth in foure poynts. First, that wee loue God aboute all. Secondly, that we feare God aboute all. Thirdly, that we make our prayers to none but to God. Fourthly, that we acknowledge God alone to bee the guider and gouernour of all things, of whome we receiue all the benefits we haue, and therefore that fwe trust & stay vpon him alone.

Qu. What is the second commandment?

An. 2. Thou shalt not make to thy selfe any graven Image, nor the likenes of any thing that is in heaven above; &c.

Qu. What is the meaning of this commandment?

An. In this second commandment, bee contained three things. First, that wee should not thinke God to be like either man or woman, or any other thing, and therefore that we make no Image of G O D in any case. Secondly, that wee make no Image of any other thing, eyther to worship the Image it selfe, either God, Saint, or Angell, by the Image; neither yet to this end, to bee the better put in mind of God by the image. Thirdlie, that wee worship not G O D in any other outward worship, according to our owne fantasies, but as God

command-

Phil. 3, 7. 8.

Mat. 10, 37.

Mal. 1, 6.

Mat. 10, 28.

Rom. 10, 13.

Psal. 35, 6. &

115, 3. & 145.

15, & 95, 4. 5

120, 1, 17.

Ier. 17, 5. &

48, 7.

Est. 3, 1.

Deu. 4, 1.

16, 17, 18.

Act. 17, 29.

Ioh. 1, 18.

1, Tim. 6, 16

1. Ioh. 4, 19.

Est. 4, 0. 18.

25, & 46, 5.

Leu. 26, 1.

Ezo. 34, 14

Deu. 4, 23

Psal. 97, 7.

& 106, 36.

Est. 4, 4, 17.

Dan. 3, 18.

Abi. 2, 18.

Ier. 10, 8, 14

Ioh. 4, 23, 24

Mat. 15, 9.

Est. 29, 13.

Deu. 12, 23.

Psa. 3, 6.

Iosu. 1, 7.

A necessary instruction

commandeth vs in his word.

Qu. What is the third commaundement?

An. 3. Thou shalt not take the name of the Lord thy God in vaine, &c.

Qu. What is the meaning of this commaundement?

An. God chargeth vs in this third commaundement, these three things. First, that we vse with a most high reuerence the name of God, whensoever we either speake or think vpon him. Secondly, that wee neuer blaspheme the name of God, by *b* Coniuring, *V* Vitch-craft, sorcerie, or Charming, or any such like, neither by cursing or banning. Thirdly, that wee neuer sweare *c* by the name of God, in our common talke, although the matter be neuer so true: But onely where the *d* glory of *G O D* is sought, or the saluation of our brethren, *e* or also before a Magistrate, in witnessing the truth, when we are thereto lawfully called. In which causes wee must *f* onelie sweare by the name of God: but as for *g* Saints, Angels, *h* Roode, Booke, Crosse, Masse, or any other thing, we ought in no case by them to sweare.

Qu. What is the fourth commaundement?

An. 4. Remember that thou keepe holy the Sabaoth day.

Qu. What is the meaning of this commaundement?

An. The hallowing of the Sabaoth day, is to *a* rest fro our labours in our calling: and in one place to assemble our selues together, and with feare & reuerence to hear, marke, and *b* lay vp in our harts the word of God *c* preached vnto vs: To *d* pray altogether, that which wee vnderstand with one consent. And at the times appoynted, to *f* vse the Sacraments in faith and repentance, and all our life long to *g* rest from wickednes, that the Lorde by his holy spirit may worke in vs his good worke, and

so

for Christian Housholders.

so begin in this life the euerlasting rest.

Qu. What is the first commaundement?

An. 5. Honour thy Father and thy mother. &c.

Qu. What is the meaning of this commaundement?

An. The meaning of the first commaundement is, that we should honour (that is to say) loue, feare, obey, and relieue our *a* Parents, or any other that are vnto vs in their steede. As our *b* Princes, Rulers, and Magistrates, *c* our Pastors and Teachers, our *d* Maisters, and all others which are aboue vs, in any calling, placed by God, *e* the aged & gray-headed: and that all superiours shew them selues indeed Parents, in *f* defending and guiding their inferiours.

Qu. What is the sixth commaundement?

An. 6. Thou shalt doe no murther.

Qu. What is the meaning of this commaundement?

An. First, the Lord God forbiddeth vs in this sixth commaundement, all *a* killing, *b* fighting, & *c* quarrelling, and *d* reproches, mockes, and taunts. Secondly, hee forbiddeth all killing in hart, that is, all anger and malice, *f* all desire of reuenge. Thirdly, on the other side hee commaundeth vs to preserue life, by exercising *g* the workes of mercie and compassion towards our brethren, yea *e* uen towards our enemies. Fourthly, to *h* loue one another inwardly in hart, as our selues: yea, euen our enemies, and them that hate vs.

Qu. What is the seauenth commaundement?

An. 7. Thou shalt not commit adultery.

Qu. What is the meaning of this commaundement?

An. Wee are forbidden in this seauenth commaundement, first *a* all adulterie, fornication, and all other *b* vncleanes in our bodies: Secondly, all *c* vnpure thoughts, and lustes of the hart. Thirdly, all other things which might

A necessary instruction

Esa, 3, 16, 17
Rom, 13, 13
Eph, 4, 29, & 5, 3, 4
Deu, 22, 11
Esa, 3, 18, 19
Eph, 5, 18
Deu, 22, 20, 21
1, Cor, 6, 15, 19, 20
1, Thes, 4, 3, 4, 5
1, Cor, 7, 2, 9
Heb, 13, 4
Leu, 19, 11
Deu, 5, 19
Eph, 5, 3
Col, 3, 5
Psal, 62, 10
1, Thes, 4, 6
Exo, 22, 21
22, 23
14
Pro, 27, 27
1, Tim, 6, 6
Gen, 3, 19
Eph, 4, 28
1, Thes, 3, 10
Pro, 19, 5, 9
& 21, 28
Eph, 4, 25
Psal, 15, 2
Psal, 15, 3
Pro, 25, 18
Mat, 7, 1, 2
Rom, 14, 4

might intise to such vncleannes, as all vnchast & behavi-
our, & filthy talke and songs, f wanton apparrell, lewd &
idle pastimes, g gluttony, drunkennes, h houses of open
whoredome, & whatsoeuer els may allure vs to vnclean-
nesse. Fourthly, on the other side he commaundeth vs to
keepe our bodies and soules i chaste and pure, as temples
of the holy Ghost. Or if the k gyfte of chastity be not gi-
uen vs, then to vse the lawful remedy appointed by God,
which is marriage.

Qu. what is the eyght commaundement?
An. 8. Thou shalt not steale.

Qu. what is the meaning of this commaundement?
An. In this eyght commaundement the Lord God for-
biddeth all a stealing and robbing in outwarde deedes.
Secondly, he forbiddeth all b stealing in hart, that is, all
desire of any mans goods wrongfully. Thirdly hee for-
biddeth all c deceit and wrongfull dealing. Fourthly on
the other side, he chargeth vs, that wee bee d contented
with that portion of goods which the Lorde giueth vs:
to e apply our selues in our vocation and calling, to gette
our owne lyuing, and liue of that which is mowne, &
also to be helpfull vnto others.

Qu. what is the ninth commaundement?
An. 9. Thou shalt not beare false witnesse, &c.

Qu. what is the meaning of this commaundement?
An. The Lorde God in this ninth commaundement
dooth commaunde vs: First, that wee should neuer a
speak falsely in witnesse bearing. Secondly, that not on-
ly in witnesse bearing, but also in no other matter wee
should neuer b lie, flatter or dissemble. Thirdly, that we
should neuer tell false tales behind our neighbours back,
or heare them of others, that vvee shoulde neuer d be-
leeue any euill spoken behind theyr backs, vntil we fully
know

for Christian householders.

knowe the certainty. Fourthly, in priuate offences, to
speake nothing, although it be true, so the hurting of
our brothers good name, if by private admonition it
may be giuen.

Qu. what is the tenth commaundement?
An. 10. Thou shalt not couet thy neighbours house,
&c.

Qu. what is the meaning of this commaundement?
An. Heere the Lord in plaine words dooth forbid all
inward desire, whatsoeuer is vnthankfull to be done, al-
though wee neuer b consent vnto it, as the rebellion of
the flesh, all corruption of the old man, all blot of ori-
ginall sinne, so that by this commaundement most cleer-
ly we may see the image of that man that pleaseth God,
euen such a one, in whom nothing is impure, neither in
will nor nature.

Qu. Canst thou fulfill all these commaundements?
An. No.

Qu. These are the commaundements of almighty God,
the perfect fulfilling whereof no flesh can attain vnto,
so, although I do not that I can, yet I break them har-
ty, both in thought, word, and deed.

Qu. what punishment doth God appoynt for breaking any
of these?

An. The punishment for the breaking of the tenth co-
mmaundement, euen in thought, yet, if it were but b
once broken in all my life, is the euilllasting curse of
God, which containeth all the torments that can be in-
flicted both of soule and body, and in the Scripture is cal-
led by diuers names, to expresse the paine, as which fire,
the worme that neuer dieth, f vnto darknesse, g bur-
ning lake, h second death, i damnation, and much more.

Qu. what punishment doth God appoynt for breaking any
of these?

1, Pet, 4, 18
1, Cor, 13, 7
Pro, 11, 13
Mat, 18, 15
16, 17, 18
Rom, 7, 7
Gen, 8, 5
& 8, 21
Pro, 30, 9
Rom, 7, 14
Eph, 4, 22
Col, 3, 9
Rom, 6, 6
Rom, 3, 23
Rom, 8, 3, 4
11, 2, 10
Mat, 23, 35
Iam, 1, 10
Gal, 3, 10
Deu, 27, 12
Mat, 23, 35
& 10, 28
Mat, 5, 22
44, 46
Mat, 25, 13
& 25, 30
Rom, 8, 13
2, Cor, 5, 10
Rom, 16, 20

A necessary instruction

to serve as a sufficient recompence to God for one sinne?

An. No, although I should give all my goods to the poore, or suffer my body to bee whipped all my life long, or suffer any other punishment which might bee devised, it is not sufficient for one of my least sinnes.

Qu. Yet God is mercifull, will hee therefore punish sin so sharply thinkest thou?

An. Our God indeed is mercifull, but hee is also iust and true, and therefore must needs of iustice and truth punish mans sinne, with that punishment which he hath appointed.

Qu. Seeing then this punishment must needs bee suffered, are we in our selves able to suffer and overcome it?

An. None is able to suffer & overcome this great punishment of sin, being onely man.

Qu. Is there then no meanes at all whereby wee may be saved from these paines everlasting?

An. The paynes which our sinnes deserve, must needs be suffered by man, because God of his iustice must needs punish sinne in man, which was committed by man, and therefore our Saviour Christ being everlastig God, became also a man, and hath fully suffered what forever was due for mans sinne.

Qu. Are not then all people discharged, seeing the punishment is paid?

An. None are discharged, saving those who take hold vpon Christ, and his merits with a true faith.

Qu. How canst thou abide this true faith?

An. This true and lively faith is a full persuasion and assurance of my hart grounded vpon the promise of God, and wrought in me by the holy ghost, whereby I am fully assured, that what I owe, Christ hath wrought for mans salvation, pertaineth not onely to others

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others, but even to me, and is wholly mine, as surely as if I performed the same in mine owne person.

Qu. How can it be that thy sinnes are forgiven thee, & yet according to Gods truth fully punished, with the punishment which God hath appointed for sinnes?

An. By thys my true fayth, I see my sinnes both to be forgiven, and yet fully punished, for in I.E.S.U.S. Christ to satisfy Gods iustice, they bee fully punished, and yet to me they bee forgiven, because in me, they be not punished but in Christ for mee, to set forth Gods mercy, and therefore shall neuer be layde to my charge. In this manner therefore I see the Lord my God to be both mercifull and iust.

Qu. Yea, but although the punishment of thy sinnes bee payde in Christ, yet seeing there can no unrighteousnes dwell with God, how canst thou stand before Gods iudgement seat as righteous and iust, seeing thou hast no righteousness, but such as is stained with so many sinnes?

An. I stand as iust and righteous before the throne of God, not clothed with mine owne righteousness which I have wrought in mine owne person: but with the righteousness of Iesus Christ. Which righteousness being taken hold vpon by a true faith, is made mine, thus am I iust in the sight of God, not in respect of mine owne workes, which I have wrought, but taking holde vpon Christs workes to be mine by fayth.

Qu. Dooth not this make men runne into all sinne & wickednesse?

An. No, for thys true fayth as soone as it is wrought in vs through the holy Ghost, dooth frame our harts anew, and causeth vs to detest, hate, loth, and abhorre sinne in all men, but especially in our selves, and maketh vs to have our whole delight and ioy in those things

A necessary instruction

which be agreeable to Gods will, and causeth vs also to d
 Rom, 6, 11, expresse the same in our life and conuersation, or els it is
 12, 13, no true fayth, but a dead fayth.

Qu. *Rehearse the summe of this faith.*

James, 2, 17, **An.** I beleue in God the Father almightie, maker of
 Heauen and earth. And in Iesus Christ his onlie
 sonne our Lord: which was conceived by the
 holy Ghost, borne of the virgin Mary. He suffered vnder
 Pontius Pilate, was crucified, dead, & buried, he descen-
 ded into hell, and the third day he rose againe fro death.
 Hee ascended into heauen, and sitteth on the right hand
 of God the Father almighty. From thence shal he come,
 to iudge both the quicke and the dead. I beleue in the
 holy Ghost. The holy Catholike Church, the commu-
 nion of Saints, the forgiuenesse of sinnes, the resurrecti-
 on of the body, and the life euerlasting. So bein

Qu. *What is the effect of this Creede?*

An. This Creede containeth foure especiall points.
 First, what we ought to beleue concerning God the fa-
 ther. Secondly, concerning God the sonne. Thirdlie,
 concerning God the holy Ghost. Fourthly, concerning
 Gods people, called the Church.

Qu. *What beleeuest thou in the first part, concerning God*
the Father?

An. First, I beleue that GOD the Father thorough
 Christ, into whose body I am grafted by faith, is not
 onely a father of other faithfull, but euen my father, &
 therefore loueth me. Secondly, that he is almighty, that
 is, that he hath all power in his hande, guiding and ru-
 ling all things, so that nothing can bee done in heauen,
 earth, or hell, without his prouidence.

Qu. *What beleeuest thou in the seconde part, concerning*
 God

for Christian Household.

And hee serueth all his beloued on earth, and in heauen.

An. I beleue that Iesus Christ, one & God in substance
 with the Father and the holy Ghost, tooke flesh of the
 Virgin, and is become perfect man, as I am in all things,
 sinne onely excepted, and in my nature hath wrought
 for me, whatsoever was needefull for my saluation.

Qu. *What beleeuest thou, when thou sayest, Hee suffered*
vnder Pontius Pilate?

An. Because the manner of death which men doe suf-
 fer by the sentence of the Iudge, and vnder the tytle of
 Iustice, is more shamefull, flanderous, and terrible, then
 if a man should dye naturally in his bed. Therefore
 Christ tooke on him our person, to shewe himselfe be-
 fore a iustly Iudge, and to be condemned by the
 mouth of Pilate, he being then Iudge, that thereby we
 might be cleared before the iudgment seate of God.

Qu. *What beleeuest thou when thou sayest, Christ was cru-*
cified, dead, and buried?

An. First, I meane in that he was crucified, that he suf-
 fered the death of the Crosse, which was an abhomi-
 nable and cursed death, to deliuer me from the curse
 which was due for my sinnes. Secondly, for as much as
 death was a punishment due vnto man for sinne, there-
 fore our Saviour did suffer death, and by suffering, o-
 uercame death. For in his death doeth ly the principall
 point of our saluation, for if he had not been truly dead,
 we should be yet subiect to eternall death and damna-
 tion. Thirdly, he was buried for the more greater con-
 firmation of his death and resurrection. And to the in-
 tent to make it more certainly knowne vnto vs, it pleased
 him also to be buried after the common manner of men,
 and that by two notable persons. Dicheonius and Io-
 seph of Arimathea, which was done also by the will

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and consent of Pilate, who caused the body to be delivered unto them.

Q. *What meaneth this concerning this, that Christ descended into hell?*

An. Where it is sayd that Christ descended into hell, thereby I beleue that Christ did not onely suffer in his body, the punishment due to my body, but also in his soule the punishment due to my soule, which was the torments of hell, second death, & forrowes of death and abstinence from God: as if he had appeare, by the anguish of his soule in the Garden, & when drops of blood issued out of his body, and also upon the Crosse, by a his lamentable cry to his Father. For in a miserable case had wee beene, if he had suffered onely the punishment due to our bodies, and not to our soules.

Q. *What fruite shall I buy by this death of Christ?*

An. First, I beleue that this death and punishment, which Christ suffered, is the appeasing of Gods wrath, and a full satisfaction to God for all my sinnes. Secondly, that as he is dead for sinne, so he will cause sinne to die in my mortall body.

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he is with vs to the ende of the world.

Q. *What good shall I buy by the ascending of Christ?*

An. First, Christ his ascending into heauen, is a sure pledge to me, that I shall in like manner as a member of him, by his power, be received into heauen. In the same nature wherein he is ascended. Secondly, Christ hauing ascended into heauen, maketh a continuall intercession for me.

Q. *What is the meaning of this, That Christ sitteth at the right hand of God the Father?*

An. Christ sitteth at the right hand of the Father, that he hath all power given him of the Father over all things.

Q. *What fruite shall I buy by this, That Christ shall come to iudge the quicke and the dead?*

An. To me that am a member of Christ, it is a singular comfort, when I know assuredly, that none shall be my Iudge but he, that is my Saviour. But terrible it will be to those that are from Christ, when they shall see him come to iudge them, whom they in their life have refused.

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Ans. that hee is only to bee honoured, prayed, and glorified, and that his power is infinite, perpetuall, and euertlasting. And in this word *Amen*, is expressed the fervent desire to obtaine those things which we aske of God, and our hope is confirmed, that those things which we aske are granted vnto vs, by which our consciences are pacified, and so we end our prayers.

Q. Tell me now briefly the effect of all thou hast sayd.

An. By the same commandments, I see my miserable estate, that I deserue death, damnation, and the curse of God, which must needs be payd, because God is iust, and whereas I my selfe am not able to pay it, the holy Ghost through the preaching of the Gospell, worketh in me fayth, which assureth mee, that the sonne of God being made man for me, hath euen in my nature suffered whatsoever my sinnes deserued, and hath made me with him the childe of GOD, and heyre of euertlasting life. Whereof least I should doubt or waue, he hath appointed two Sacraments, as outward signes and tokens to be scene and felt of me: thao as surely as I see my selfe made partaker of them outwardly, so the holy Ghost inwardly instructing mee, I should not doubt, but inwardly to be partaker of Christ himselfe, with all his benefites, his ransom, righteousness and holinesse to become, that in him, & through him, I shall haue life euertlasting. And thus beeing borne a newe into this sure hope, by the holy God, my wayes should bee directed and guided by the same spirit, to walk in holinesse and righteousness, all the dayes of my lyfe.

Amen.

A Prayer contain- ing the summe and effect of this

Catechisme.

O Mercifull and heauenly father, for so much as at euery light occasion, I am with drawne from thy holy Lawes, to the vanities of this life, vnto all sin and wickednes: I beseech thee in mercy set before mine eyes alwaies the remembrance of thy iudgement seat, & my last end: whereby I may be daily stirred vp to consider in what great danger I stande, through the horrible punishment due to my sinnes, that daily groaning vnder the burthen of them: I may flie for succour to thy beloved sonne Iesus Christ, who hath fully payde, suffered & overcome, the punishment due to them: and through the working of thy holy Spirit in me, I may be fully assured in my conscience, that my sinne, and my condemnation, are fully payde, and my righte-ousnesse, is fully rewarded: and whatsoever he hath wrought for mans saluation, is wholly mine. Strengthen thys fayth in me daily more and more, that I may inwardly feele comfort and consolation in this, that I feele thy holie Spirit beare record vnto my spyrite, that I am thy child, grafted into the body of thy sonne, and fellow heyre of thy euertlasting kingdom. So worke in mee by thy holy Spirit, that daily more and more I may feele sinne die in mee, that I do not delight therein, but daily may groane vnder the burthen therof, vtterly hate, detest, and loath sinne, for my selfe and all the powers

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euery sinne, euen with the selfe-same torments of hell, which thy iustice hath appointed, euen for euery sinne. This O Lord my God throwe me downe, & euen amazeth me, so that I know not what to do. I looke into my selfe, viewing mine owne power, whether I am able to ouercome this punishment of my sinne or no: and I see that all, euen the most exquisite punishment which I can deuise to my selfe, in whipping of my body as long as I liue, wearing hayre-cloth, pyning my selfe with fasting, or any other paine. I see, I see (O Lord) that all this punishment is not sufficient for one of my least sinnes, because it deserueth euen the euerlasting paines of hell. I looke to heauen, I see there is no Saint nor Angel able to abide and ouercome this punishment of sinne: I looke to men in this worlde, euen to the Popes treasure, that wicked man of sin, and I see that neither his Masse nor purgatorie, pilgrimage, pardons, pennance, satisfactions, nor any of such like wicked stufte, alas I see they are nothing for the satisfying for one of my least wicked thoughts, seeing the punishment is by thy iust decree & sentence thine euerlasting curse. VVherefore I am driuen out from my selfe, and all that I can doe, to seek this punishment discharged other where, or els to fall vnder the burthen. I see there is no helpe for mee in Angels, Saints, nor mortall men, but onely in that perfect man Christ Iesus thy deere sonne, in whom I see the full punishment of my sinne wholly payde, satisfied, discharged, and ouer-come: death vanquished, the paines of hell in victorie swallowed vp, the curse satisfied, and the eternitie of the punishment (through his euerlasting power) ouer-reached. This I see (O Lord) by the eyes of faith, being thorough thy holy spirit wholly assured, that all the whole punishment of sinne, payde by my Saviour Christ,

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Christ, is not onely payd for other men, but euen also for me and my sinne. Thys assuraunce of my faith, being thine onely worke in me, I beseech thee in mercy; to strengthen and increase, for I feele it often full of waucering and doubting. Graunt that I may daily more and more in my soule and conscience, feele my selfe knit and grafted into the body of thy sonne, whereby I may bee assured, that whatsoeuer he hath doone, pertayneth to me, and is fully and vvholy mine: that I may through the power of his death, feele daily sinne die in mee, and through the power of his resurrection, feele my selfe risen from sinne, to haue my full ioy and comfort in those things which be agreeable to thy holy will, vtterly detesting, hating, and abhorring from my heart all things which be contrarie to thy wil and pleasure: that euen in thys lyfe I may still looke for this endlesse ioy and felicitie, vsing the things of this world as though I vsed them not, till that good time that it shall please thee to call me to thine euerlasting kingdome of glory, there to raigne with my Lord and Saviour Iesus Christ, for euer and euer. Amen.

A prayer vpon the Lords prayer.

O Most mighty Lorde and eternall God, who hast by thy deere sonne Christ Iesu our Lord and Saviour, reconciled vnto thy selfe all things in heauen and earth, and in him hast made an euerlasting bond and couenaunt vwith vs thy faithfull children, that thou wilt not onely be our God, but also our most louing and mercifull father, wherof as a pledge thou hast giue vs thy holy spirit of adoption, whereby we may with boldnesse and full trust and confidence, come to thee by hartie prayer,

*Our Father
which art in
heauen.*

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prayer, as vnto our most louing and mercifull Father, being assured that thou wilt not denie vs any thing which thou knowest shal be expedient for vs: graunt wee beseech thee deer father, that we being fully perswaded in our harts of thys thy fatherly loue and affection towards vs, may be stirred vp to make our petitions with such an affection, ardent desire, loue & reuerence to thy Maiestie, that our mindes be not carryed away with by thoughts creeping in, but without all wandering, may bee fully bent and attentue to the thing we aske, and fully stayde vpon thy mercifull and iust protestation.

Hallowed be
thy Name.

VVe then beseech thee (deere father) that thou wilt strengthen our harts with thy holy Spirit, that considering thou hast made all things for the glory of thy hame, so we may in all our dooings, enterprises, counsels, and purposes, chiefly about all things seeke thy glory: that we may fully acknowledge thee, not onely the Authour of all things, but the ruler, guider and gouernour of all things, both in heauen and earth: that wee neuer diminish thine incomprehensible glory, by attributing vnto our selues any power, strength, or abilitie to doe, will, or thinke that which is good: but from our harts wee may acknowledge all our goodnes to come from thee, yeelding for the same continuall prayse and thanksgiuing to thy glorious Name: that wee neuer by distrusting thy mercifull prouidence, dishonour thy Name, but that euen in our greatest distresse wee may put our full confidence in thee, not looking vppon our weaknesse, but staying vppon thy power and promises: by hearty prayer flying vnto thee our onely refuge: that our whole life may be so framed according to thy holy will in al points, that thy most glorious Name in vs may be sanctified, and that wee be not an occasion that thy holy Name be blasphemed

for Christian Families.

phemed through our wicked life and conuersation.

Let thy Kingdome (most mercifull Father) appeare, ^{Thy Kingdome come.} and manifestly be declared in all the world; but especially amongst thy Church and faythfull flocke: declare thy selfe Lord and King ouer them, ruling them by the scepter of thy holy word, and force of thy holy spirit. Increase the number of faythfull Pastors and Preachers amongst the people: blesse their labours to the increase of this kingdome of thy deare Sonne Iesus Christ, and to the destruction of the kingdome of sathan and Antichrist. Suppress the rage of the enemies, that they may knowe that thou, O Lord, doest raigne in all ages, to the behoofe of thy Church, and terrour of thine enemies. Graunt these mercies good Lorde, not onely to the whole Church in generall, but especially to euery one of vs thy children particularly: Graunt that we may effectually feele the force of this thy kingdome in our harts. Beate down in vs our old corrupt Adam, with all sinfull delights, thoughts, motions, and desires: and renew in vs day by day our spirituall and inward man, that we may be wholly bent to delight, think, desire, and doe those things which be acceptable in thy sight.

Frame our harts (good Lord) with such humble obedience to thy holy will, that we may be hartily well content with whatsoever it pleaseth thy goodnes to lay vpon vs: that we neuer cease in our miseries, but continually call vpon thee by hearty prayers, although vve seele no release at all, yet that still patiently vve may abide, and quietly wayte for thy good seysure and appoynted time of deliuerance, vwhen thou knowest it shal be most expedient for vs.

Graunt vs, deare Father, that all our counsailes, studies, labours, and endeouours, being by thy holy spirit ^{G.ue vs this day our daily bread.} guided

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guided and framed; we may euery one in that vocation in which thou hast placed him, so faithfully trauaile, to the discharging of our consciences, and edifying of thy Church, that our account may be found acceptable before thy throane and iudgement seate. So blesse our labours and trauailes, that we may haue sufficient for the preserving of this present life, and be content with those benefits which thou shalt bestowe vpon vs, whether they be many or fewe, acknowledging them to be receiued of thee: not greedily to care for them, or vainely to delight in them, but thankfully esteeme of them, as thy benefits bestowed vpon vs, and as faithfull stewards moderately to vse them, to the releefe of our brethren, and the discharge of our consciences.

*Forgiue vs
our trespasses
as we forgive
them
that trespass
against vs.*

Increase in vs (good Lord) the gift of fayth, that we may daily more and more in our soules and consciences be assured, that our sinnes be defaced, cleane blotted out, and couered with the full, perfect, and sufficient sacrifice of thy deare Sonne Christ Iesus our Lord and Sauour, once made for vs: that we are vnited, knitte, and made one body with him, partakers of his righteousness, iustification, and holinesse, and euen fellow heires with him of euerlasting life: that wee may vnfaynedlie from the bottome of our hearts loue thee for this thine vnspokeable goodnesse and mercie: forgyuing from our hearts our Brethren which doe offende vs, pray for them, loue, cherish, and comfort them as fellow members all of one body, with perfect naturall loue and compassion linked together to our head Christ Iesu.

*Reade vs not
into temptation.*

Strengthen vs, good Lord, with thy holy spirite, that wee be not overcome with the subtile suggestions and sinfull motions of sathan the deuill: holde vs vp with thy mercifull hande, that wee sleepe not in sinne, that we

for Christian Families.

wee be not drawne away with the vicked world, nor the enticements of the flesh, to delight in wickednesse: but so arme vs with thy mightie power, that wee may stronglie abyde all the assaultes and subtile sleights of our ghostlie enemy, and sincerelie to vualke before thy face, both in prosperitie and aduersitie, to thy honour and glory, the health of our soules, and profit of thy Church, through Iesus Christ our onely Lord and Sauour, Amen.

The Lords prayer more at large.

O Most mighty and eternall God, who of thine infinite loue to mankind, hast giuen vs thine owne eternall Sonne Christ Iesu our Lord, to be made man for vs, in the similitude of sinfull flesh, to become flesh of our flesh, bone of our bones, in all things like vnto vs, sinne onely excepted: who being thy true and naturall Sonne, hath made vs with him, sonnes, children, and heires to thee our most mercifull Father, giuing vnto vs by grace, that which is his by nature. And by his due, alone, once offered, sufficient sacrifice, hath payde the ranfome of our sinnes before thy diuine Maiesty, to satisfie thy iustice vpon sinfull flesh. VVhich debt being payd for vs, he hath brought vs in fauour with thee, so that wee may now with boldnesse and trust come to thee as vnto our most mercifull and louing Father, with full assurance, that as thy loue is so much greater and more excellent towards vs, then all loue of earthly parents towards theyr Children, as thou passest all men in goodnesse and mercie, so thou wilt denie vs nothing which shall be expedient for vs. So that although all the Fathers which are in earth, hauing shaken off all

*Our Father
which art in
heauen.*

Godly private prayers

Feeling of fatherly naturalnesse, would forsake their children, yet thou wouldest neuer forsake vs, because thou canst not deny thy selfe: who promistest; that if earthly Fathers being euill, can giue good gifts to their Children, how much more wilt thou our heauenly Father, being altogether goodnes it selfe, giue good things to them that aske in thy Sonnes name? And that although a Mother should forsake her Children, yet wilt thou not forsake vs thy Children, whom thou hast before the beginning of the world in thy deare Sonne Iesu Christ, chosen to be thy children and heires with him of thine immortall kingdome. VVhereof that we in our selues might be sure and certaine, and out of all doubt, that we are the children and heires of euerlasting life, thou hast giuen into our hearts thy holy Spirit, as a true pledge and earnest of our inheritance, which Spirit doeth assure our spirits that we are thy Children, and therefore cryeth in our hearts, Abba Father.

Hallowed be
thy name.

VVee therefore as thy deare Children, ransomed and bought by thy deare Sonne, flee to thee our most louing and mercifull Father, vvho in goodnesse art infinite, in mercy abundant, in substance incomprehensible, in immortality euerlasting: vvho by thy mighty power and singular providence rulest all things, according to thy heauenlie wisedome: beseeching thee for thy deare Sonne Christ Iesus his sake, that as thou hast sufficiently sette forth thy glorious Name in making the vvhole vvorld, heauen, earth, and all thinges therein contayned: so vvee may in beholding and viewing thy creatures the vvorkes of thine handes, be lyfted vp to thee our Lord GOD the Creatour and Maker, and in them glorifie thy holy name, acknowledging in them thy singular goodnesse and loue towards man, for whose

for Christian Families.

whose vse thou hast created all thinges, both in heauen and earth: and that vvee may for the same, euen from the bottome of our hearts, yeeld due honour, prayse, and thanksgiuing to thee (deare Father) all the dayes of our lyfe. Graunt most mercifull Father, that we may in heart and minde be fullie assured, that thou by thy heauenly providence rulest and guidest all thinges in heauen and earth, so that nothing in the vvhole vvorld cometh to passe but according to thine appoyntment: that thou guidest and framest the affayres and doings of men, that thou hast euen theiyr hearts, and all theiyr powers in thy mercifull hand, to turne them vvich vvay so euer it seemeth best to thy godlie vvisedome: so that vvether vve be in prosperity or aduersity, we may acknowledge both of them to be thy vvorke in vs, and therefore be no lesse thankfull for sicknesse then for health: for sorrowe, then for comfort: for a troubled minde, then for a quyet: for imprisonment and banishment, then for libertie: especially seeing wee know that thou turnest them all (seeme they neuer so sharpe) to the comfort and commoditie of thy Children vvich feare thee: and that in all thinges vvich shall befall vnto vs, vvether they be grieuous or ioyous, prosperity or aduersity, life or death, thy holy name may be sanctified in vs by yeelding due and continuall prayse and thanksgiuing to thy eternall Maiesty: that we neuer cease to put our full trust and confidence in thy mercy, vvho hast promised to be our defender, buckler, and shield, to keepe vs as the apple of thine eye, to deliuer vs vvhen we call vpon thee, to open vvhen we knock, to giue vvhen we aske: that wee knowing our owne weaknes, that of our selues we haue no power or strength to do, no not so much as to will that vvich is good, we may acknowledge al our strength

comfort,

C 5

Godly priuate prayers

comfort, ioy, faith, loue, hope, and confidence to be thine only gift and work in vs. And for the same, & the increase of the same, and for all thy benefits in vs, wherof we feele our selues destitute, we may constantly flee vnto thee by hartty prayer, requiring the same at thy mercifull hand. And hauing felt thy merciful dealing towards vs, we may alway to the ende of our life continue thankfull to thy blessed Name: that we neuer speake or thinke of thee (O Lord God) without high reuerence and an obedient feare vnto thy glorious Name.

Thy kindome
come.

And that thy kingdome (O Lord) may more gloriously shine amongst men, subdue the hearts of the people to be obedient to thy word. Lighten all nations with thy glorious Gospell: rayse vp faithfull Ministers of thy word, abundantly in euery place, who with pure and perfect zeale in true knowledge may feede the hungry soules with the foode of life. Lighten the hearts of thy Children, whom yet thou hast not called to the feeling of thy mercies in thy sonne reuealed. Beate downe the furie and rage of the kingdome of sathan and Antichrist, vvith all tyrants, vvho shew theyr viter mallice and furie against thy deare and faythfull flocke. Confound theyr deuises, suppress their pride, and so strengthen all thy true and faythfull seruants against theyr rage, that they may haue true wisdom to confound theyr enemies, and stedfast constancie to professe the truth of thy glorious Gospell, euen to the death. And that euerie one of vs may feele the force of this thy kingdome particularly in our selues, we beseech thee kill in vs, by thy holy spirit, all vvicked delights of sinne, and vanities of this vvorld. Mortifie in vs our earthly and carnall affections, and graunt that vvee may haue our full delight and pleasure in thee our heauenly Father, and in thy Sonne.

for Christian Families.

Sonne Christ Iesu our Lord and Sauour, and reuerently embrace thy holy vvord, that our soules may be comforted therein, and our sayth thereby confirmed. Lighten our vnderstanding, that wee may in thy holy word learne, and in hart be fully assured that thou art our most mercifull Father: and thy deare Sonne, our Lord and Sauour. Beate downe in vs all sinfull motions of the aduersarie, which doe rebell against thy holy spirit, and settle and frame our minds by thy holy spirit in vs, that all rebellion in our flesh being killed, we may quietly with stayed minds and consciences set our full ioy, comfort, and consolation in heauenly things, walking before thee in sincerity of minde: put our full trust and confidence in thee, rest and quyet our selues wholly in thy mightie protection and prouidence.

And forasmuch (O Lord God) as of our selues we be nothing but stubbernesse and rebellion, we beseech thee (deare Father) that as thine Angels in heauen doe willingly obey thy will without resistance, so we thy children in earth (all stubbernesse and perversenesse, by thy holy spirit in vs being vterly extinguished and quenched) wee may willingly submit our selues, resigne and yeeld our whole affections to thee, O Lord, to be gouerned after thy blessed and heauenly will. That wee may feele in our selues no other motion or desire, then a meete consent to thy holy vvill: that whatsoeuer affections in vs fight against thy holy will, thou wilt vterly make them voyde. That we neuer will any thing of our selues, but that thy holy spyrite in vs may gouerne our hearts, by vvhom inwardlie beeing taught, vvee may learne to loue, embrace, and take comfort in those things that please thee, and to hate those things that displease thee: That our hearts, minds, and wills, beeing wholly

Thy will be
done in earth
as it is in
heauen.

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Godly private prayers

wholy subdued to thy most blessed will, we may willingly be content with that estate of life, which it pleaseth thy goodnesse to exercise vs withall in this world, whether it be in aduersity or prosperity, in sicknes or health, in ignominy or glory, in quietnes or trouble, in sorrow or gladnes. Graunt vs, deare Father this willing and patient mind, that euen in our greatest distresse we may be content with thy good will, & not to murmur or grudge against thy Maicesty, knowing that thou wilt lay nothing vpon vs, but that which shall turne to our goodnes or profit. And that we may patiently abide whatsoeuer it shall please thee to lay vpon vs: that wee be assured in our hearts, that thou wilt not lay more vnto vs, then thou wilt giue vs strength to beare, and euen in our greatest afflictions, wilt finde a way for our deliuerance, and that thy power and strength is more fully declared, when we feeble our selues utterly voyde of all strength, and see no way of deliuerance: that we may in our most greivous assaults, conflicts and anguish of mind, submit our selues wholy to thy blessed will, & looke for our deliuerance at thy hand, when thou knowest it shall be most expedient for vs, & most for thy glory, leauing the time and meane of deliuerance to thy good will and pleasure, and that in the meane time we neuer cease but call vpon thee, by hearty prayers continually as thou hast commaunded, vntill such time as thou shalt heare our petitions. And although after many and sundry callings vpon thee, thou seeme not to regard vs, but rather deale more extreamely with vs: yet notwithstanding strengthen vs so with perseverance in prayer, that we faint not, but still continue in prayer being assured, that although we feeble our selues nothing released, yet we may quyet our selues heerein, that vce as thy Children haue layde our complaintes, griefes,

for Christian Families.

griefes and sorrowes in the bosome of thee our heavenly Father, who wilt as a louing Father, when hee seeth it most couenient, helpe vs. And that although thou seeme nothing to graunt our requests, yet wee honour thee in calling vpon thy Name: seeing thou dost accept it as a most chiefe honour, to be called vpon in the day of trouble. *or: giue vs this day our daily bread.* And forasmuch (deere Father) as thou dost by thy mighty power nourish, feed, sustaine, preserue, & maintaine all liuing creatures, yea, euen the very young foules and beastes, we beseech thee to sende vnto vs thy children, (ouer whom thou hast a more speciall care) all things necessary for thys our present life: that we hauing sufficient, may walke euery one in our calling, in sinceritie and pure holines before thy face, acknowledging all our benefits of riches, wealth, health, meate, drink, apparel, and all our substance to be thy meere gifts, bestowed vpon vs, and deliuered vnto vs from thy hands: that wee be not drawne from thee through setting our mindes too much vpon them, but so moderately vse the, as thy benefits for a time bestowed vpon vs, knowing that thou wilt at our hands require an account how we haue vsed them. That we doe not carefully gape or seek after them, but discretely to thy glory vse them, acknowledging in them thy goodnes and liberality towards vs. And seeing, most mercifull Father, that it is not our trauaile, labour, paines, studie, or endeuour which is able to get vs our liuing, but onely inasmuch as it pleaseth thy goodnes to blesse and prosper them: we beseech thee, that if through our great trauaile and paines, wee be yet still in poore and meane estate, that thou wilt giue vs a contented heart, knowing that thereby thou lettest vs vnderstande, that it is thy good will and pleasure, so to keepe

Godlie. private prayer

keepe vs vnder, that wee more effectually may giue our selues to serue thee. Or if it be thy will and pleasure more abundantly to blesse vs & our trauaile, to send vs abundance of all things, we beseech thee (deere Father) giue vs a thankful hart to acknowledge them to be thy good gifts, and frame our harts with such liberalitie, that wee may be contented to distribute them according to the necessitie of thy children, being assured that thou hast to that end made vs Stewards ouer them, that thou maist at his hands require much, on whom thou hast bestowed much: so that we hauing the due estimation of thy benefits which we ought to haue, may both reuerence thy goodnesse in thy benefits, and supply the want of our brethren, to the reliefe of theyr necessitie, and furtherance of thy glory.

And whereas (most mercifull Father) thy sonne our Lord and Saviour Christ Iesus, hath in our nature paid the ransom and debt of all our sinnes, which we haue from the beginning of our life committed, and doe daily commit, we beseech thy gracious goodnesse, that thou wilt by thy holy spirit in our harts assure our soules and consciences with a liuely sayth, that by that same one alone sufficient sacrifice, the punishment of our sinnes is payde, thy vnrath appeased, and thy iustice satisfied, whereby our consciences may bee quieted and sette at peace with thee our mercifull Father and GOD. Let vs, deere Father, feele in our soules and consciences, that wee are vnited and knitt to thy deere sonne Iesus Christ, and made one body with him, & heire with him of euery thing glory, so conpled and ioyned with him, that we are members of his body, we may be assured that it is ours: that his righteousness, is our righteousness: his satisfaction and holines brauery: the curse, condemnation and death

Forgive vs
our trespasses
as we forgive
tho that tres-
passe against
vs.

for Christian Families.

death which he suffered, is the same curse, condemnation, and death due for our sinnes: that wee knowing that our sinnes be done away, and cleane forgotten and forgiven by thy mercifull loue and goodnesse declared in offering vp thy sonne to death for vs, we may be driuen to loue thee vnfaignedly from the bottom of our harts, for this thing vnspcakable loue. And considering that thou hast in mercie pardoned so many our hainous offences, we may gladly be moued to forgive one another theyr offences, and put out of our hart all rancour, malice, and hatred toward our brethren, knowing that wee are all members of one body, Christ our Saviour: that so surely as we haue forgiven all them that offend against vs, we may be so certainly assured, that thou our mercifull father hast forgiven vs, like as wee haue forgiven our brethren. And forasmuch (most heauently Father) as we of our selues be feeble, frail, and weak, and haue a strong and subtile aduersary (sathan the deuilt, who goeth about continually like a roaring Lyon, seeking whom he may deuoure) we beseech thee strengthen vs by thy holy spirit, that we may withstande thy subtile suggestions and motions: hold thou vs by thy mercifull hand, and keepe vs alwaies in thy safegard and protection, that we be not ouer-come in the mighty assaults of our aduersarie. And forasmuch as be often with euen our owne flesh armed against vs, to conquer vs, we humbly beseech thee deere Father, mortifie, subdue, & kyll in our flesh all subtile suggestions, and sinfull motions of sathan, that we yeeld not our selues as slaues thereunto, but continually fight against them, and bring them into subiection of the spirit. Grant vnto vs most mercifull Father, that wee be not drawne through the subtile and sliely torments of sathan, to haue our delight and pleasure in the vanities of

Lead vs not
into tempta-
tion, but de-
liuer vs from
euil.

Godlie private prayer

of this present world; but by thy grace, might, & power, may so in the prosperity of this life be uphelden, that our minds with full ioy and comfort may be lifted vnto our perfect consolation in our Lord and Saviour Christ, and in him, take our full and perfect ioy and consolation; so that no vaine delight of this world put vs from the same; neither any sharpe aduersity, as pouertie, miserie, or calamitie, through the malice of the deuill, driue vs to dispaire of thy merciful goodnes towards vs; but alwayes being thorough thy grace and assistance defended, weo may be fully and perfectly armed against all the subtille intrappings of sathan, and rest wholly in thy merciful defence and ayde. For thou hast (O Lord & eternal God) in thy gouernment, all thinges in heauen and earth, all power and dominion over all creatures, Angels and Beasts, to rule them according to thy good pleasure and will, to the profit and commoditie of thy Church, and every faithfull member thereof; and to thine owne incomprehensible glory: all thinges, in all ages, for euer, and euer thy glorious name may be exalted; & thy faithfull flock edified through Christ our Lord; Amen.

A confession of sinnes, with faith and hope

O Merciful and heavenly Father, wee thy seruants doe humbly prostrate our selues before thy Maiestie, acknowledging heere in thy sight our heinous offences committed against thy Maiestie, seeing & beholding thy heavy wrath against them: we feelee our selues laden (O Lord our God) with a huge companie of horrible sinnes; whereof on the very least, being but conceived in thought; is sufficient in iudgement to throw vs downe to the euertlasting burning Lake. And

for Christian Families.

owne consciences, O Lord, doe beare witnes against vs, of our manifold transgressions of thy blessed Lawe, of our securitie and sencelesse blindnes, running headlong to destruction, committing sin after sinne, although not notorious to the world, yet horrible before thine eyes. The thoughts of our hart rise vppe in iudgement against vs: the vanitie of our talke before thy Maiestie condemneth vs: the wickednes of our deedes from thy sight reiecteth vs: all our wicked thoughts, words and deedes, with the inward corruption of our nature, doe altogether as it were a whole lump & load of sinne, lye heauie vpon vs; and with their intollerable waight, doe euen presse vs downe to hell. VVe doe daily grone vnder the burthen of them, inwardly lamenting our own folly so greedily running into them. In heauen, earth, or hell; we see none able to sustaine the weight of them; but euen thy deerey beloued sonne Iesus Christ, who in mercie infinite, and compassion endlesse, hath sustained and ouercome that endlesse punishment due vnto them: in him therefore, in him, most mercifull Father, & through him we come to thee, being fully assured according to thy promise, that thou wilt accept and take that full recompence which he thy deere sonne hath made for vs, as a iust raunsome for all the sinnes of all those who with a true faith take holde on him. In him therefore we see thine anger towards vs appeased, thy wrath satisfied, & our debts payde.

Increase in vs, good Lord, we beseech thee, this liuelie and feeling fayth, for we feelee it often-times in vs very weake, and troubled with many doubts; increase in vs (O Lord,) that we may through thy holy spirit be assured, that the punishment of our sinnes is fully in thy sonne discharged. Make vs, O Lord our God, to feelee

thy

Godlie priuate prayers

this same in our soules and consciences, that Iesus Christ is ours, and al that he hath done: that we are graffed into his body, and made one with him; and therefore fellow heires with him of euerlasting life. Let vs not onely haue these wordes in our mouthes (good Lorde) but through thy holy Spirit, let vs feele the comfort of them in our hearts fully sealed and setled in vs: that we feeling our selues inwardly before thy iudgement seate discharged, and our consciences towardes thee appeased, may bee swallowed vp vvith an vnfayned loue toward thy heauenly Maiestie, and towardes our Brethren for thy sake. Make sinne to dye in vs daily more and more, that vve may hate, detest, and vterlie abhorre all sinne and vickednesse in all men, but especially in our selues: that vvee may strongly through thy holie Spyrir set our selues in open warre and defiance agaynst all sinne and wickednesse: that vvee please not our selues in our sins, but straightly examining sinne by the iust rule of thy holie lawes, vvee may vterlie from the bottome of our hearts condemne euen the least sinne in our selues; hauing our vvhole ioy, comfort, and consolation vppon those thinges vvhich be agreeable to thy blessed will; alwayes being afrayde to doe any thing contrary to the same: that we may euen from the bottome of our hearts examine and try our thoughts, before thy presence, that they be vpright and vnfayned, not hypocriticall in outward shew onely and appearance, but that euen all corners of our hearts beeing opened and disclosed before thee, vvee may euen as though it were openly before the face of the vvhole vvorld bring them in shew, knowing that a double heart is detestable in thine eyes: and that we may walke alwayes as before thine eyes, not onely before the eyes of man, being mote carefull to walke circumspect.

for Christian Families.

circumspectly, in this respect, that we haue thee to be a viewer of our dooings, a thousand fold more then the eyes of man: that thus wee may walke as becommeth thy Children, not onely in outward shewe, but also in sincerity of heart, abhorring euen the least sinne in our selues, struiuing, resisting, and fighting agaynst sinne, not delighting our selues in sinne, nor nourishing the same in our breast, but earnestlie embracing, and studiouselie seeking after those thinges which be pleasaunt in thine eyes: that neyther the feare of man, nor losse of goods, lyfe, landes, possessions, or friendes, dravve vs avvay from thee, to doe any least thing contrarieto thy vvill and pleasure: neyther the fauour or friendship of man, nor yet the flattering enticements of thys vvorld, nor the vaine promotions of the same doe mooue vs anie vvhit from the true and endlesse ioy, delight and pleasure which we ought to haue in those thinges which be agreeable to thy will, and the constant performance of the same: but that alwayes to the end of our life we may continue in thy paths, growing & increasing from faith to faith, from strength to strength, till at length we shal come to thy euerlasting rest, Amen.

** A prayer for the estate of the whole Church.*

○ Lord our God, and heauenly Father, forasmuch as by thy holy word we are commaunded in our prayers not onely to be mindfull of our selues, but also of all other thy Children, yea euen of our enemies: wee commend vnto thy Maiestie all thy whole true and catholicke Chutch, and every member thereof: that as it hath pleased thy goodnesse by the bright beams of thy holy word, to shine ouer the vvhole vvorld, where

Godly priuate prayers

vwhereby thou hast expelled, driuen away; and caused to vanish the darke and mistie clowdes of ignoraunce & superstition, so thou wouldest vouchsafe by thy holie spirit, to touch the harts of men, that they may ioyfully embrace that thine so high a treasure sent amongst vs, that through our vnthankfulnes wee prouoke not thy Maiestie in anger to take it from vs. Crush, bruse and destroy with the breath of thy mouth, the mighty power of that man of sin, which so proudly exalteth himselfe aboue all that is called God. Let not thy simple flocke (deere Father) in whose consciences hee of long tyme hath and yet dooth sitte as GOD, be any longer poysoned with his sweete enticing poysons: but so lighten their harts, that they may perceiue his iuglings, and embrace the sweet comfortable doctrine of life euerlasting, reuealed in thy glorious Gospel.

And forasmuch as it hath pleased thee in mercy aboue all Nations of the earth, to powre downe the sweete showers of thy heavenly graces vppon this our English Nation abundantly, in more plentifull wise watering the same with the giftes of thy holy Spirit, in promoting thy Gospel, and ouerthrowing idolatrie, wee beseech thee to continue thy fauour toward the same, and utterly roote out all remnants, reliques, and monuments of idolatry, that thy glorious Name may be thoroughly exalted, in sincere, pure, and holy worship. And as thou hast in mercie from amongst vs in thys thy Church, utterly banished all false, venemous, and poysonfull doctrine, wherewith the soules of thy chyldren heretofore haue been wounded to death, and in place thereof hast placed the true and comfortable doctrine of lyfe euerlasting, where-with the soules of thy chyldren be fedde and nourished to euerlasting ioy: so in like mercy and fauour

for Christian Families.

fauour wee beseech thee, deere Father, establish in the same thy Church, a true, perfect, and sincere regiment thereof, according to the prescript rule of thy blessed word, all fantasies of mans braine, & dreames of humane policie viterly abolished: that thy glorious Maiesty only may be exalted in the light of thy glorious Gospel: and that thy Church may flourish & increase, being through thy protection ayded, supported, maintained, and defended: we beseech thee by thy holy Spirit, guide and rule euery part and member thereof, especially thy seruant *Elizabeth*, our Queene, whom thy gracious fauour and mercifull providence hath appointed a chiefe member in the same: vnder whose winges (next vnto thy protection) it hath a chiefe succour and supporte. Grant vnto her, O Lorde, a pure and perfect zeale, aboue all things to promote thy glorie: first and chiefly in labotring and endeououring of her selfe earnestly in wiping away and purging out of thy Church all blotts and deformities, to reduce the same to a pure and sincere forme of worship, agreeing to thy blessed word, utterly to remooue all stumbling blocks, which stay and hinder the course of thy Gospel: giue her in like manner, O Lord GOD, the spyrite of wisdom, discretion, and gouernement, that with equitie and iustice she may see thys whole Realme, which thou hast committed to her charge, peaceably and quietly gouerned: that shee may studiously labour, that as well thorough the whole realme vertue be exalted, & vice abandoned, as especially in her owne house and Court, that all wicked vanities of thys vworld, all licentious and inordinate life, all flattering and dissimulation being viterly banished, the feare of thy glorious Maiesty may so raigne in the harts of all within her highnes Palace and Court, that their liues &

Godly private prayers

conuerſation may be agreeable to thy bleſſed will, in ſinceritie and true holinneſſe and integritie of life, that from them, as from the head, may ſhine puritie of life & conuerſation, as an example and patterne of true godlienneſſe to the whole Realme. Preſerue her wee beſeech thee good Lord, from all conſpiracies and treaſons, that if it be thy good will ſhee may haue a long and quiet raigned ouer vs, to the benefite of thy Church, and the aduancement of thy glory. Indue the whole Counſell; good Lord, with true and perfect wiſedome, that in all their conſultations & counſels, hauing thee preſent before their eyes, they may conſult of thoſe things which principally and chiefly may be for the aduancement of thy glory, and the commoditie of thy Church, and next for the quiet peace & gracious gouernment of this Realme. So lighten all inferiour Magiſtrates of this Realme, good Lorde, with the brightneſſe of thy holy Spirit, that vnderſtanding thy will, they may zealouſly defende, maintaine and further the courſe of the Goſpell with the ſworde of iuſtice, cut off the wicked and cheriſh the godly.

Defend and gouerne, by thy holy Spirit, the Paſtours of thy Church, and labourers in thy vineyard, that they may zealouſly, earneſtly, and diligently feede thy flocke committed vnto them, with the ſoode of life thy bleſſed word, where with their ſoules may be nourished to life euerlaſting. Increase the number of them, deere Father, place ouer euery flock a godly, learned, and painefull Paſtoure, who may painfully & carefully trauaile euery one in his charge, to bring thy people (which nowe alas in moſt parts do wander & goe aſtray like loſt ſheep) to the true knowledge of thee their Lord and God, and of thy deere ſon Chriſt Ieſus their Sauour. And for thy mercy,

we

for Chriſtian Families.

we beſeech thee, to take pittie vpon thy poore and ſimple flocke, roote out all rauening Wolves, which haue graſſilie eide in thy ſheepfold, and do make hauock of the ſoules of thy ſimple flocke. Caſt out all hirelings, tyme ſeruers, and dumbe doggs, which to fill their bellies onely, haue thruſt themſelues among thy ſheep, and do plentifully ſuffer the flock of Chriſt thy ſonne, to bee deuoured and ſwallowed of the Wolve. Stirre vp good Lord, & place in their roomes faithful ſhepheards, which diligently, painefully, carefully and earneſtly may labour in thy vineyard, ſeek to winne the ſoules of thy people, out of the tyrannie and power of ſathan, to the freedom of thy deere ſonne Chriſt Ieſu our Lord.

And that thy Church may better bee furniſhed with godly and learned Paſtours, we beſeech thee prosper and increaſe in all godly knowledge, al Schooles of learning, eſpecially the two Vniuerſities, Cambridge & Oxford; Graunt deere Father vnto al the ſtudents of the ſame, that the chiefe end of al theiſtudies, may be to the furtherance of thy Church, and maintenaunce of the common vvealth. Bleſſe theiſtudies, deere Father, that al vaine ſtudies ſette aſide, they may ſo fruitfull and profitable in al profitable and godly ſciences, that hereafter they may become profitable members in thy Church, & godly vp-holders of the common wealth. Graunt, good Lord, to al the whole Commons of this Realme, that theiſr hearts beeing touched with a ſincere ſeare and reuerence of thy heauenly Maieſtie, acknowledging thy mercie in placing ouer them a godly Princeſſe, they may euery one in theiſr callings, walke in al true and humble obedience vnto her, in thee and for thee without reſtaunce, tumult, inſurrections, conſpiracies, or rebellions: knowing, that to reſiſt the higher Powers,

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Godly prinate prayers

is to rebell against thy Maiestie, Finally, we beseech thy goodnesse to guide & gouerne the hart of all the whole Realme of euery degree, that euery one in his calling, being by thy grace supported, may so occupie thy talent, that thy glory in all things may be aduanced, thy church enlarged, and thys whole Realme into sincere goodnes, vertuously reduced.

Moreover, we beseech thee (O Lord our GOD) in mercy behold all those which suffer persecution for thy glorious words sake, whether it be imprisonment, death, or banishment, or whatsoever els; strengthen the good Lord, that they hauing thee alwaies before theyr eyes, and the glory layd vp for them in the life to come, may continue constant in defending thy truth, without feare of man, or vaine allurements of thys vworld, that whether it come by life or death, they may glorifie thy holy name, in continuing in the truth to the end. Preserue in like manner we beseech thee, all others thy Children, vvhom it hath pleased thee with any other kinde of crosse to chasten for their amendement, whether by pestilence, famine, warre, pouertie, imprisonment, sickness or banishment, trouble of conscience, vexation of spirit, disquietnesse of mind, want of spirit, want of spirituall comfort, or what kinde of affliction of body or minde thou doost try them with: that by thy holy spirit beeing fully assured that thou by this thy correction mindest to call them back to a feeling of theyr sinne, and due consideration of their life and conuersation, that they may patiently abide thy fatherly tryall, looking for ayde, helpe and comfort from thee, when it seemeth most conuenient to thy godly wisdom: and beeing by thy merciful hande once deliuered, may acknowledge thy singular power and worke, giuing all laude and prayse to thy glorious

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glorious Name: and afterwards, all the dayes of theyr life, studie to liue before thee in sincerity and perfect holines, euen to their liues end, Amen.

Morning prayer for prinate houses

O Gracious God, and louing Father, according to thy commaundement, we doe heere present our selues before the throne of thy mercie, acknowledging and confessing from the bottome of our harts, that we be miserable sinners, daily breaking thy commaundements, both in thought, word, and deed, wherein we iustly deserue euerlasting damnation, and to be verily throwne from thy presence: yet, O Lord, vvee see thy goodnesse againe towards vs, who not suffering vs thus to perish in our sinnes, hast sent thine owne deere sonne Iesus Christ, to take vpon him whatsoever is due, to reconcile and make vs at one with thee againe. In him therefore good Lord, and through him, doe vvee come vnto thee, beseeching thee for his sake, that wee feeling the grieuousnesse of our sinnes, and groning vnder the burthen of them, may feele the release and ease of them, in that wee be through thy holy spirit assured, and steadfastly beleue, that Christ hath borne the burthen of the euill for vs. Graunt likewise, O most mercifull Lorde and heavenly Father, that vvee beeing assured heereof in our consciences, may through thy holy Spirit bee renewed in the inner man, to hate, detest, and abhorre sin, and to studie to liue according to thy blessed will during our whole life.

Vvee doe not onely pray for our selues, but also for all thy whole Church, especially such as bee persecuted for thy vvord: graunt vnto them, that whether it be

Godly private prayers

by death or life, they may glorifie thy Name to thy
 glory and. Be merciful to this Church of Englande and
 Ireland, we beseech thee good Lord, and preserve every
 part and member of the same, especially thy seruant *E-*
lizabeth our Queene: graunt her al such gifts as be need
 ful for so high a calling, to the aduancement of thy glo-
 rie, and benefit of this Common-wealth, to the establis-
 ing of a perfect gouernement of thy Church, according
 to the prescript rule of thy blessed worde, to the rooting
 out of al supersticion and reliques of Antichrist, to the
 gouerning of her subjects in al peace and tranquillitie.
 Defend her, O Lord, from al conspiracies, treasons, and
 rebellions, and so worke in the hearts of al her subjects,
 that knowing her authority dooth come from thy hea-
 uenly Maiesty, they may with obedient hearts humbly ob-
 obey her in thee and for thee. Preserve the whole coun-
 sel and the Magistrates of the Realme, that being lighte-
 ned through thy holy Spirit, they may defend the truth,
 suppress wickednes, and maintaine equitie. Behold al
 the Pastours and Preachers of thy word, blesse theyr la-
 bours, increase the number of them, place ouer every
 Church a painful watchman, remoue al idle lubbers, &
 confound the power of Antichrist, and turne the hearts
 of the people that they may bee obedient to thy truth.
 Blesse the two famous Vniuersities, Cambridge and Ox-
 ford, and al the students of the same, with al Schooles
 of learning. Behold al those that be afflicted with any
 kind of crosse, that they may profite by thy correction in
 newnesse of life. Amen. (*)

Lastly, for our selues heere gathered together, wee
 humbly (O Lorde) craue at thy handes, that it would
 please thee to make vs thankful vnto thy Maiesty for all
 thy louing kindnesse shewed vnto vs even from our in-
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fancie: especially, that thou hast this present night deli-
 uered vs from all dangers both of body and soule, where-
 into many haue fallen, as wee into like manner should
 haue done, if we had not been stayed with thy mercifull
 hand: that thou hast also graunted vnto vs so sweet and
 comfortable rest, and hast now presently brought vs to
 the beginning of this day. For these things, good Lord,
 we yield vnto thee most hartly thanks, beseeching thee
 to make vs more and more daily thankfull vnto thy Ma-
 iesty for them, and pardon our vnthankfulnesse. And
 as thou hast safely preserved vs vnto this present houre
 from al the dangers of this life: so wee beseech thee
 continue thy fauour towards vs this day, and the whole
 course of our life. Defend vs, O Lord, that we now en-
 tring into the affaires of this day, be not drawne away
 with the vaine allurements of this world, to sinne and
 wickednesse: that we walke not in the shadow of death,
 that we be not intangled in the snares of sinne, that we
 stumble not at the blocks of iniquity, that we finally fall
 not into the pitte of death and destruction: being sha-
 dowed vnder thy vvinges, we may cheerefully and con-
 stantlie goe on forward to the end of our course. Graunt
 vnto vs, O Lord our God, that this good time vvhich
 thou grauntest vnto vs in this life, be not idely, or vainly
 of vs consumed, but that every one of vs may be diligent-
 ly exercised in his calling this day, and all our life long,
 being assured that thou wilt once call vs to yield an ac-
 count of our stewardship: induce vs, we beseech thee,
 with those gifts and graces which be needfull for vs in
 our calling, and that with a pure and sincere conscience
 we may vse them to the benefit of our brethren, and dis-
 charge of our own consciences before thy Maiesty. We
 beseech thee, O Lorde, that in all our consultations,
 words

Golly prime prayers

words and workes this day, and the whole course of our life, we may alwaies haue thee present before our eyes, knowing that thou seest euen the very deep thoughts of our harts, which alwaies may bee as a bridle to pull vs backe, that we neither doe nor yet consent vnto any sin or wickednes: but that alwaies vve may bee so exercised in the affaires of this life, that we looke still to the end of our course, when it shall please thee to bring vs through the pilgrimage of this life to our euermore rest with thy deere sonne Iesus Christ our Sauour. In whose name for thesomerites and whatsoever thou knowest to bee needfull for vs, and for the whole Church, we pray vnto thee, as he himselfe hath taught vs in his holie word, saying: *Our Father, &c.* The Lord blesse vs, and saue vs, the Lord make his face to shine vpon vs, and be merciful vnto vs, the Lorde turne his fauourable countenance towards vs, and graunt vs his peace. The grace of our Lord Iesus Christ, the loue of God the Father, and the most comfortable fellowship of the holy Ghost, bee with vs, preserue and keepe vs this day and euermore,

de Evening prayer for private houses

O Gracious God & louing father, &c. As in the beginning of the morning prayer, reading so forth till you come to that marke (it.) Then read this following for the Evening:

Lastly, for our selues heere gathered together, wee render most hartie thanks for thy maiestie, O Lord, which hast hereto from our infancy, preserued vs by thy mercie fro all perills & dangers both of soule & body whereunto fraile man is subiect, that thou hast sent vnto vs all things

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things necessary for thys present life, as health, food, apparel, and such like, which many of thy deere chyldren doe want, beeing notwithstanding as preciousely bought with the precious blood of thy deere sonne, as wee bee, and yet lye in miserie and calamitie, oppressed with poertie, nakednesse, imprisonment and banishment, in which case also, deere Father, thou mightest haue brought vs, saue onely that thou dealest heerein more fauourably with vs then with them. For the which thy louing kindnesse we gyue thee hartie thanks, desiring thee, that as thou hast hetherto thus fauourably in mercie preserued vs by thy protection, and euen presentlie thys day hast brought vs past all dangers thereof: so wee beseech thee good Lord, in like fauour beholde vs this night, that we taking our naturall rest & quietnesse, may thorow thy protection be defended, that our bodies resting, our soules may be occupied in beholding thy fauour and mercy toward thy chyldren, still looking for the coming of our Lord and Sauour Iesus Christ for our full redemption. Graunt that our sleepe bee not immoderate, according to the lust of our flesh, but as much as is sufficient to refresh our weake nature: that beeing thus refreshed, both the body & the mind may be more able to doe theyr seuerall office and function, in that vocation wherein thou hast placed vs.

Grant that we laying our bodies downe to rest, may be thereby put in minde of our long rest of death: that as we doe now lay downe our bodies in bed, so we may be thereby admonished, that hereafter they shall be layd down in graue, to be consumed to dust, earth, and ashes, from whence they were taken: That we hauing this before our eyes, may be stirred vp in mind watily to walke in this our pilgrimage, not knowing when the time shall be

Our private prayers

Be of our departure, but alwayes to bee found readie
vith our Lampes of pure fayth clearelie burning, that
wee may be accepted to meete the Bridegroom, when
our mortall, earthly, and corruptible bodies shalbe made
like to the glorious body of our Lord and Sauour Christ
Iesu, there to raigne vith him in perpetuall ioy and
consolation together vith all the electe Children of
G O D, continually lauding vith all the heavenly mul-
titude the glorious Maiestie of thee our Lord God and
heavenly Father, in our onely Lorde and Sauour Je-
sus Christ. For these and vwhat so euer else thou know-
est to be needefull for vs and thy vvhole Church, wee
pray vnto thee, as hee himselfe hath taught vs, saying:
Our Father, &c.

The Lord blesse vs and saue vs, the Lord make his
face to shine vpon vs, and be mercifull vnto vs; the Lord
turne his fauourable countenance vnto vs, and graunt vs
his peace. The grace of our Lord Iesus Christ, the loue
of God the Father, and the most comfortable fellowship
of the holy Ghost, be with vs, preserve and keepe vs this
night and euermore, Amen.

A prayer to be saide before the studying

or reading of holy Scripture.

Heavenly Father, what so euer I am, what so euer
I haue, whatsoeuer I know, it is only by thy free
grace. For by nature I am the child of wrath, and
I am not borne a new of flesh and blood, neither of the
seed of man, or of the will of man. Flesh and blood can
not redeme the miseries of thy Heauenlie Kingdome
vnto mee: but by thy blessed will I am that I am, and
by thy grace I knowe. Therefore, O Fa-
ther, bring me into thy hand, I beseeche thee, my saluation.

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If my knowledge be small, yet I doubt nothing but
that I am the childe of thy everlasting kingdome: and
therefore by thy mighty power I shall growe (when it
shall be thy good will and pleasure) to a more full and ri-
per knowledge, as of a more perfect age, wherein my
faith shal be fully able to comprehend and percieve the
breadth, depth, height and largenes of thy great mer-
cies and gracious promises. But seeing, O Father, that
power of full knowledge and perfect reuelation, passeth
all power naturall, and remaineth onely in thy power, by
the light of thy spirit: O Lord, doe thou whatsoeuer
shall please thee, to open vnto me and all the rest of thy
elect seruants and children, depending vpon thee,
much of the light of thy countenance, as may be
for thy glory and our comfort, yea, and at such times as
shall seeme good to thy wisdom and fatherly mercy.
In the meane while thus resting wholly vpon thee,
neither can I despaire, neither will I be too much carelesse,
although I cannot attaine to the knowledge of many
of thy workes, neyther to the vnderstanding of many
places of thy Scriptures. But I will confesse vnto thee
the weakenesse of my sayth, wayting alwaies for the full
reuealing of thy glorious light to bee vttered vnto
thy poore seruant, when thou shalt thinke (of thy
fatherly benouolence and goodnes) meete & conuenient.
I knowing most assuredly that thou wilt pittie my weak
imbecillitie and childish infancie, and cause the same to
serue for thy glory, & my great commoditie: seeing that
I erre as a child before such a Father, which canst not put
off thy fatherly pittie and compassion, but rather as thou
hast bought mee vnto thee, to be an heyre of the king-
dome by the blood of thy naturall sonne my Sauour Je-
sus Christ, so am I sure that thou wilt lighten mee in
the

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the end with full fruition of the bright light of thy countenance, that I may see thee and knowe thee, as this thy sonne knoweth thee: yea, see thee and know thee my Father face to face, and know thee as I am knowne. Thus rest I onely in thy hands (O my God) crauing of thee to increase my knowledge in thy holy word; whereby I may know thy good will and pleasure. And knowing the same, giue me, ô Lord, thy holy Spirit to conduct and lead me in the same all the dayes of my life, that in sinceritie of fayth, and purenesse of lyuing and conuersation, thy glorious Maiestie may be magnified in me for euer. Graunt this, ô Father, for thy deerely beloued Sonne our Sauour Iesus Christ, to whom with thee and the holy Ghost, be all honour, glorie, and praise, world without ende, Amen.

* Prayers and thanksgivings to be said before
and after meate.

* Prayer before meate.

O Lord our God and heavenly Father, in thy beloued Sonne Iesus Christ, work in our hearts true repentance, with increase of a true & lively faith, make vs thankfull vnto thy Maiestie, for all thy benefites which wee continually receiue at thy mercifull hande: graunt vs the grace, that wee may at this present with thankfull hearts, as from thy handes receiue meate and drinke for the sustenance of our bodies, with moderation vse them to thy glory, and through thy blessing, receiue by them perfect nourishment: and aboue all vce craue at thy hands, most mercifull Father, the heavenly food of our soules, which neuer perissheth: that through thy gracious goodnesse, vce may be nourished and streng-

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strengthened both in soule and body to eternall life thorough Iesus Christ our Sauour, Amen.

Thanksgiuing after meate.

Eternall God, and most mercifull Father, we yeeld vnto thee most hartly thanks for al thy benefites so plentifully bestowed vpon vs: especially that thou hast at thys present fedde and nourished our mortal bodyes vvith meate and drinke; vve beseech thee in like manner let our soules feelee the sweet tast of thy heavenly food; that we beeing fedde and nourished at thy hands, both in soule and body, may in thys lyfe walke as it becommeth thy children, and in the life to come, be receiued to thine eternal kingdome of glory, through Iesus Christ our Lord and Sauour, Amen.

A prayer before meate.

O Merciful and heavenly Father, vvho giuest foode to euery liuing creature, and without whom nothing can liue, blesse and sanctifie our meats and drinks, which we are nowe about to receiue, that they may turne to the nourishment of our bodies, wherevnto thou hast appointed them: that we acknowledging thy gracious goodnes in prouiding so liberally for our bodies, may with cheerful hearts bee lifted vp earnestly to long after the food of our soules, whereby we may be fed eternally, through Iesus Christ our Sauour, Amen.

A thanksgiuing after meate.

O Heavenly Father, for these thy benefits vvherevvith thou hast now sufficiently fed our bodyes, we beseech thee make vs thankful; And as vce feelee the sweetness of them pleasant to our bodies, so we beseech

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beseech thee, good Lord, that the foode of our soules may be as pleasant and comfortable vnto our soules, and that we may with as carefull harts prouide for the nourishment of our soules, as we are carefull for our bodies, til it shal please thy Maiesty to bring vs to the place, where we shal neuer hunger nor thirst more, but liue eternally through Christ our Sauour, Amen.

A prayer before meate.

O Lord our God and heauenly Father, which hast provided meate and drinke for the nourishment of our bodies, giue vs grace to vse them reuerently as from thy hands with thankful harts. And as we doe greatly hunger and thirst for this foode of our bodies, so we beseech thee good Lord, that our soules may earnestly hunger after the like foode and nourishment, that with earnest minds we may seeke to haue our soules fed and refreshed eternally, through our onely Lord and Sauour Iesus Christ. So be it.

A thanksgiving after meate.

Wonderfull is thy providence, O Lord, in preserving all lyuing creatures. Graunt vs grace we beseech thee, that with thankful hearts we may acknowledge thy bountifull goodnesse, so liberally gyuing vnto vs all things needefull: especially feeding vs so plentifully at this present with thy manifold blessings, whereof a great many of our brethren are destitute, as in like manner we should be, if thou diddest not deale more liberally with vs: graunt vs therefore, gracious Lord, that we may be thankfull for this thy goodnesse, and to be mindfull of them, which haue not such abondance to releue them: that being all members of

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of one body, wee may at length raigne with our head Christ, to whom be all honour and glory, worlde without end. Amen.

*A thanksgiving after the receiuing of our bodily sustenance,
and reading of some part of Gods holy worde our
spirituall foode.*

Almighty God and most merciful Father, the onely gyuer of all good gifts, who of thy great mercies hast made vs partakers both of the heauenlie gyfts of thy holy word, to feede our minds, and of thine earthly creatures for the necessary sustenance of our weake bodies: graunt wee beseech thee, that through thy grace, these thy gifts may be made perfect vnto vs; giue strength vnto our meate, that it may be our healthfull nourishment, not to breed in vs any carnall desire of our vaine life, but to enable our bodies to al good works during the time of this present pilgrimage, that so thy good creatures may be our good reliefe so long as thou wilt, and so much as thou knowest to bee expedient for vs thy seruants, to finish our daies which thou hast numbered, in the edifying of thy Saints, and glorifying of thy holy Name. And because (O Lord) we know nothing of our selues, but our ignorant harts are ful of darknesse, therefore we beseech thee that thys thy VVord (which is thine eternall wisdom) that nowe wee haue read, (and wherein wee haue had our conference) may be in our minds a shining light of thine onely truth, and in our harts a fruitfull seede of our newe birth, so that thine owne Image may be happily againe restored in vs, & we may be made before thee a holy and righteous people, by the inward vworking of thy gracious Spirit, dailie streng-

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strengthening our hearts in earnest loue of thy truth, and careful obedience of thy commaundements, through Iesus Christ our onely Mediatur and Saviour, who in the Sacrifice of his owne body, hath purchased vnto vs al thy fauour, and hath gyuen vs thys boldnesse to call vpon thee: vnto whom (O Father) with thee and the holy Ghost, be al prayse, honour, and glory, worlde without end, Amen.

A prayer for all times.

O Lord God Father of mercy and God of al consolation, without whom we haue neither hope nor comfort, vve poore wretches and miserable sinners beseech thee of thy fatherly goodnesse to looke vpon vs, and so make vs partakers of thy gracious goodnesse that we may stil increase in al goodnesse, so that euermore we may set forth thine honour and glory; let our conuersation be such, that a great many beholding our good Workes, may glorifie thee our heavenly Father: and so direct our waies, that we may hold forth the profession of the Gospel, as a Lanthorne to lighten the steppes of a great many, that they may turne to thee, and prayse thy Name in theyr visitation. Thus (O Lord) we beseech to deale with vs, that indeede vve may bee vessels of honour vnto thee, nowe to sette forth the prayse of thy holy Name, and after thys transitorie life, to behold thy glory, vvhich hast immortalitie alone, and dwellest in the light that no man hath approched vnto: remooue farre from vs our finnes and iniquities, that they may not separate betweene vs and thee: blotte out of vs our offences, for thy sokes sake, and make our prayers righteous, that thou wilt fauourably graunt our request, looke vpon

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vpon vs with thy fauourable mercie, that thou mayest haue pity vpon vs, and behold vs in the righteousnesse of thy beloued Sonne Christ Iesu, and that vve may be presented faultlesse in thy sight: and thou accepting vs as holy, vvee may finde the grace euermore to set forth thine honour and glorie, and to speake of thy prayses in the midst of all thy people. Let vs loue (O Lord) the things that are good, and hate the things that are euill: let vs delight in all things that may please thee, and let vs be greeued with vvhatsouer is displeasing in thy sight. And to the intent wee may haue true vnderstanding and be able to discern betweene things, vvhich is good or euill, we beseech thee let thy word dwell plentifully in vs, vvhich may guide our vnderstandings that vvee may abound in all knowledg, and doe according to that vvhich is righteous. And in this estate true Christianity, being instructed in minde, and in body to all holy obedience, vvee beseech thee make vs to grow and increase from grace to grace, from faith, vntil we come vnto the fulnesse of age to be perfect members of the body of Christ, wayting for the blessed hope of thine elect, & fighting in spirit vntil the time that thy children shal be reuealed. In the meane season let vs sigh with all those that haue receiued the first fruits of thy Spirit, that these dayes of sinne may cease, that Satan be troden downe vnder feet, that Antichrist may be reuealed, yet so many thousands that be in ignorance, that the number of thine elect may be full: the body of thy Saints made perfect, all teares wypped from our eyes, euen then when the Sonne shall appeare againe the second time to iudge the quick and the dead, which time (O Lord) sende quickly, according to thy good will and teach vs to pray with all thy Saint, Come Lord Iesu, come

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come quickly: graunt this (O Father) for thy Sons sake, in whose name we pray vnto thee. And although we be but earth and ashes, yet we are bold to say vnto thee, (the God of al glory) euen as he hath taught vs. Our Father which art in heauen. &c.

E. D.

A prayer for all estates.

O Lorde God, Father of light, with whom is no change, neyther yet shadow of change, but hast established thine appoynted counsels, which shal not be chaunged for euer: Thou (O God) hast made among vs this diuersitie of estates and degrees, according as euery common wealth requireth, keepe vs all, we beseech thee, that we may walke obediently in our calling, and follow the steps that thou hast set before vs, euen from the highest to the lowest, let vs accomplish that dutie vnto which thou hast appoynted vs, and with a faythfull remembrance of thy promise made of olde to our Father Abraham, that thou art his exceeding great reward, we may lykewise depende on thy prouidence, and seeke not any shamefull vvayes to get our lyuing, wandring from the righteousness of our vocation, into the manifold errors of sinne and iniquitie: looke vpon vs (O Lord) and enrich vs with thy grace, make vs obedient to our inferiours, meeke towards our enemies, faythfull to our friends, true and iust towards all men, that we may dwell stedfastly rooted in the hope of thine elect, vntill thou shalt make an ende of al our labours: looke vpon our most excellent ~~Queene~~, and her honourable Counsel, and as thou hast called them to the highest roome, so gyue vnto them the greatest measures of grace, that they faythfully dispence the ta-

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lents committed vnto them: leade them vvith the good King Dauid into thy Sanctuarie, that they may see thy louing kindnesse vvhich is better then lyfe, and say vvith the Prophet: All flesh is grasse, and the glory of man is as the flower of the fiede; and so consecrate themselves to doe thy vvil, offer vp theyr bodies to be holy, liuelie, and reasonable sacrifices vnto thee, that they may be Nurses and Nurse-fathers vnto thy Church: looke also vvee beseech thee vpon thy Ministers vvhom thou hast appoynted to the preaching of thy Gospel, make them (O God) faythfull dispensers of thy mysteries, vvithout respect of persons to doe the vvorke vnto the vvhich thou hast appoynted them, that they may conuert sinners, and haue theyr glory perfect in the day of Christ: and knit vs together in peace and loue, that we may be full of compassion one towards an other, to reioyce vvith them that reioyce, and mourne vvith them that mourne, especiallie to instruct one an other in the vvayes of righteousness, that by our mutuall helpe vvee may the better vvithstande our enemies, and dwell safe in hope of thine elect, til our dayes shal be full, and vvee shal vvalk the vvayes of al the vvorld, vvhich time vvee beseech thee bring vs happilie vnto, euen for thy best beloued Sonnes sake, our Lorde and Sauour Christ Iesus, we humbly beseech thee, to whom vvith thee and the holic Ghost three persons and one euertlasting and liuing God, be all prayse, honour, and glory, now and for euermore.

Amen, Amen.

Godly private prayers

A forme of Morning prayer necessarie for this

present time for godly Christians, to use in their
houses and families.

WE most humbly thank thee (O heavenly Father) for the sweete and quyet rest that wee have had this night, for the louing and fauourable deliuerance out of all daungers both of body and soule, which we iustly deserue to be throwne into for our manifold sinnes: for that thou hast rayfed vs vp this morning: wee pray thee to goe before vs, and for as much as thou seest our sluggishnesse and drowynesse, it would please thee (good Lord) to put vs after thee, and to shew vs those wayes, which thou hast appoynted vs to walke in. And as thou reuoltest this morning, so reuolte thy mercies: and as thou causeth the Sun comfortably to shine to our bodily eyes, so vouchsafe (we pray thee) to be Sun vnto our bodies and to our soules, by the beames of thy holy Spirit, and fiat of thy blessed word, shining into the middest of our hearts, to driue away all the night and darknesse of all prophanenesse: to chase away all want of true feare of thy good Maestie: and in place thereof, bring in loue towards thy glory, zeale of thy house, loue also towards our brethren: especially those that thou about the rest commendest vnto vs, that wee may loue them with that loue, wherewithall thou hast first loued vs, which is pure, vncorrupt, vehement, and euerlasting: and therefore wee pray thee to ridde our hearts of all naughty and corrupt loue, and vwhatsoever is vnmeet to be in those vessels that are to serue such a mighty Prince as thou art: and in those houses wherein it pleaseth thy Maestie by thy holy Spyrte to dwell: and therefore on the other side (good Lorde) chase

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chase away from vs all rancor and malyce, all pride, enuiousnesse, disdainfullnesse, vncharitablenesse, vnnaturalnesse, vnkindnesse, and what so euer is contrarie to that loue, whereof thou hast giuen vs a liuely example in our Sauour Iesu Christ, vnto the vvhich example, gramma (good Lord) that we may alwayes haue our eyes lyfted vp; and therein holden, and caused thereby to profit, vntil such time; as wee come to that perfection, whereto thou hast appoynted wee shall come. Vouchsafe moreover by the comming of the selfe same Spyrte; to scatter in vs all the night and darknesse of ignorance, and forgetfulnesse, and of all those thinges which pertaine to the clearer and fuller knowledge of thy truth. Take from vs all negligence, all want of iudgment and discretion, and deliuer vs from all those thinges, which thou knowest to be hinderaunces to vs, eyther to walke in that great calling of Christianitie wherunto thou hast called vs, or in those seuerall and particular callings wherein thou hast placed euery one of vs: that we may walke so (good Lorde) both in the one and in the other, that thy name may be glorified in both. Amen.

* Evening prayer.

O Lord prepare our hearts to pray, bowe downe thine eares (deare Father) & heare vs; open thine eyes and looke vpon vs for thy deare Sonne Iesus Christes sake, and receiue our humble confession that we make to thee against our selues, which haue broken all thy lawes, & therefore deserue to haue thy heavy iudgments poured vpon our heads to our viter destruction, if thou shouldest enter into iudgment with the least of our sinnes, wherof we haue so great and infinite thousands: notwith-

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notwithstanding, we pray thee to turne away thy face from our sinnes, and for Iesus Christes sake to forgiue vs all that is past, and graunt that we may haue the assurance of the forgiuenesse of our sinnes, sealed vp by thy holy Spirit in our consciences, whereby we knowing that we are at one with thee, may haue our harts kindled with thy loue so feruently, as it may wast in vs al that is against thy holy wil. And for this cause we beseech thee, Lord, to goe forward with the worke of our new birth, that thou hast begun in vs, and neuer take away thy hand, vntill such time as thou hast made an ende of it: and to this ende wee beseech thee to slay in vs euery day more and more, the olde man with his concupiscences, nailing them to the crosse of thy deare Sonne Iesus Christ: and causing vs to feele the power of his passion in our bodies and in our soules, that wee beeing partakers thereof, may come also to the fellowshippe of his holy Resurrection: not onely in that we shall once appeare before thee, hauing these our base bodies chaunged, and made lyke vnto his glorious body, but also that we may in the meane time ryse from the death of sinne to all newnesse of lyfe, and that our good workes may so shyne before men, that they seeing them, may glorifie thee our heauenly Father: not onely they that are of the selfesame Religion vwith vs, but those also that are enemies vnto thy truth, may rather in the time of theyr calling by the voyce of thy Gospel, yield them selues to be one sheepefolde vwith vs. And wee most humble thank thee (O heauenly Father) for all thy louing kindnesse bestowed vpon vs from time to time, and especially for that olde and auntient Loue, wherewithall thou hast loued vs before the beginning of the world: for that also that thou calling vs by the voyce of thy holy Gospel

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Gospel in that good time that thou appoyntedst for vs, hast gyuen vs fayth, hope, and loue, and all other graces vvhich thou knowest to be needefull for vs: which wee beseech thee to increase in vs vwith mighty increases, according to that thou seest vve haue neede of, hauing regarde to our manifolde enemies, that wee haue to vvreastle vwith: and that wee haue not to striue vwith flesh and blood, but against the deuils them selues. And therefore considering theyr strength and our weaknesse, theyr craft and our simplicity, theyr wathfulness and our sluggishnesse, theyr long experience and our rawnesse, their preperation and our nakednes, and that we haue not onely nothing to helpe vs, but also doe carrie about vs our owne concupiscences, ready to betray vs into the hands of our enemies, it may please thee to furnish vs from aboue, giuing vs the strength of thy holy Spirit, in the inner man, reaching vnto vs the complet harnesse of thy grace, wherewith we beeing armed on both sides, may be prepared at all assayes against all assaults of our enemies. And for as much as in this weaknes we often times giue back, and sometimes runne away, wee pray thee (O Lord) that with the hand of Fayth, wee may lay holde on the victory of our Saviour Iesus Christ: that albeit wee be not able to ouercome in our owne persons, yet notwithstanding we may overcome in his, vvhich hath ouercommed for vs all, and so be partakers of those promises that thou hast knit vnto that glorious victorie. And wee most humble thanke thee also for those graces both of the bodie and soule which pertaine to thys present lyfe: desyringe thee to increase them vpon vs, and in vs, so farre forth as thou seest wee haue neede of to thy glorie, the commoditie of others, and our owne comforts: therefore we beseech

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befeech thee, Lorde, to teach vs vvith thy holy Spirit the lawfull vse of them; that thou vvouldest not suffer our harts to be rooted in them, but that at all times vvee may be vvilling to part from them. And whensoever it shall please thee to call for vs, vvee may vvillingly goe vnto thee, as children to their deare Fathers, straungers vnto their owne Country, and members of the body vnto theyr head: and so much the gladder, by how much thou Lord art better then all the men in the world, and the kingdome that thou hast prepared, better then all the kingdomes thereof,

*An addition to the former morning prayer, as time
and leisure shall serue.*

WE pray not only for our selues (O most mercifull Father) but for all those that thou hast appointed to eternal life: beseeching thee to gather the number of those that are to be gathered, those that thou hast already called, thou wouldest always keep; and to this end (good Lord) raise vp faithfull Ministers, both of thy church & common weale, whose harts thou wouldest fill with al graces of thy holy spirit, meete for their calling, meet also for these dangerous times: roote out from among thy church, al rauening and deuouring beasts, which to fill their own bellies, destroy thy flock: ease thy selfe of al hirelings and idle shepheards, which haue no care nor skil to feed thy flock with the holesome foode of thy blessed word, nor to rule them with that equity wherewithal thou wilt haue thy people to be ruled: those Pastors that thou hast giuen, it wold please thee to increase the number of them: those that are fallen a sleep and carried away with the corruptions of these times, that thou wouldest awake, letting them vnderstand the charge

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charge that thou hast committed vnto the, the trust that thou hast put them in, & the account that thou wilt take at their hands. Be gracious (O Lord) vnto this Land of ours, and enter not into iudgement with the horrible sinnes of it, namely the contempt and light esteeming of thy holy VVord, so many yeeres offered vnto vs, and we being trusted withall, so many Nations better then wee beeing passed by, vvhich vvould haue brought forth the fruite thereof more then we haue done: and we not onely haue brought forth no good fruite, but rotten & vsauoric, to prouoke thy Maiestie withall: notwithstanding al these our sinnes, it wold please thee in that loue wherewithal thou hast first loued vs, vvhen wee hated thee, and in that long patience wherein thou hast hitherto borne with vs, and doost yet beare, and carriest for our repentance: to graunt vs hartie and earnest repentance, our harts being effectually touched with thy holy Spirit, striking those rocky harts of ours, that they may be resolued into riuers of teares for our sinnes, making them soft and meeke to receiue the print of thy holie VVorde, and the seale of thy blessed Spirit, vvriting with thy finger thine owne Lawes in them, so that thou maiest reade thine ovne hande, acknowledge thine owne seale, and so passe by vs, when thou shalt bring thy iudgement vppon the face of the earth, for the iniquities thereof: whereof thou hast giuen, and still giuest, from time to time diuers tokens, which we beseech thee may be profitable vnto vs, whilst first of all we acknowledge thy hande striking vs, and thy counsell calling vs thereby to repentance, that thy heavier iudgements doe not fall vppon vs to our destruction.

Moreouer, we humbly thank thee (O Lord) for that it hath pleased thee to bee the VVatch-man, and as it were

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were the spy of thys Church and Common-wealth, and hast foreseene all the stormes and treasons committed against it, and against thine annointed our Soueraigne, whom thou in mercie hast appointed to rule ouer it, and hast scattered them and brought them to nought, and hast pursued certaine of thine enemies and ours vnto death, beseeching thee to continue this watchfull and careful eye ouer vs, stil to doe vs good, and to pursue the rest of thine enemies and ours vnto the graue, giuing notwithstanding repentaunce vnto them, vnto whom thou hast left place of repentance.

And to this end rayse vp the harts of our most gracious Queene, and her honourable Counsell thy Magistrates, that as they sit in thy seate, and are called by thy Name, so they may execute thy iustice, which thou so well approouest of, whereof also thou wilt require a straight account at their hands. VVe desire thee also to shewe these thy graces to all other Churches of thine, namely thy Church of Scotland, that it may enioy that peace that thou hast gyuen it: and graunt that the same be referred to that ende wherefore thou hast gyuen it, namely, to the full establishment of the throne of thy deere Sonne our Sauour Iesus Christ, and to the building of his kingdom there. VVe beseech thee also for the Churches, which thy hand hath planted long since: especially those, from whom wee haue receiued knowledge in time of our ignoraunce, places of refuge in time of persecution: that it would please thee to continue thy louing kindnesse towards them, and therefore cause them to continue their faith towards thee, and obedience towards thy holy word. And whēsoeuer it shalbe thy pleasure to try them with any kinde of affliction, it would please thee to graunt vnto them, that they may put their trust

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trust in thee, hauing regard to the truth of thy promises, and to the good experience that they haue of thy helpe in times past, and thereby conceiue comfort and hope, O Lord, euen of life in death, and of saluation in destruction. VVe pray thee also (good Lord) that we may haue the feeling of the miseries of our Brethren, as members of the same body, and those that lyue by the same spirit. And therefore we pray thee, that according to the manifold troubles that thou shalt visite them with, it would be thy good pleasure, to measure out thy grace in such plentifull manner, that thy chyldren may patiently bear, and ioyfully attende for the good houre wherein thou wilt pull them out of all theyr troubles. And especiallie we pray thy Maiestie for our Brethren that are afflicted for thy Gospell sake: namely, those that suffer imprisonment or otherwise in any Nation, for the cleeter testimonie of it: that it would please thee to giue them patience in all their troubles, wisdom and mouthes to defend their cause against all those that rise vp against it: that thou wouldest blesse their trauels and sufferings for that, for which they are taken: which is, to giue a freer course of thy Gospell in al places. And there-withal wee beseech thee for the Churches of Fraunce and Flaunders, which are so miserably racked and torne in sunder, and vvhich are almost cleane consumed with these fiery tryals; that it would please thee in mercy to looke vpon theyr sighings and gronings, the teares that fall from theyr eyes continually, the bloode that is shedde in all parts of the Lande, the bodies that lye vnburied, to becomeate to the foules of the ayre, and the fishes of the sea, the lonenesse of VViues wanting their husbands, children theyr Fathers, and euery friende his friend. And for asmuch as those thinges are come vppon them for thy

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thy names sake, let it be thy good pleasure to helpe them, considering that they are forsaken of al their friendes round about: and therefore pray thee that thou wouldest not looke vpon our sinnes nor the sins of our forefathers, whereby we deserue not onely this correction, but vtter destruction, as Sodome and Gomorra; but rather looke vpon thy mercies which were before them: vwhereby thou hast said, that although we doe offende, and thou dost correct vs, yet thou wilt not take away thy mercies from vs, but leaue a remnant which thou wilt multiply, and make as the starres of the heauen, and as the sands of the sea. Looke also (O Lord) vpon the outragiousnesse and cruelty, vnfaithfulnes and blasphemie of the enemies, where-vvithal they blaspheme thee, prouoke thee to thy face, and therefore in thine owne cause, and for thine owne sake, take the matter into thine owne hands, and pay into the bosomes of thine enemies double and treble of that they haue giuen to thee. Notwithstanding, those amongst them that belong to thine holy election, hasten theyr calling, that afterwards thy iudgement may hasten vpon the earth, and the inhabitants thereof may learne to knowe thee by thy iudgements, that would not vnderstand and come to thee by the louing calling of thy Gospel. VVee pray thee (O Lord) for our brethren that are vp in armes in both those countries: that thou wouldest goe before thē, & come behind them, and on every side of them: couer theyr heads in the day of battell, teach their hands to fight, & their fingers to warre: giue them wisdom and valiantnesse, and good successe in all their enterprises: strike a dizziness and amaze of spirite into the enemies harts, and take away from them all force, and disappoint all theyr counsels.

And

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And vpon our Brethren in Flaunders, wee beseech thee that thou wouldest comfort them ouer all the troubles that they haue receiued, and breaches that haue beene made in vpon them: and where there are new forces euery day gathered, new sleights inuented to destroy them, it may please thee to scatter their forces, and bring theyr sleights to nothing: Yea graunt also (O Lorde) that that which they haue deuised against thy Children, may come vpon theyr owne heads. And for our Brethren in Fraunce wee beseech thee (O Lorde) what streights so ouer they be in, thou wouldest deliuer them: and although they be forsaken in the indgement of all the world, and in theyr owne iudgements, notwithstanding thou that hast the issues of death in thine owne hands, deliuer those that are appoynted to death. And finally wee most humbly thanke thee, for that it hath pleased thee to keepe vs this day, and all the dayes and times of our liues: beseeching thee, that thou wouldest receaue vs this night into thy holy keeping; that we may haue quyet rest, not of bodies alone, but of our soules also, resting from all those things that are contrary to thy most holy will, attending while thou raysest vs vp in the morning, to doe all those things that thou hast appoynted vs. These things wee desire of thee, and all other things (which thou knowest to be more needefull for vs, and thy whole Church, better then wee our selues doe know) for Iesus Christes sake: saying the same prayer, that he himselfe hath taught vs. Our Father, &c.

** A prayer for the Queene.*

Gracious Lorde, and most mercifull Father, wee acknowledge thee the Lord of Lords, and the King of Kings,

F.

Kings,

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Kings, creating at the beginning, and ruling all thinges euermore in heauen and earth, according to thy wonderfull wisdom and power: and our selues to bee thy poore seruants, the worke of thy hands, and the sheep of thy pasture, subiected to thy high Maiestie, and depending vppon thy fatherly prouidence for all things. Neuerthelesse, seeing thou in thy wisdom annoyntest Kings and Queenes, appointing them to rule ouer thy people, to sitte as Lieutenants in thy fear, to minister iustice, and most of all, as Fathers and Nurses to maintaine and cherrish thy Church: commaunding vs not onely to obey and honour them, but moreouer, to pray for them, as watching ouer vs for our good: we therefore beseech thee for thy great Names sake, and for Iesus Christes sake, to shewe thy mercy to all Kings and Princes, that maintaine thy glorious Gospel: but especiallie we pray thee to blesse our gracious Queene, in all spirituall blessings in Christ Iesus, and in all temporall blessings, according to thy good pleasure, that in the great measures of thy effectuall Law she may more and more find great increases of vertue, and wisdom, & strength in Christ Iesus, to the faithfull and happy discharge of her dutie, that her holinesse and ioy, and zeale of thy house may be multiplyed and euerlasting.

And seeing (O mercifull Father) it hath pleased thee of thy singuler loue and mercy, to giue her this especially honour, first to suffer for thy glorious truth, and afterward miraculously deliuering her out of the handes of her enemies, to set a Crowne vpon her head, and to make her the instrument to aduaunce thy glory and gospel, for which she suffered, and to bring it out of darknesse into light, out of persecution into this great and long peace, as we giue thee most hartie thanks for this singuler

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singuler benefite, so wee humbly beseech thee to make her and vs euer more thankfull for it, and in thy good pleasure still to preserue her for the continuance of these blessings towards vs, with all increase from time to tyme, to thy glory, the benefite of the Church, and her infinite peace in Christ Iesus, the Prince of Peace.

And furthermore we pray thee for her, and the estate, that such as bee enemies of the Gospel, and her enemies also, for the defence thereof, may not despise the peace offered them to repentance, but that they may account thy long suffering, and her peaceable and vnbloodie gouernment, an occasion of saluation to their soules, and vnfaigned loue to the truth, and their mercifull Soueraigne. Otherwise, if they still remaine disobedient to the truth, disobedient to her highnesse, and dangerous to the state, then (O God of our saluation) as thou hast discovered them, so discover them still, as thou hast prevented them, so prevent them still, & let their eyes waxe weary with looking, and their harts faint with waiting for the comming of that, which yet cometh not, neither let it come (O Lord) we beseech thee, but a blessed and a long raigne to her, and peace to Sion for euermore.

Also (deere Father) so blesse, so loue, so in thy holie Spirit sanctifie and keepe her, that she may in the spirit of counsel and fortitude so rule that other sister also, namely this her Common-wealth, that they may flourish together, and growe vp together as Palme trees, in beautie, and in strength, gyuing ayde and helpe one to another, that in the Church the glory of almighty God may appeare, as the sunne in his brightnes, and that the Land may flow with Milke and Hony, and true peace abound therein, as in the tryumphant raigne of Debora.

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These graces (O Lord) are great, and we miserable sinners, vnworthy of the least of them: therefore looke not to vs but to thy selfe, not to our iniquities but to thy great mercies, accepting the death and passion of thy Sonne, as a full ransom for all our offences: throwing them into the bottome of the Sea, and making his crosse and resurrection effectuell in vs to al obedience and godlines as becometh thy Saints; that to all other thy good blessings toward our gracious Soueraigne, this may be added, that she gouerneth blessedly, ouer a blessed people, a people blessed of the Lorde, and beloued of the Lord, and that thy graces may abound as the waues of the Sea, in the Prince and in the people, in the Church and in the common wealth, from day to day, till the day of our translation into the kingdome, where iustice inhabiteth; where we also shall inhabite and raigne with thee, according to thy promise, for euer. Graunt vs these things. (O mercifull Father) for thy deere Son our Lord Iesus Christ his sake, in whose name we craue them at thy mercifull hand, praying furthermore for them, as he hath taught vs to praye.

Our Father &c.

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* A prayer for mortification and holines.

O Lord our God, most gracious and most mercifull, I doe acknowledge vnto thee, that I am vnworthy to appeare before thy high Maiestie, to offer vnto thee a sacrifice of prayer, being full of sinne, and corruption; naturally glad of euill, and vnprofitable to good. Yea; being so miserable, yet I see not my miserie, I feele it not, I bewaile it not, as I ought to doe; but multiply myne iniquities, prouoking thy iust iudgement against me. My zeale is cold, my loue feeble, my exercises of Religion faint and fewe, and I take no way but that which leadeth from euill to worse, and finally, I woulde leade me from sin, to the reward of sinne. All this is true, O dear Father, yet my hart is not moued with feare: al this is true, yet I doe not sorrow for it; but walke with ioy, where I must (if I continue) reape affliction: therefore be mercifull vnto me and blesse me; be mercifull vnto me, and in Christ Iesus, wash away all my iniquities; be mercifull vnto me, and create in me a newe hart; and prepare it to prayer; and to thy holy seruice; For thou alone, O Lord art my hope, and the mighty God of my saluation. Thou hast giuen mee a desire to serue thee, O teach mee that I may doe it: and the good worke which thou hast begunne; make perfect in me; that I may no more loue wickednes, and follow vanitie, but that my good desires in thee may be increased, and all of them accomplished; so shall I prayse thee & magnifie thee for euer. For there is no honour but thy honour, no glory but thy glorie, O Lord, it is in vaine to trust in Princes, but truely to trust in the Lord bringeth plentiful saluation. From age to age it hath appeared, that thou O Lorde God art mercifull, and that in thy Courts there is nothing but truth & holines.

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holinesse. This world is ful of vanitie, ful of pryde, ful of rebellion, and the flesh also. The worlde hath many bailes to destruction, and the flesh doth delight in them: they are sworne together to betray vs to sathan, yea, we betray our selues, therefore deer Father, by the Crosse of Christ, mortifie in vs the deedes of the flesh, & crucifie in vs the deeds of the flesh, & crucifie both vs to the world, and the world to vs, that our soules may liue. In our general calling make vs obedient to serue thee in holinesse and in righteousness al the dayes of our life: in our particular callings, also make vs faithful, that wee may neither put away a good conscience, nor make shipwracke of faith. I beleene, O Lord help my vnbelieve: in the day of peace and prosperitie make vs sober, in the day of trouble and aduersitie make vs looke vp, and cheerefullie to waite and trust in thee for our deliuerance, that our enemies mouthes may be stopped by our godly conuersation, and their harts pricked with zeale to turne vnto thee. Neither do I pray O Lord for my selfe alone, but for the whole body into the which I am grafted by Christ Iesus: that is for thy Church O God, for thine inheritance, that thou wouldest increase it from one end of the world to another, that all Nations may worshippe before thy footstool. Especially, O Lord, I pray for them that profess thy Gospel, as for thys our Nation; that thou wouldest be merciful vnto it, turning our harts to thee: for our gracious soueraigne the Queene, and for all our Counsell, that thou wouldest poure thy graces vpon them to discharge of theyr dutie and our peace: for all the holie Teachers in the Church, that thou wouldest blesse them and theyr labours: for the peace and ful beautie of thys Church, for the peace and wealth of the comon-weale. VVee pray thee also for to blesse all the meanes to bring thys

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thys to passe. Also we pray thee for our Parents, for all others to whom wee owe speciall loue or seruice: but principally we beseech thee to shew thy compassion vpon all that are in persecution for thy Gospel: O Lord increase and renue their strength, giue them victory and turne theyr aduersaries harts, if they pertaine to thy holy election; otherwise, O Lord, bring vpon them the confusion that thou wouldest bring vpon others, and into the pit that they haue digged, let them fall and neuer rise vp againe. O Lorde, heare vs in these sutes: pardon our dull spirits in prayer, and giue vs these and all other graces needful for vs, and the Church, to thy glory, for our Lord Iesus Christ, in whose name wee pray as hee hath taught vs, saying: Our Father. &c.

** A short prayer for the Morning.*

WE giue thee thanks O Lord our God, in the name of Iesus Christ, for the quiet rest & sleep, which thou hast bestowed vpon vs thys night past, for the preservation of our bodies. Also we thank thee for those greater graces of our creation, and of our redemption, of our calling in the Gospell, and for thy great patience in tarrying so long till for our repentance, beseeching thee to giue vs thys grace also among the rest, that we may vse all other graces to thy glory & our saluation.

And now O Lord, seeing thou hast renned the light of the day vpon vs, renue also, we pray thee, the light of thy countenance toward vs, to open our eyes, that we may haue senses exercised in putting a difference betweene light and darknes, betweene earthly things and heavenly things, betweene true obedience and hypocrisie, that

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way, it feedeth vs from day to day, and from time to time, with new delights, it ingendereth also secretly such peace and confidence in these things, which are but as a reede to leane vpon, that we are carried away, we forget not thee onely but our selues also. But the day of aduersity, the day of sicknesse, the day of trouble, that layeth open our weakenes, it causeth much care to be released, it prouoketh many prayers for releefe. Oh it is a happy day, a day of returning to the Lord, a day of repentance, as in Sackcloth and Ashes. Oh how may my soule prayse the day of affliction, wherein I called vpon the name of the Lord, and hee heard mee, and I found that his rod comforted me. Neuerthelesse, O good Lord consider and helpe: two dayes of health, take away the fruite of many dayes of sicknesse, we are as men Sea-sicke, that comming on the shore, presently returne to ioy and mirth, and forget both dangers on the Sea, and dangers on the Land. So came it to passe from age to age in thy people of Israel, being tyed fast in miserie and yron, they called vpon thee and receiued mercy, being deliuered they soone turned backe like a bow, and became drunken with prosperity. Then thy face was against them, thy anger was kindled and they cast into affliction againe, but in theyr miseries they renewed theyr prayers, and thou diddest renewe thy grace: but newe prosperity brought new rebellion, and new rebellion new punishments, and new punishments new conuersation. The house of mirth was to them, and is to all a bayte to wantonnesse: but in the house of sorrow a probation of humility and prayer, prosperity is as a Cup of vyne mingled with poyson, as a bed of security, and a way to destruction. Therefore Oh Lord with the fulnesse of earthly things, giue me also the fulnesse

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of spirituall thinges, that I forget thee not in vanity of lyfe, or in the false delights of sinfull flesh. O keepe my hart that it be not made drunken with prosperity: but graunt me in sobernesse to vse thy blessings to thy glory, and to the releefe of my brethren: and when I reioyce not to reioyce in these base things (for that reioycing is euill) but to reioyce in thee, turning my mirth from wanton Daunces, from vaine Songs, from other carnall delights, to exercises of Religion, to helpes of knowledge, and singing of Psalmes with melodie to thee in my heart.

Finally, O Lord, seeing that in this earthly prosperity there is so great abuse and so present daunger for want of grace to vse them. Oh Lord teach me the true vse of them, that I may not set my hart thereon, but in thee, giuing thee thanks for them: and labouring with all diligence through thy grace in Iesus Christ, that they be not through my wickednesse turned into curses. As *Salomon* teacheth wisdom, to take heede of an Harlot, so teach me to take heede of vaine pleasures in worldlie matters, that I be not bewitched with prosperitie, and forget thee, bathing my selfe in pleasures, and neuer setting thee before mine eyes. O mercifull Father worke this in me that I may be rich in good works: that I may haue, as not hauing, that I may vse the world, as not abusing it, but vsing it to thy glory in Christ Iesus, who with thee and the holy Ghost be blessed for euer. Amen.

A Prayer before Child-birth.

All thy wayes are iust, oh deere Father, and thy iudgements are true altogether. For worthily doth man liue in the sweate of his face, and the woman bring

Godly private prayers

bring forth children with much paine and trauaile, and with great danger. Yea, O mercifull Father, this paine is not a sufficient punishment for the grievous transgressions wherewith we and our fore-fathers haue transgressed thy most holy will. The punishment is in respect of our demerits too small, but in respect of our weaknes, too great for vs, without thee to endure. Wherefore as I acknowledge O merciful Father, thys trauaile in child-byrth, which now approacheth, to be a iust reward of my manifold sinnes, so I acknowledge also thy ready arme of defence, stretched out ouer mee, and ouer all them that call vpon thee in faith. Graunt therefore, O deere Father, that I may in faith, pray and waite for that time of my trauaile patiently, that I may endure it, when it shall bee present, constantly and thankfully: knowing, that although I then feele some taste of the reward of sinne, yet I feele not all, and that little which I then feele, thou doost presently reward with comfort & gladnesse, when a chyld is borne into the world. The which comfortable and glad thou graunt me, O Lorde if it be thy good pleasure, & hauing receiued such succour of my body, graunt me more ouer wisdom & strength to bring it vp in thy feare, and to trauaile (as it were) againe with it, till it be borne againe into a heavenly lyfe, to the glory of thy holy Name, and my greater joy: that so it may finally in Christ Iesus be partaker of those blessings, which thou doost plentifully raine downe vpon the faithful, and theyr seede for euer. And because I am not woorthy to present thys my selfe to thy heavenly Maiestie of my selfe, a most wretched and sinfull VWoman, I offer it in the Name, in the righteousness, and in the strength of my Lord and Saviour Iesus Christ, praying further more as he taught vs to pray. Our Father, &c

Awake

for Christian Families.

Awake thou that sleepest, and stand vp from the dead, Ephes. 5, 14. and Christ shall giue thee light.

Let our light so shine before men, that they may see our good works, & glorifie our father which is in heauē. Math. 5, 16.

VVe will sing of thy power, and will prayse thy louing kindnesse betimes in the morning, for thou hast bene euer our strength, our refuge, our defence, and our most mercifull Lord. Psal. 45, 6. Psal. 17, 17.

* A Prayer for the morning.

WEe yield vnto thee, our most hartly thanks, O heavenly Father, for that thou hast deliuered vs from all perills and dangers of this night, and brought vs safe to the beginning of this day: we beseech thee that thou wilt in the same, and euer hereafter receaue vs into thy defence and protection: and as thou hast removed the darknes of the night, restored the light of the Sun, and rayed vs from sleepe: so thou wouldest vouchsafe also to remoue from vs, the inward darknesse of ignorance, to rayse vs from the sleepe of sinne, and to lighten our minds with the heavenly beames of thy most holy spirit, and with the knowledge of thy deere Sonne our Saviour Iesu Christ, the true light of the world, that we eschewing the works of darknes, may guide the steps of our liues after the light of thy holy word, walking comly as the children of light, in holines and righteousness, as in the day, and in thy sight: and in the end may come vnto that most blessed eternall light which thou doost inhabite, the same thy Sonne our Saviour Iesu Christ being our guide there-vnto. To whom with thee and the holy Ghost, one God of most glorious Maiestie, bee all honour and glory world without ende, Amen.

O God,

Godly priuate prayers

O God, who commaundeth the light to shine out of darknes, shine in our harts, and giue vs the light of the knowledge of thy glory, in the face of Iesus Christ.

Open our eyes, that we may be turned from darknes to light, and from the power of sathan, vnto thee our GOD.

That we may receiue forgiuenes of sinnes, and inheritance among them which are sanctified by faith, that is, toward thy sonne Iesus Christ.

Another Evening prayer.

Almighty God; who as thou hast made the day for labour and trauaile, so hast thou created the night for the rest and refreshing of our wearied bodies and mindes, we most humbly beseech thee, that as the night darkneth and shadoweth all things: so thou wouldest for thy deere sonne Iesus Christes sake, hide our sinnes, remouing them from thy sight, putting away the memory of them by eternall obliuion, that as our bodies shall haue the rest of sleepe, so also our mindes by hope of thy mercy, may enjoy the rest of a quiet conscience, and so being wholly refreshed, we may awake and arise vnto thy seruice the next day, and all the dayes of our life: and when death it selfe shall come, (from the which it is as easie for thee to raise vs, as from bodily sleepe) wee may rest in hope of that most ioyfull resurrection, wherein our bodies shall awake vnto the euertlasting day, which shall neuer bee interrupted with anie darknesse, when we shall be made partakers of the inheritance of the Saints in light, into that most blessed Citie, the heauenly Ierusalem: where shall be no need of Candle, neither of the Sunne, nor of the Moone, to lighten it, and thy sonne the Lambe shall be our eternall light.

Vnto

for Christian Families.

Vnto the which most glorious light, and kingdome of thy deere sonne; wee beseech thee bring vs, for the same our Sauour Iesus Christes sake, vnto whom with thee and the holy Ghost, be all honour and glory, now and for euer. Amen.

A Prayer.

Almighty God; sith thou of thyne infinite mercie, hast not onely admitted vs, but also taught, yea, and commaunded by thy onely and deere Sonne our Lord Iesus Christ, that we (trusting in his meritts & protection, he being our intercessor) should beleeue that thou art a louing Father vnto vs, and that we should also call thee Father. Giue vs we beseech thee that wee may bring in our harts sure trust (without feare) of thy fatherly loue, and that we may with glad mindes, call thee Father, knowledge, loue, and cry on thee in all leopards, giue vnto vs an agreeing & brotherly loue, so that we may perceiue euery one of vs, that we are truly brothers and sisters; and may pray to thee, as to our common and most mercifull Father, euery one for other, such as kinde children intreate their Father one for another.

Grant that none of vs seeke that which is his owne, or else forget other in thy sight: but that (auoyding all hate, enuie, and discention, as it becommeth the true children of God) we may loue together with due fauor. Teach vs to regarde none other thing then our soules health, and the euertlasting heritage, so that this temporal Country and worldly heritage, (which compasseth and noyeth vs, labouring to make vs earthly and like vnto it selfe) deceiue vs not, so that wee say trulie, and with a faythfull hart. O our heauenly Father, giue vs thy grace that wee may bee thy heauenly Children, and graunt

vs

Godly private prayers

That in all perills we may call vpon thy name without ceasing: graunt that by our sinnes no man may take occasion to slander thy name, giue vs before all thinges true and constant fayth in Christ, hope without feare in thy mercy, against all infirmities of our weake conscience, and pure loue towards thee, and all men, keepe vs from infidelity, desperation, and malice, so that wrath or any other bitternesse, haue not his kingdome in vs, lighten mine eyes, least I sleepe, or be weary in the good life once begunne: graunt that thy kingdome which shal come, may finish and performe this kingdome which is begun by thee. Make vs desire the other life to come, giue vs grace not to feare death: but rather desire it, and to be with Christ. Endue vs with thy grace that wee may gladly suffer all diseases, pouerty, despisings, persecutions, crosse, and aduersities, knowing that it is thy will to crucifie our will. Make vs that we quite not euill for euill, neither to auoyd violence by violence, and that we impute it not to the deuill or euill men, when any aduersity cometh, but vnto thy godly will, without whom a Sparrow falleth not on the ground. Make that all our members, eyes, tongue, heart, hands, and feete, be not suffered to follow their desires, neyther that we be at any time subdued vnder them. Teach vs to vnderstand, that no man may hurt vs, except he doo himselfe much more hurt in thy sight, so that we may be moued rather to weepe for his blindness, than to thinke of aduengement: giue vs grace that we reioyce not in theyr trouble, which haue resisted our will or hurt vs, and also that we be not sorry when they prosper and haue welfare. O heavenly Father giue vs this grace, that the life of Christ his word, works, and passions, may be preached known, and holden, both of vs and of all the world.

Giue

for Christian Families.

Giue vs grace, good Lord wee beseech thee, that in our passions and aduersities, we may comfort our selues by his passion and Crosse, and that we may with a stable fayth ouer-come our death by his death, and follooue without feare thys noble Captaine into another life. Teach vs by thy grace to thinke and haue in mind trulie (and as we ought to doe) the passion of Christ, and to ioyne it happily with our life, so that we may come and attaine some thing, though it be but the shadowe of it. Finally, giue vs our daily bread, that Christ in vs, and we in Christ, may dwell perpetually, and may woorthilie beare thys name, sith of Christ wee are called Christians. Giue vs peace into our hearts, that vve reioycing, may looke for thy iudgement, and glorious comming of Iesus Christ in the clowdes, to whom is giuen all iudgement in heauen, and in earth. Teach vs, deere Father, not to stick or be comforted in our good workes or deservings, but to submit our selues faithfully to thine incomparable mercy.

Againe, make that we despaire not for this our guilty and sinful lyfe, but that vve may iudge thy mercy more mighty and stronger then our life, howe soeuer we haue ordered it, so that vve, refreshed by the sure trust & confidence of thy mercy in the bottom of our hart, may liue, die, suffer, and take all things patiently. Make that we resist and fight against this superfluitie of meate, drinke, sleepe, sloth, and idlenesse. Make that we may bring our old Adam into bondage & subiection, with fasting temperate diet, clothing, sleepe, rest, watch, and labour, so that he may be meet and apt to good works. Make that when we heare any glad or pleasant thing, or feele any sweete thing, that vve seeke not therein our delight and pleasure, but thy prayse and glory.

G.

Keepe

Godlie priuate prayers

Keepe vs that the false subtiltie of this worlde, the counterfeite brightnesse and enticements of the same, perswade vs not to follow it. Graunt vs by thy grace to possesse our soules with patience in all our afflictions. Finally, fulfill vs all with thy grace; that in this miserable and perrillous lyfe, which is compassed with so many continuall enemies that neuer cease, we may fight boldly with stable and constant fayth, and obtaine the euerglasting crowne. O Father, deliuer vs from suddaine, death, keepe vs from hunger, dearth, and warre, keepe vs from all euill and perils of the body, to thy glory and our saluation. Graunt vs good Lord that all these prayers may be obtayned of vs without any doubt, neyther suffer that wee mistrust any thing, but that in all these things we shall be heard: yea, be heard already. And let all these things be sure and without any doubt, so may we with glad hearts say, Amen. That is to say, stable, constant, true, and sure.

** Of Fayth.*

First deere Brethren, ye ought to giue diligent heede that you may purely vnderstand what faith is, and what fruites proceede out of her, and to conclude the summe in few words: Faith is a sure perswasion and full knowledge, that God for his truth and righteousnes sake, will fulfill such promises as he hath made vnto vs, of his mercy and fauour, in his holy Testament, which sure perswasion must be giuen from God. 1, Cor. 12. For it cannot be gotten but by Gods power neyther yet rayned. Therefore with feare and trembling performe that heath which is begun in you, for it is GOD that worketh in you both the will, and also the deede, even at his owne pleasure, and see that with all meekenesse ye submit

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submit your selues vnto the vocation of God not seeking the liberty of the flesh, neither yet despising good works, and the spirit of God which resteth in a faythfull man helpeth our infirmity, and fighteth without intermission against sinne, the deuill, and the world.

** The power of Fayth.*

THE power of Fayth is to iustifie vs, that is to dispoyle vs from all our vices, and lay them on Christes backe (which hath pacified the Fathers wrath towards vs) and to endue vs with an others righteousness, that is Christes, so that I and all my sins are Christes and Christ with all his vertues are mine: For he was borne for vs, and giuen vnto vs. Esa, 53, Ro. 8. To obtayne this righteousness, God the Father requireth nothing of vs, but that we beleue on him, and make him no lyar. He that beleueth that God of his mercy hath made vs these promises, and that for his truth sake, he will fulfill them, he setteth to his seale that God is true, but he that beleueth not, or doubteth of this (as much as in him is) he maketh God a lyar, 1, Ioh. 5. For why shouldest thou doubt in him, except thou thoughtest that he were a lyar, and would not keepe his promise which hee made. Now if thou count God (which is the very truth) to be a lyar, art not thou worthy of a thousand damnations.

** The worke of Fayth.*

FAith worketh by charity, for when my raging conscience which feelet her sinne, is pacified and set at one with God through faith: then remembring the feruent loue of GOD towards mee, I can not but loue my neighbour agayne. For there is no man that hateth the Father, and can hate the Sonne, and although

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though the sonne be naught and vnchristie, yet for his Fathers sake, he will helpe to better him; and euen lament and be sorry for the sonnes wickednes. Likewise, if we hartily loue God, for his infinite benefits done vnto vs: then can we not hate that creature, which hee hath made after his owne likenes, vvhom God the Father loueth so tenderly, that hee gaue his owne Sonne vnto the death to redeme him: yea, and whom hee hath adopted through Christ, to be his sonne and heyre. Nowe albeit we see no kindnes in this man, for which we shold loue him, yet hath God shewed vs kindnesse enough, for the which we ought to loue & succour him at all times.

Let vs therefore loue him, for the loue that God the Creator hath shewed vs, and beare his infirmitie; if hee fall, let vs lift him vp againe, and endue him with our wisdome, and all our works, euen as Christ hath done with vs. And thys is an euident token that thou louest GOD, when thou louest thy Brother. *1. Iohn. 14.* And seekest all meanes to helpe him. These are the good works that follow faith, and are euident tokens that thy fayth is right & pure. Thus seest thou how good works flow out of fayth through charitie; and charitie or loue to be the fulfilling of the whole Law. *Rom. 13.*

* Good workes.

AMong good workes, the chiefe are to be obedient in all things, vnto Kings, Princes, Iudges, and such other Officers, as farre as they commaunde ciuill things, that is to say, such things as are indifferent, and not contrary to the commaundements of God. For then must wee rather obey God then men. *Acts, 5.* Although we should loose both our substance and life thereto. To honour Rulers, to promote peace, to pray for the Com-

munaltie,

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munaltie, and to apply all our studies to profit them. The next are to be obedient to Father and Mother, to provide for household, both nourishing our Family with bodily sustenance, and also to instruct them with the word of God, and to be theyr gouernour carnal & spirituall. Then must we looke how we ought to behaue our selues towards our neighbours, knowledging that all the gifts that are giuen vs of God, are not giuen for our owne selfe, but for the edyfying of the Congregation. *1. Cor. 12.* And if we bestow them not on that manner, wee shall surely giue a reckoning for them before the Lord.

Among these, ought wee to haue respect vnto the Preachers and Ministers of the word, that they may bee had in honour, and well provided for. And aboue all things, good bretheren addresse your selues, vnto that necessary worke; Prayer. Remember to pray for all estates, for that is a worke that Christ and his Apostles full diligently exhorted all men vnto, promising them, that they should obtaine their petitions. *Iohn, 16. 1. Iohn. 4.* If they be according to the will of God and for his glorie. VVheresoeuer is true faith, there is also repentance with it; there is hate of sin; there is true feare, and againe there is comfortableness of hart, kindled by the holie Ghost, a desire to further Gods glory among men. The duties of Charitie (or to comprehend all in one worde) true holines which the flesh fighteth against. This holinesse is not made perfect at one instant, but groweth at the tyme of a mans life. Labour for a liuely sight & sence of heauenly things, & so shall no sight or sence of earthly thinges trouble your affections, further then you shal be able enough, with ease & pleasure to relinquish and forsake them, whensoever Gods glory shall require.

Godly priuate prayer.

Now this sight and sence of heavenly things, is not otherwise than by sayth, (or rather maketh an ende.) Therefore in all matters of Religion, and concerning saluation, leaue reason with Abraham as hee did, and leaue your corporall senses with his seruants in the valley, to be occupied in ciuill thinges: If that you will clime vp with Isaack into the hill of heauen, whether God our Father bring vs for his mercy sake. Amen.

* A Prayer.

ETernall God the Father of our Lord Iesus Christ, I giue to thee most hartty thanks, for that of thine abundant mercy, thou hast begotten me againe in to a liuely hope, by the resurrection of Iesus Christ from death, to an inheritance immortall and vndefiled, and that perisheth not, reserved in heauen for me whom thou hast taken to be thy Childe of adoption by Iesus Christ, keepe me I beseech thee by thy power, through faith vnto saluation, which saluation is prepared alreadie, to be shewed in the last time. VVherein cause me O Lord, to reioyce, though now for a season I am in heauines, through manifold temptations, that the tryall of my sayth (being much more precious than the tryall of gold that perisheth, and yet is tryed with fire) may be found to be laude, glory, and honour, at the appearing of Iesus Christ, whom though I haue not scene, worke by thy holy spirit I pray thee, that notwithstanding I may loue constantly, in whom euen now, though I see him not, yet settle my beleeve that I may reioyce with ioy vnspeakeable and glorious, patiently abiding to receaue the ende of my sayth: to wit, the saluation of my soule. Gird vp also, Lord, the loynes of my mind, that I being sober and watchfull, may trust perfectly on the

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the grace that is brought vnto me now. VVhen Iesus Christ is manifestly preached vnto mee, that I doo not (as becommeth a disobedient Childe) fashion my selfe to obey the lustes of the flesh, where-with I was carried heeretofore, through ignorance of Christ, but that hauing my conuersation in the feare of GOD, I bestow the remnant of mine abode heere in newnesse of lyfe: especially, for that I know, that I was not redeemed with corruptible thinges, as siluer and gold, from my vaine conuersation, but vvith the precious blood of Christ, as of a Lambe vndefiled and without spot. And euen as thou hadst ordayned thy Christ to be my Sauour, before this world was made, but didst make him knowne manifestly in these latter times, for our sakes, which through faith belecue in thee, O most mercifull Father. Euen so I beseech thee worke in mee by the selfe same thy Sonne, that I may purifie my soule by the holy Ghost in obeying the truth, that with brotherly loue, voide of all sayning in a pure heart, I may loue my neighbour feruently. And that I beeing borne anew, not of a mortall seede, but of immortall by the the word of GOD, which liueth and lasteth for euer, may offer vp spirituall Sacrifices, through the holic Ghost, and acceptable to thee my onely God, through Iesus Christ our Lord, Amen.

* An other Prayer.

ETernal God which hast highly exalted thy Son Iesus Christ, & hast giuen him a name, which is aboue euery name, that in the name of Iesus euery knee shold bow of things in heaue & things in earth, & things vnder the earth. I bow my knees vnto thee O father of our

Godly prinate prayer.

Lord Iesus Christ, of whom all the familie in Heauen and earth is named, that thou wouldest graunt me, according to the riches of thy glory, to bee strengthened with might by thy holy Spirit in the inner man, that Christ may dwell in my hart by faith, that I may be rooted and grounded in loue, that I may bee able to comprehend with all Saints, what is the breadth, length, depth, and height, of the knowledge of Christes loue towards vs, which excelleth all knowledge, and that I may be filled with all fulnesse of God, vnto thee that art able to doe exceeding aboundantly aboue all that I aske or thinke, according to the power that worketh in mee, be glory in the Church by Christ Iesus throughout all ages, world without end, Amen.

O God, most merciful Father, which in time past, at sundry times, and in diuers manners spakest vnto the Fathers in the Prophets, and hast in these dayes spoken vnto vs in thy Sonne, whom thou hast appointed heyre of all things, by whom also thou madest the worlds, who beeing the brightnes of thy glory, and the very Image of thy substance, vpholding all things with the word of his power, hauing by himselfe purged our siones, sate on the right hande of the Maiestie on high: to vvhom thou saydest, thou art my Sonne, this day haue I begotten thee. *Heb. 1.* This day beget me againe, I beseech thee, instructing mee from aboue by that same grace, which appeared healthfull to all men, that denying vngodlines & filthy lusts, I may liue soberly, godly, & iustly, in this present world, looking for that blessed hope, and appearance of the glory of the great God, and our Sauour Iesus Christ, who liueth & raigneth with thee, in the vnity of the holy Ghost, for euer and euer. Amen.

O Lord my heavenly Father, almighty and euerlasting God,

Godly prinate prayers.

God, which hast safely brought vs to the beginning of this day, defend me in the same with thy mighty power, and grant that this day I fall into no sinne, neyther runne into any kind of danger, but that all my dooings may bee ordered by thy gouernaunce, to doe alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen. Into thy hands, O Lord, I commend *Elizabeth* our Queene, all her faithful Counsellors, namely *N. N.* my selfe wholly, my wife, chyl dren, & whole Familie, and the vniuersall Church, for thou hast redeemed vs, O Lord our God.

O God of our Lord Iesus Christ, the Father of glory, gyue mee the Spirit of wisdom and reuelation by the knowledge of thee, and lighten the eyes of my minde, that I may know the hope where-unto thou hast called mee, how rich the glory of thine inheritance is in thy Saints, and what is the exceeding greatnes of thy power to vs warde, which beleeue according to thy mightie power, which thou wroughtest in Christ, when thou raisedst him from the deade, and didst sette him on thy right hand in heauenlinesse. Quicken mee also beeing dead by sinne, and raise me vp with him, and cause mee to sitte in heauenlinesse, with Christ Iesus, by whom most bountifull Father, al honour and praise bee to thee and the holy Ghost, now and euer, Amen.

Almighty God and most merciful Father, seeing wee haue liberty to enter into thy holy places in the bloode of Iesus, by the new and liuing way, which hee hath prepared for vs, through the vaile, that is to say, his flesh: worke I beseech thee by thy holy Spirit, that I drawne nigh vnto a true hart in assurance of faith: that I beeing sprinkled in my hart from an euil conscience, & washed in body with a pure water, may holde the profelssion of my

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my hope without waivering, for hee is faithful that promised: and that I may consider my brethren, prouoking them vnto loue and good works, not forsaking the assembling of our selues together, but exhorting one another, and so much the more, for that I see the day approaching: suffer me not therefore to cast away my confidence, which hath hath great recompence of reward: For I haue great neede of patience, that after I haue doone the wil of GOD, I may receiue the promise. VVherefore all things layd away that presse me downe, (especially sinne that hangerth so fast vpon me) cause me O God, to run with patience in the race that is sette before me, looking vnto Iesus the beginner and finisher of my fayth; VVhich for the ioy that was set before him, endured the Crosse, despised the shame, and set himselfe downe at the right hand of the throne of God, where he maketh intercession for mee, to whom with thee, O Father, and the holy Ghost, be prayse nowe and euer. Amen.

A prayer.

O Lord God and heauenly Father, the God of Abraham, the God of Isaack, the GOD of Iacob, which diddest promise vnto Abraham, that thou wouldest be the God of his seede for euer. VVhich hast promised also to subdue Moab and Esau: that is to say, all Heathen Miscreants, and Idolatrous Papists, to thy chosen Israel, and to gather vnder one Shepheard, thy seruant David, Christ our Sauour, all thy scattered Sheepe, both of the Iewes and Gentiles. That there might be one Shepheard and one folde. Mercifully behold thy flocke amongst them, both dispersed & scattered: erring, wandring, and going astray, with peruerse mindes and erroneous opinions, farre from thy fold, not knowing

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knowing as yet, nor regarding the voyce of thy sonne, the onely good Shepheard, which did giue his soule for his sheep. And draw them we beseech thee home again to the fold of thy sonne Iesus Christ, without whom there is no saluation, no comfort, no health, no hope, no stay of conscience, but miserably wandering from error to error, and in the end vnto desperation: haue mercy therefore on thy miserable stray sheepe, for theyr Shepherds sake, & for the glory of thine owne name, for the amplyfying and enlarging the kingdome of thy Son Christ, who is declared already in the flesh, by his manifest miracles, iustified in spirit, scene of the Angels, preached among the people, belieued vpon in the world, receiued vp in glory, and shortly shall come in the same glory to make his enemies his foot-stoole. So be it.

A thanks-giuing when a woman is deliuered.

O Eternall and almighty God, thy power & might is to be praised and magnified for euer. For in the greatest weakenes of man, thy power is scene, in his greatest dangers, thy saluation is knowne, therefore we praise thy name, and giue thee thanks for thy great mercies and wonderfull works. Namely, Lord we giue thee thanks for thy mercy shewed to our sister at this time, in bringing her through many and great dangers of child-birth, and in giuing her the fruite of her body. It was thy hand O lord, that hath done it, for it is a work greater then all the wisdom and power of man. Deere father, wee beseech thee euer heereafter to deliuer the Mother & the Child out of al dangers, as may best make for thy glory and their saluation. Touching vs, we thank thee for blessing our work, and humbly beseech thee to continue thy fauour towards vs, for Iesus Christ his sake, our Lord and onely Sauour. Amen.

Godly priuate prayers.

*A prayer to be confirmed in the true knowledge of Gods word,
for the reading, hearing, and studying of
the same.*

○ Most mighty and eternall GOD, although thy goodnesse, mercy, and truth to mankind, in all thy workes abundantly doth appeare, yet herein chiefly thou declarest thy selfe to bee most fauourable, merciful, and gracious, that not suffering vs to walk in darknes, ignoraunce, and blindnes, thou hast gyuen vs thy most holy and blessed word, to be a Lanterne vnto our feet, to lighten our steps in the path-way to euerlasting life, least wee shoulde walke in the shadowe of death, in which thy most blessed and sacred word, thou hast fully and perfectly set forth vnto mankind, so much of thy glorious Maiestie as was expedient for vs to knowe, and not onely that, but hast therein also fully, wholly, and perfectly expressed thy most holy & blessed will, what soeuer is necessary for the saluation of mankind to bee knowne, to bring him to life euerlasting. Gyue me grace, most merciful Father, that for so hie a treasure left among vs, I may be thankful, reuerently embrace, accept, and esteeme of the same, as the most precious Jewell on earth, be therein confirmed most strongly, that all thinges therein contained, bee most certatnly and vndoubtedly true, not by any mortall man, but by thy most holy Spirit in man, penned and written to the comfort and behooue of man, that I may most humbly, lowly, and with most high reuerence, submit my selfe there-vnto, as becommeth thy eternal Maiestie, and the VVorde proceeding out of thy blessed mouth: that I may reuerently with humblenesse and obedience, read, heare, and occupy my selfe in the same, to the comfort of my soule, and encrease of thy glory.

Lighten

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Lighten my vnderstanding, most deere Father, with thy holy Spirit, that I may learne, cleerly conceiue, and vnderstand the things therein contained; which no mortall man can conceiue, saue those who haue learned of thee, and whom thou by thy holy Spirit doost lighten and instruct, guide mee deere Father with thy holy Spirit, that hauing the true vnderstanding of the misteries therein contained, I may be fully established, and confirmed in the true knowledge of thee my deere Father, and of thy beloued sonne Christ Iesu, my Lord and Sauiour, throughly in conscience perswaded, that I haue my full and perfect saluation and life euerlasting in him, and through his attonement made through his death & passion: that I doe not vainely abuse the knowledge of thy most sacred word, to satisfie vaine curiositie or brag of knowledge, but onely to the relieuing of my hungry and wounded conscience, to the loosing of my fettered soule, and the appeasing of my sorowfull hart, that I may to the end of my life, walke in sinceritie before thee, my heauenly Father, in the comforts of thy deere Sonne my Sauiour, vpholden stil by the mercifull power of the holy Ghost, to thine euerlasting prayse and glory, vvorld without end. Amen.

*Another before the reading, hearing, or studying
of the word of God.*

Almighty and most mercifull Father, which hast in thy blessed word reuealed thy most holy wil, what soeuer was expedient for vs to know, concerning thy Maiestie & our saluation, giue me grace good Lord, that I may haue a harty desire, & a willing mind, diligently and with my whole endeouour, to read, hear, and study thy holy scriptures with humble obedience, submitting my

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my iudgement to thy holy and infinite wisdom therein contained, and that I may fruitfully trauaile therein: graunt me heauenly Father, thy holy Spirit, to lighten my vnderstanding, to touch my hart, that I may through lie vnderstand the misteries therein contained to the comfort of my soule, so that my whole life and conuersation, may be thereafter directed, to the honour and glorie of thy Name, and the peace of my conscience, thorough Iesus Christ our Lord, Amen.

A prayer to be confirmed in the knowledge of God.

○ Most mighty and eternall God, thou by the creation of the world, the Sunne, the Moone, and starres, the earth, the sea, and all that therein is, hast sufficiently declared thy selfe to be the euerlasting and almighty God, for that these things doe farre passe the reach of mans wisdom. And not heerein onely hast thou declared thy selfe to bee God, but in that also that thou doost continually guide and gouerne al things of thee created; It is thou therefore that thundrest from heauen, that with lightnings and tempests, and of waters and winds, shewest thy terrible vengeance vpon sinfull flesh; It is thou, O God, which lettest vs feeble sinfull in our selues, thy mighty power and working, not onely in that, that thou hast made our bodies and soules, but especially, that thou makest vs euen of force to confesse thy eternal Spirit in vs, who so mightily fighteth against the assaults of the enemy, that of force we are driven to acknowledge that it is thy working in vs, and not we our selues. Seeing therefore, O father, that we haue both in thy creatures, and also in our selues, so manifest testimonies that thou onely art the eternal God, which raigest in all thy

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thy creatures, guiding the by thy heauenly prouidence, graunt wee beseech thee, that our harts may be heereof fully assured, to acknowledge thee not onely to be God eternal, who hast created al things, but also, that we may in hart be fully perswaded, that thou O Lord God, dost gouerne al things according to thy most blessed will, so that nothing can be doone in the worlde without thine appointment, and that thou hast such a singuler care ouer thine elected people, so that not so much as an hayre of their head shal fall without thy prouidence, that thou so guidest al theyr dooings, that all things shal turne to theyr commoditie and thy glory. Graunt O Lord God, that heereof wee may be fully assured in our harts and soules, that we may in al our dooings set thee before our eyes, acknowledging thee to be our onely Lord and Father, and by the working of the holy spirit in vs, may be confirmed in fayth, comforted in soule, and lightened in vnderstanding, that alwayes heere vpon earth, wee may glorifie thy holy Name, and after the dissolution of thys body, we may attaine to the euerlasting ioy, through our Lord and Sauour Christ Iesus. Amen.

** A prayer for patience in tribulation, and that God may be glorified thereby.*

○ Eternal and most mercifull Father, who hast from time to time, in all ages exercised euen in thy dear Chyldren, with greuous afflictions and sharpe corrections, to draw theyr mindes from too much loue of vworldly pleasures, to be delighted in heauenly ioyes, and spiritual comforts of the soule: graunt good Lord, I humbly beseech thee, that I, euen from my hart, may acknowledge thys affliction, which doth now greuously pierce my soule, to be thy fatherly correction, & scourge of

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of thy meere mercy and loue layd vpon me; to put me in minde of my dutie towards thee, least els, with too much quietnes, I should haue been drawne through the flattering pleasures of this vaine world; frō the remembrance & delight of my spiritual ioy in heauenly things, to haue had my ful delight in this vaine worlde; and so shoulde haue runne headlong to euerlasting damnation with the world: but that thou (O Father) hast called me back by thys thy Fatherly rod, whereby thou mindest to let mee see, that of my selfe I haue no strength vnto goodnesse; but that it was thou, who by thy aboundant mercie, haddest before time replenished my heart with ioy, that I tooke great pleasure and comfort in reading and hearing thy holy word, and receiuing other thy benefits, which spirituall comfort and quietnes of minde, because I doe not fully acknowledge to be thy good gift in mee, thou hast now taken from me for a time: that I may effectually perceiue and learne (by the lack of it) that it was thy worke in me, and when thou restorest the same to mee againe, I may more abundantly glorifie thee in the manifold mercies. But while it shal be thy good wil & pleasure, O Lord, to exercise me with this thy louing correction, giue me grace that I may patiently abide whatsoeuer it shal please thee to lay vpon mee for myne amendment, strengthen me (O Lord) that I doe not faint vnder the burthen of affliction: but beeing vpholden by the strength of thy holy Spirit in mee, I may neuer cease calling vpon thy Name, with full assurance that thou wilt at thy time appointed, sende mee full assurance, to my singular comfort, and thy eternall glory. And vwhen it shal please thee, O Lord, fully to deliuer mee, I beseech thee so worke in my hart, that I may acknowledge the same to come from thee, to be thy onely worke, that I may

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so worke in my hart, that I may acknowledge the same to come from thee, to be thy onely worke, that I may be thankful for thy so great mercies al the dayes of my lyfe, that I neuer forget thy louing and fatherly dealings towards me; but so to the end of my life I may liue in thy feare and loue; that thy holy Name in my life may bee glorified; and after death, I may be receiued to that full ioy, which thou hast prepared for thine elect Children, through our onely Lord & Sauour Iesu Christ. Amen.

*A prayer to feele in hart spirituall comforts
and to be fully from fayth.*

O Lord God, and most merciful Father, now I fully perceiue and know, that the hart of man is not in his owne hand, for thou hast taught me, by diminishing thy spirit of comfort in my hart, that it is thou onely which makest ioyful the hart of man, and which diminishest the same ioy according to thy good pleasure and will; for if it had been in mine owne power to haue receiued comfort in thy word, or to haue belieued thy promises from my hart, I would long since haue enioyed comfort, and been confirmed in fayth; but I cannot, O Lord, it is thy meere worke. I looke therefore, O deer Father, for thy blessed comfort and strength of Fayth, which I beseech thee, O mercifull Father, send into my hart, to fill the same with spirituall ioy, that by the working of thy holy Spirit in me, the comfortable promises of thy merciful protection, may be sealed in my hart, and sinck deep into my soule, that I may be fully assured that thou art my strong Rocke, and house of defence, that thou dost keep me as the apple of thine eye, as thou hast promised in thy blessed worde, that thou wilt not lay

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more vpon mee, then thou wilt giue mee strength to abide, and that thou wilt assuredly at thine appointed time renew my hart, and the whole powers of my mind; that I may fully glorifie thy holy Name. But in the mean time (O Lord) alas, my hart is cleane voyde of spirituall ioy, yea, euen as hard as a stone, so that the louing promises of thy holie VVord, although I knowe them to be true, yet they cannot sincke into my hard and stony hart, vntil such time, as thou by increasing thy holy Spirit in me, shalt moue and make tender my harde hart, that it may be meete to receiue the sweet comfort of thy spirit. Thy holy spirit (O Lord) in me, which is the assurance of my saluation, doth continually send forth vnspeakeable sighes and longings, for thy ful and ioyful presence. I beseech thee therefore, deere Father, for thy beloued sonne Christ Iesus sake, harken vnto my prayers, and graunt my requests, make tender my hard & stony hart, by thy holy Spirit, that I may from the bottome of my hart, acknowledge thee to be my most merciful God and Father, and all things in thy holy VVord contained, to be most true: reuerently embrace, take comfort, and continue the same, and in my soule take ioy of the same: that I may (deere Father) euen vnto my liues end, walke before thy face in sinceritie of hart, beeing assured of my saluation, through that one alone sufficient sacrifice for my sinnes, made by thy best beloued Sonne, Christ Iesus my Lord and onely Sauour. To whom with thee with thee and the holy Ghost, be all honour and glory, world without end.

Amen.

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* A prayer after benefits obtained, to acknowledge them onely to come from God.

O Lorde God, I feele in my selfe howe mercifullie thou hast dealt with mee, grievously I was troubled, and nowe by thy goodnesse partly released, how dangerously I was assaulted, and now by thy mercie partly deliuered; thys reliefe, although I must needs confesse by infallible arguments, to be thy onely worke in mee, yet such is the pride of my rebellious flesh, that it wil not suffice me, to ascribe fully the same to proceede from thee, and thine onely goodnes, but seeketh out other fained causes, according to the vaine deuises of my minde: therefore I beseech thee most gracious Father, that thou wilt so frame my hart, that I may with whole hart and minde, and with the powers of my soule, acknowledge this my comfort and ayde, to be thine onely worke, wrought in me by thy holy Spirit, and that I may be thankful for the same all the daies of my life.

O Lord, thou hast sworne by thy holinesse, that thou wilt not giue thine honour to any other: seeing then deere Father, that thou hast sent mee this strength, let mee be perswaded fully in hart, deere Father, that it cometh from thee, that to thee I may render due honour, praise, and thanksgiuing for the same, and the rest of my life, that I may be assured in hart of thy merciful defence, in mine extreame dangers, as thou hast many times heretofore wonderfully deliuered me, that thou wilt according to thy promise so continue thy merciful aide, whereby thy Name in me may be glorified, my soule in mercy preserued, and thy whole Church edified, now and for euer. Amen.

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* A prayer for constant perseuerance in prayer, when
wee are dull to prayer.

O Lord God most merciful Father, according to thy commaundement in mine afflictions and necessities, I seeke to thee for succour by continual prayer, and calling vpon thy Name, I call vpon thee in the day time, and in the night season doe I poure out my prayers vnto thee, and yet for all that I feele me nothing released, but oftentimes worse and worse, which maketh me oftentimes (deere father) almost to doubt of thy goodnes, that thou doost reiect my prayers, and giuest no heede vnto them, whereby I doe almost thinke, that it is no boote for me to pray, seeing I feele no release; but (O Lord) this is my weakenes in me, and the frailtie of my flesh, which wil not willingly be subdued vnto the spirit; which my frailtie, I beseech thee, O Lord, forgiue mee. For thou doost O Lord God see my conflicts, and lookest vpon my continuall sighes and petitions, but thou doost deferre and prolong thine helpe the longer, and doost not at the first helpe mee; to this end, that I may see fully mine owne weakenes, learne by little and little, to subdue my rebellious will, to thy good wil, who knowest better what is meet for me than my selfe.

Therefore (O most deere Father) strengthen mee by thy holy Spirit, that I may still perseuer and continue in prayer, and with longing desires patiently waite for thee O Lord, being assured, that although it appeare not, yet art thou alwaies present with me, and hearest my sighes and complaints, and wilt when thou seest thy time, declare thy selfe manifestly, in renewing my hart with spiritual ioy. Stir vp O Lord, my dull and sluggish nature, to call vpon thee continually, appoining thee neither time

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nor the meanes of my deliuerance, but leauing all to thy good vwill and pleasure, I may in the meane time neuer cease by continuall prayer, to call for thy mercifull helpe, vntil such time as it shal please thy goodnes to send me ful deliuerance. I feele my selfe, O Lord, oftentimes verie vnwilling to pray, for that I doe not fully perceiue my prayers to bee hearde, but doe goe on still languishing in my sorrowes, as though thou haddest no care of mee. But this my dulnesse I beseech thee, O merciful Father, pardon in me, and graunt that I may be raised vp to pray for ayde and reliefe of thee continually, although I should see no signe of fauour, yet that I may continue stil with the faithfull woman of Canaan, and neuer cease in hart, minde, and mouth, til thou graunt my requests at thine appointed time, when thou knowest it shal be most for thy behouie and for thy glory. And that vwhen thou shalt mercifully looke vpon mee, to deliuer mee, I may then fully with my whole hart, acknowledge thy goodnes towards me; and let it neuer slip out of my hart, but continue thankfull for the same all the dayes of my life, whereby thy glorie in me may be declared, and my soule relieved, through Christ my Lorde and Sauiour. Amen.

*A thanksgiuing when thou hast receiued some comfort, but
get not fully deliuered.*

O Most louing and mercifull Father, nowe I feele thy sweet mercies and louing kindnesse shewed vpon me poore wretch, whom thou hast out of grievous assaults deliuered from painefull sorrow, to ioyful comforts restored.

Now I know, O Lord, that my many and sundry prayers that I made to thee, in the anguish and bitterness

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of my soule were not voyde, although for a time thou seemedst to reiect the, now I know that although thou seemedst to be angry, yet thy fatherly affection still remained surely fixed vpon thy Children, so that nothing can remoue thy loue from thy deere Children, but who thou louest, thou louest vnto the end, euen when thou doost scourge and correct the most sharply, thou woundest and healest againe, thou throwest downe to hel, and raisest vp againe. For whereas my hart was so dull, that no spirituall comfort could enter therein, now I feele, O Lord God, that thou hast begun so to frame it anewe, that I beginne to take more comfort and ioy in thee, and thy holy VVord: now I feele my hart partlie lightened by thy onely worke, from that great dulnes where-with thou hast smitten me downe, for the vvchich thy mercifull vvorke in mee, I hartily thanke thee O Lord God, beseeching thee most deere Father, for thy best beloued sonne Christ Iesus sake, as thou hast begunne to settle my hart in peace and quietnesse, and partly wrought in the same some comfort and ioy: so thou wilt in mercie encrease the same in me, more and more, that I may from day to day, acknowledge thy manifold benefits towards mee, and for the same yeeld due honour and prayse vnto thy holy Name; that I may through this thy vvorke in mee, be thoroughly confirmed of thy goodnesse towards mee, that as thou hast begunne in mee a good worke, so thou wilt fulfill the same, vntill the comming of our Lord and Sauour Christ, and when he shal fully deliuer his Chyldren, and bring them to that full and perfect ioy, for euer to raigne with thee, in thy kingdome of euerlasting glorie, world without end, Amen.

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A Thanksgiving after deliuerance from affliction.

THy mercy, O Lord my God, endureth for euer, and thy louing kindnesse towards thy children is not able to bee vttered; the truth of thy promises neuer faileth thine Elect. O how wonderfull deere Father is thy working amongst thy Children; the sorrows of death tooke hold vpon me; and the snares of hell almost entangled mee, the dangerous waues of distrust had euen ouerwhelmed my soule; I was as one entangled in a Nette, and fast caught, not knowing how to be loosed. Thou hadst O Lorde God, so terrified my soule and minde, that I became vterly astonied, and in extreame feare, throwne downe prostrate to the ground, my hart failed within me, and all the powers of my mind were discomfited: the cogitation of my minde dyd so fight within me, that I was wholly disquieted in soule & conscience, I could not consider (O Lord God) of thee my Sauour aright, nor take holde of thy mercifull and louing promises, I could not bee perswaded of thee my deere Father and God, nor of thy fatherly loue towards thy children, scarce coulde I finde within my selfe anie little sparke of fayth, to confirme mee in the knowledge of thy good wil towards mee, reuealed in thy blessed VVord. For thou (good Lorde) hadst for a time withdrawne from me thine hand, where-with thou haddest before time staied and vpholden mee from falling, that I might more cleerely see mine owne weakenes, & more effectually consider thy power towards me.

In thys distresse (good Lorde) and anguish of minde, I poured out my plaints before thee, and cryed vnto thee day and night, with continuall sighes and groanes,

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till at length thou in mercy haddest respect vnto me, and considerest my request and sent me some releefe, where- as I might take a tast of thy mercifull dealing with thy Children, and thereby be strengthened more and more, and confirmed of thy good will towards me. And now deere Father, I feele thy louing mercies towards me abundantly, who hast deliuered mee from my dangerous feare, & set my troubled mind at quietnes, thou hast made calme the troubled waues of wauering thoughts, which ouerwhelmed my soule, and hast brought me to the quyet Hauen of thy mercifull protection and defence, and hast deliuered my eyes from teares, and my feete from falling, and my heart from distrust. O Lord God, my most louing and mercifull Father, let this thy grace, mercy, and louing kindnesse shewed vpon mee, neuer depart out of my heart, but that I may be thereof continually mindfull all the dayes of my lyfe. And for these thyne vnspeakeable mercies towards mee: graunt me good Lord, that I may haue a thankfull hart to render due honour, prayse, and thanksgiuing vnto thy Maiestie; acknowledging from the bottome of my heart, thy wonderfull workes in me: and that hauing felt so effectually thy present helpe in my necessitie, I may be more strengthened to put my full trust and confidence in thee; in my more greuous and daungerous assaults, although I see no way of deliuerance, looking still for the lyke helpe, which I haue before time tryed of thy goodnesse: knowing that thou hast taken me into thy protection and keeping. And that I may heereof be more assured I beseech thee good Lorde; that as thou hast begunne to deliuer mee, so let mee feele more and more daily, thy good will and tender mercy towards me. Encrease in mee true vnderstanding of thy heauenlie will

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will in thy blessed worde. Strengthen my sayth in thy louing promises, that I may be assured of thy protection, and mine election and saluation. Make mee daylie more and more to loue my deere Father and G O D vn- faynedly, for all thy goodnesse shewed vnto me, to haue my full delight and ioy in thee, to walke before thee in sincerity of lyfe and godly conuersation, that I may heere in earth glorifie thy holy name, and after this lyfe with thy faythfull flocke, possesse that euerlasting inheritance, which thy Sonne hath purchased, Christ Iesu our Lord, to whom with thee and the holy Ghost, be all honour and glory, now and for euer, Amen.

A thanksgiuing for the word of God embraced, and a Prayer for increase and continuance

in the same.

O Eternall and most mercifull Father, I yeeld vnto thee most hartly thanks, for all thy benefits bestowed vpon me, especially, for that it hath pleased thy heauenly goodnes to shine into my hart, through the light of thine holy spirit, in the misteries of thy holy word, and that thou hast framed my heart and minde to take such vnspeakeable ioy and comfort, in thy most blessed and holy word, and in the embracing of my saluation, therein offered vnto me. For this thine vnspeakeable mercies, I beseech thee O Lorde, make me thankfull; that I may acknowledge the great benefite thereof, and esteeme of so inestimable a treasure, aboue all earthly possessions or treasures. And O Lord, my God, for so much as I wander in this present lyfe, among many and infinite daungers, vwhereby I am euery moment

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in perill of slyding backe, and falling from this feruent zeale of thy euerlasting truth, which thou hast kindled in my breast: if otherwise thou doo not stay me by thy mercifull hand: and for so much as I learne out of thy most blessed and holy word, that it is not sufficient to haue begunne well, vnlesse I continue to the ende, not sufficient to holde my hand to the Plough, and looke backe, I craue at thy hand in the name of thy beloued Sonne, my Lord and Sauour Iesus Christ, that this thy worke which thou hast begunne in mee, thou wilt in mercy increase in me more and more, and continue it euen vnto the ende of my life, that I doo not waxe colde, secure, dull, or faynt, but continually increasing in true zeale, I may still more and more be delighted with reading, hearing, and meditating of thy holy word: I may thereby also daily increase in true knowledge of thy blessed will, from fayth to fayth, that I may euen from the bottome of my heart, so sincerely professe thy true Religion, that all hipocrisie, vaine glory, and fained holinesse, vnterly through thy holy Spirit rooted out of my heart, I may onely hold my selfe contented, that I may haue the eyes of thy Maiestie beholding my inward hart and minde, whereby I onely studying to be allowed before thy Maiestie, may vnterly reiect all the vaine prayse of men, which might puffe vp, or the scoffing iestes, taunts, or reproches of the vngodly, which might else driue me downe.

To this ende, O Lorde my God, that I may increase, and daylie more and more bee confirmed in thy mercies begunne in mee: I beseech thee stirre vp true and sincere Preachers, and Messengers, who daily may stirre vp my minde and heart (otherwise of nature dull) to the ioyfull embracing of the glad tydings of peace.
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Leaue mee neuer destitute, O Lorde my God, of the meanes vvhich thou hast appoynted for the increase of a liuely fayth, and true zeale, vvhich meane is onely the Ministerie of thy blessed and holie vvorde, but make me alwayes carefull for the seeking of it: and so provide, O Lord my GOD, that I may alwayes haue it, comfortable receaue it, and sweetely digest it. Keepe me by thy holy Spirit, O Lord, that I neuer be seduced by erroneous doctrine, but that onely I may giue care vnto thy voyce, that cleauing onely vnto thee: I may in this present lyfe which thou hast given me, so occupie my selfe, and vse this good time which thou hast giuen me, that I may still looke for the comming of thy deere Sonne, to receaue me into the euerlasting rest, prepared for all the elect and chosen, where I shall for euer remayne, together with my Lord & Sauour Iesu Christ, to whom with thee and the holy Ghost, be al honor and glory, world without end, Amen.

A Prayer for the feeling of the sinne of hypocrisie, that wee may direct our lyfe according to the prescript rule of the word.

○ Lord God and heavenly Father, which art a iust Iudge, to punish all them, that doo continue to offend thee, as thou art a Father most pittifull to receaue to mercy all those, which giue ouer themselves to please thee: shew me thy grace and fauour, so that I may be truly touched with inward displeasure of my sinnes, and that in the place of flattering my selfe, to sleepe in sinne: I may be so cast downe in heart, that the rather I may truly with mouth confesse, most humble
to

prayers

our, glorie, and praise, due vnto thy
that as thou of thy great mercy dost in-
vnto by thy holy word, so (for thy Names
that the same may so lighten and cleere out
; that in due examination of our life, we may
trilie learne to be angry and displeased, with all our for-
mer & corrupt liuing. O that it may please thee to draw
neere vnto vs, in addresseing and guiding our footstepps
in the true and perfect way of obedience, to thy holie
lawes and commaundements. Send thy holy Angel to
pitch his Tents round about vs, that Satan and his ini-
fernal Armie neuer preuaile against vs, but that alwayes
with strong fayth, we may through Iesus Christ, with-
stand al his craftie Engines & snares, knowyng vndoub-
redly, that thou neuer forsakest them that put theyr
trust in thee. *John 22 bro I ym thw rchdog, anyamr*
O let vs not be ledde by the infirmitie of our outward
flesh, but strengthen vs by the vertue of thy holy Spirit.
Suffer vs not to lye vnder thy heauie vvrath, and venge-
aunce through hypocrisie, but rather touch vs so in-
wardly, that we may without ceasing sigh and groane
vnto thee, by true and vnfained repentance. And al-
though wee be not alwayes so well disposed to aske and
pray as vvee ought to doe, yet (good Lord, for thy glo-
rious Names sake) stretch out thy mighty hande, that
by the gracious working of thy holy Spirit, our mindes
and hartes may be drawne from all earthlie and corrupti-
ble thinges, so that our prayers vnto thee, may proceede
of an inward, earnest, vehement affection. so that vvee
neuer presume to come before the throne of thy Maie-
stie with a double heart, knowyng, that whosoever as-
kerh and prayeth for any thing of thee, not asking in
fayth, cannot obtayne. *1st John 22 ym thw rchdog, anyamr*
Increase

for Christian

Increase therefore, sweet Lorde, our faith, that we
presently may liuely feele the benefite of remission, and
pardon all our sinnes, through the meritts and death of
Christ Iesus our Sauour, and so worke in vs for euer
heereafter to liue in thy feare, and to stand in awe of thy
displeasure, that thou maist continue our mercifull Fa-
ther, world without end. Amen.

Oh Sheeheard of sheepe, seek out me thy wandring
sheepe. And beeing founde, lay mee vppon thy blessed
shoulders, and bring mee home to the very folde of thy
flock, heale my sicke soule, feede my hungry soule: yea,
almost dying through hunger, watch over the same (Oh
sweet Lord) least the rauening Wolfe doe inuade my
soule, and so sleie it to vtter destruction. VWherefore, O
most deere G O D, be mercifull to me a most wretched
sinner, and graunt pardon to him that repenteth, gyue
not forth the voyce of thy sentence according to my
demerits, but like as thy mercy before hath doone in the
beginning of my life, so let it conclude the end thereof,
to remaine with thee world without end. Amen deere
God, Amen.

Forasmuch as in this life, holy Scripture dooth pro-
mise troubles, pennuries oppressions, increase of griefe,
and abondance of temptations, vouchsafe (O most lo-
ving Lorde G O D) to prepare my hart to all possible
patience, least I doe faynt in thy foote-path: compell
(my sweet Lorde) thys stubborne and rebellious fleche
of mine, to be subiect to thy holy Spirit, beyond all ex-
pectation, so that I may possesse my soule in patience, &
keepe the same continually in thy euerlasting seruice, to
the which purpose thou of thine infinite goodnesse and
mercy hast created the same. VWherefore, (O Lorde
G O D) shewe thine almightie pouer vnto mee most
wretched
Labrown

to bring into bondage, my miserable flesh, that tor-
menteth my soule. So that obtaining victory, I may giue
praise to thee my onely deliuerer, in perpetuall eternitie,
Amen.

** A prayer to be saide in trouble.*

O Most gentle Redeemer, which art alwaies merci-
ful, alwaies a Sauour; whether thou sendest vs
prosperitie or aduersitie: this is a token of great
mercy and louing kindnes, while by external afflictions,
as by bitter plaisters or salues, thou dost heale the inward
man; and by temporall paines prepare vs to euerlasting
ioyes. Forasmuch therefore as thou hast euen by thine
owne steps declared, that this is the way vnto true feli-
citic, graunt I most humbly beseech thee, that I may pa-
tiently and obediently drinke of this Cup most willing-
lie, which thou hast so mercifully reached vnto me. Ve-
rilie, these thinges are vnto fraile nature very grieuous,
but yet hast thou suffered more grieuous things for me,
and I haue deserued farre more grieuous things, which
haue so often deserued hell. Notwithstanding, thou
knowest the frailtie of mans condition; and therefore
euen as that kinde and mercifull Samaritan, thou pou-
rest into my woundes, VVine, that is to say, affliction
and troubles, which fretteth and sharplie biteth out ab-
ominable vices: but in the meane time thou puttest to
the precious Oyle, that is, of grace, into thys our
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being my defence) for there is none other that fighteth
for me, but onely thou oh God: Now I say, repress the
violence of mine enemies, and vouchsafe with great ef-
fect to bring into bondage, my miserable flesh, that tor-
menteth my soule. So that obtaining victory, I may giue
praise to thee my onely deliuerer, in perpetuall eternitie,
Amen.

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and troubles, which fretteth and grieueth, thinke not, our
hominable vices: but in the mean time, that they goe not to,
also the precious Oyle, that is, that they heare not,
any